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**Editorial Notes.**

One can hardly pick up a religious paper these days without seeing some article concerning Evangelists and their work. Many of these articles are anything but complimentary to the Evangelists. It sometimes looks as though many pastors and editors were trying to extinguish this class of helpers entirely, while others are merely seeking to devise ways and means to make the best of a necessary evil. One says "He is here and it looks as though he had come to stay." Another heads his article with the blooming caption, "THE TRAVELING EVANGELIST IS IN TOWN." These are all straws and show unmistakably the growing tendencies and the rising breeze. The masses have been neglected recently as never before since the reign of the Jewish Synagogue. They are being reached, or reached after, now as never before since the days of the apostles. The field and street meetings of Wesley and Whitfield which then attracted so much attention are multiplied in every city and in many a hamlet, in tents, from Gospel wagons and on the open square.

There are three classes of pastors who are not in favor of Evangelists. The first are good men who have grown up in a rut and pray to die as they have lived. The second class believe the Lord made a mistake when He classed Evangelists with apostles, prophets, pastors and teachers, or that at least their office has now expired by limitation. The third class is made up largely of men who can not bear to see a man come in and succeed where they have apparently failed. They haven't grace to hear the people speak well of strangers, so they say, "They have ascribed unto David ten thousands and to me they have ascribed but thousands; and what can be have more but the kingdom." Forgetting that "we are workers together with God," that "we are members of the same body," here an arm there a hand or a foot. Forgetting that the great point after all is the winning of souls.

A majority of the Evangelists, so far as I have been able to observe are simple-hearted men, consecrated to their work. Men of one Book pretending to little or no other education. Yet there are few who could not profit by their instructions for they are mighty in the Scriptures. Many of these men live on incomes so small as to make us wonder how they do it, yet they make no complaint. Sometimes they are accused of teaching bad theology, but when D.D.s disagree, who is to decide? I don't find them championing the so-called "higher criticism," that is mostly done by the preachers who oppose them. Some of these men are rough and unpolished. Well, then they won't be so apt to win the people away from the pastor. But

MONTHLY OFFER TO SUBSCRIBERS.....

some are highly polished and educated gentlemen, and they often fail to reach the masses as completely as the pastor did. One has a devil, the other a gluttonous man and a wine bibber. I have heard the objection urged against one Evangelist that he ate too much, of another that he unexpectedly brought his wife to town with him, thus burdening the community with another mouth to feed.

Of course an Evangelist has no business with a wife, or if he is so unfortunate as to be married he ought always to leave his wife at home. Isn't it enough if he sees her at Christmas and fourth of July? Of another I heard that "he so offended some of my nice people that they never came back while he remained." A pastor, who refused to unite in an Evangelistic effort because the Evangelist had not been ordained, preached to thirty-one people on Sunday night and the Evangelist preached to over 3,000.

Another, who said he would not lower the dignity of the pulpit by taking part in such services (held in a tent), had preached several years in that town without an adult accession or profession of faith. While another, who preached bitterly at the new converts, prophesying that they would not hold out, could not be accused by his best friend of ever having a convert from ministry of more than forty years and was at that time engaged in writing a series of articles for his church paper on the wild flowers of his native state. As thinking men it behooves to look carefully and see who it is that breeds the opposition to this great modern Evangelistic movement out of which has grown seminaries, training schools, numerous gatherings for Bible study, missions and missionary movements, with hundreds of thousands of converts which the ordinary ministrations of the pulpit could not reach.

Some good and great men (see Dr. Pierson's article in *Homiletic* for July) would relegate the Evangelist to outlying districts altogether and supply his place in the city churches by borrowed pastors already overworked, if faithful, and who have had little time to give to studying these special lines; or, they would make the pastor his own Evangelist, but then few have the gift in power, and if they had, no man could do his own preaching at such a time and attend to the calling and other work incident upon special meetings, most pastors testify that such work requires all of their time when the Evangelist is with them, to say nothing of funerals and similar interruptions. Again the city churches need special stirring up, even more sometimes than the country churches. Great movements generally begin in the city centers and spread to the country. Who would blot out the work of Finney, Moody, Whittle, Jones and Mills from the cities? or undo the work accomplished by their union meetings?

No, the work of the Evangelist is determined by a combination of spiritual forces in action, and he must be so in the leading of the Spirit that he will know where and when to go. It must be remembered that he goes on invitation and is not supposed to thrust himself where he is not wanted. He is generally called because the field is hard and results have been unsatisfactory. The pastors meet and pray and, believing themselves guided by the Spirit, they call a helper, he comes, if possible, but generally finds some pastor who "doesn't believe in it," who breaks the union and oftentimes hinders what would be a grand success.

Let us hear the conclusion of the whole matter. Don't call an Evangelist until you need one. Make all the plans in prayer, call a man that God has blessed. Stand by him, pray for him, trust God to overrule his mistakes. If you think him in the wrong, whisper it in his ear in brotherly love, remembering that his constant experience fits him to judge, as a rule, better even than a pastor, of the fitness of his methods which he has already tried and proven many times, probably, and that his one thought, if he be a good man, is God's glory above everything else.

W. M. B.

## The Psalm of the Cross (Psalm 22).

BY REV. F. B. MEYER.

The Hebrew inscription to this exquisite ode, which demands as many pages as we can give it lines, is "the hind of the morning." The "hind" stands for one persecuted to death, and is also an emblem of loveliness (Sol. Song ii. 7, 9). The cruel persecutors are designated as "bulls, lions, and dogs." Perhaps the addition "of the morning" (*marg.*) refers to the dawn of brighter and better days.

There is a remarkable exchange in the latter part of the Psalm (22-31) of triumph for complaint. Of course, our blessed Lord is in every syllable. Indeed, it reads more as a history than a prophecy. It seems as if the Divine Sufferer recited it to Himself during the agonies of His crucifixion, for it begins with "My God, my God, why hast Thou forsaken me?" and it ends, according to some, in the original, with "It is finished!" "It is the photograph of our Lord's saddest hours; the record of His dying words; the lachrymatory of His last tears; the memorial of his expiring joys." If we have here the sufferings of Christ, we shall certainly have also the glory that should follow.

1-8. Complaints that He is forsaken and unheard, although He had trusted for deliverance.

9-21. Expostulations on the ground of past favour and of the extremity of His sufferings.

22-31. Ejaculations of praise, as the cloud begins to roll away.

Ab, Psalm that was balm to the pierced heart of Jesus, how precious art thou to those who drink His cup!

1. *My God, my God!*—Uttered by our Lord after the darkness had lasted for three long hours. His God still, though hidden. God was as near and tender as ever; but the human consciousness of the Sin-bearer, made a curse for us, had lost the sensible enjoyment of His presence.

2. *Thou hearest not.*—This is rendered in *K. V. answerst not.* God's silence is no reason for our silence, but on the contrary, an incentive to more importunity (Matt. xv. 22, 23).

3. *Thou art Holy.*—Though prayer is not immediately answered, there is no imputation on the character of God. The praises of the saints are the throne of the Eternal.

4. *They trusted.*—The thrice repetition is very significant. Is this the prominent feature in our character that our children will recall, and on which they will base their pleas?

7-10. *They laugh me to scorn.*—His very enemies had remarked how He rolled Himself upon God (8, *marg.*), and used it as a jeer; but the Sufferer turns it into a prayer. From his birth he had been God's nursing, and could be now deserted?

11. *Be not far from me.*—Trouble sometimes seems nearer than God. But this is only to the eye of sense. Faith describes the Deliverer coming across the waves, and saying, It is I.

14. *All my bones are out of joint.*—What a vivid picture of the anguish of the cross! The gaping crowds; the strength and virulence of their abuse; the bones wrenched from one another; the broken heart; the severed lips; the pierced hands and feet; the parted garments; the thrusting of Jehovah's sword against his fellow (20; Zech. xiii. 7).

20. *My darling.*—We learn from the parallelism that this represents His soul. The Hebrew is *my only one.*

21. *Thou hast heard me.*—In the limits of one verse prayer begins to change to praise. He who had said, "Thou hearest not" (2), confesses that all the while God had been hearing and helping him. The dog, the lion, the wild oxen (x. v.), are emblems of the hatred of man, from which God had rescued his servant.

22. *I will declare thy name.*—John xvii. 26; Heb. ii. 12.

24. *He hath not despised.*—Man may despise (6), but God cannot. Man may abhor a worm (6), but God uses such to thresh mountains. And though his face may seem hidden (1, 2) it is not really so.

25, 26. *My praise shall be of Thee.*—Of Thee, *i. e.*, originating from Thee, shall be my praise. Praise shall be the ultimate requisite of all who seek God. And all who feed on the words of Jesus must have everlasting life (John vi. 51).

27-31. *All the ends of the world.*—There is surely here a forecast of the effects of the death of the cross, first on the Jews (23), but also in these verses on the Gentiles. The ends of the earth converted; the usurper dethroned (28); the resurrection accomplished (29); and the sowing of a spiritual seed to satisfy the travail of the Redeemer's soul.

From "The Psalms: Notes and Readings," by Rev. F. B. Meyer. 314 pages. Square 34 mo. Cloth, 60c.; cloth gilt, 90c.; Fleming H. Revell Co.

We admire the spirit of the man who said that he made a special effort to come to church when he thought there would be only a few persons present.

When the weather is bad, or when the crowd sets in the direction of the freshest church novelty, or when the circumstances indicate that the stay-at-home will be unusually numerous, then it becomes the loyal and faithful ones to exert themselves more than usually to swell the numbers at the prayer meeting or the night service.

If more Christians acted upon this principle, pastors would be more cheered in their work, and the vacant pews would not be so conspicuous as they frequently are.—*Presbyterian Observer.*

## Decision.

BY REV. JAMES STALKER, D. D.,

of Free St. Matthews, Glasgow, Author of "Imago Christi," "The Preacher and his Models," "A Life of Jesus Christ," etc.

"And it shall be, if He call thee, that thou shalt say, Speak Lord; for Thy servant heareth."  
—1 Sam. 3:9.

Every one of my hearers can, I am persuaded, look back on some hours of his life which are more precious to him than whole days or even weeks by which they are surrounded. Indeed, if these hours of intense life were taken out of his record, the whole value of the past would be altered. In common speech we are wont to measure time by the revolution of the sun and the tick of the clock, and to say that the time between twelve and twelve any one day is of the same length as from twelve to twelve any other day. But this is an extremely rough and inexact method of measuring our life. It is far truer to say that no two hours are of exactly the same length. Sometimes one hour may be fuller of life than other twelve are. There are days of our life into which so much achievement or enjoyment has been packed that they are ever memorable when the commonplace days round about them are forgotten. Swept with the rest into the capacious receptacle of memory they shine like gold, silver, precious stones among the wood, hay and stubble of ordinary experience, and we take them out of the receptacle, to feast our eyes on them, in the long days of weary toil and the dark days of adversity. No book in the world recognizes this so much as the Bible. As you know, it is full of biographies; but its biographies are very brief. At the present day three volumes are given even to second or third rate characters; but the Bible does not do so even for the greatest. It can tell an immense deal in a small space, and the reason is because, as a rule, it tells about men only the hours they would themselves ever have remembered—the hours of their intensest life, the hours of crisis in which all their life which had gone before was summed up and all which came after was virtually included.

Our text is the record of such an hour in a great life.

I. *Before the Call.* It is expressly said that up till this time Samuel did not know the Lord. This must be meant in a special sense; for in one sense he must have known the Lord since he knew anything. In the house of his parents there burnt so bright a flame of piety that it shined yet across the centuries as a spot of light in a dark age. He was in a peculiar degree a child of prayer, for he was given to his parents in answer to the earnest prayers of his mother, and those who prayed for him before he was born certainly did not neglect to do so after his birth. Undoubtedly

the first and dearest name their child learned to know was that of God, and as he grew up they fed this opening mind with all the divine lore they possessed. When they parted with him, it was in the house of God; they left him, and in the care of the chief religious man of the time. Dressed in his little ephod—a boyish imitation of the dress worn by the high priest—he was daily handling the things of God and witnessing the worship of God. How, then, can it be said that he did not yet know the Lord?

There is a difference between knowing about God and knowing Him. It is the same as the difference between knowing about a man and knowing him. . . . We may hear religion recommended by those who have tasted it and found it precious, and may believe in their testimony; but it is a different thing to feel it to be a claimant need of our own nature, and choose God with all our heart for ourselves. We may be almost as much mixed up with the forms and ceremonial of religion as Samuel was when he was treading the courts of the temple and handling the instruments of sacrifice and the dresses of the priests; and still, like him, we may not yet know the Lord.

He was a beautiful, innocent boy, living a sunny life and thinking no evil; but he had not yet laid hold of God for himself, with that grasp of faith which nothing can unclasp. He might still have been led, hold of by evil influences and hurried down the broad way. This danger was not so far off as it seemed. I dare say, when his mother left him in the tabernacle under the charge of Eli, she thought she had left him in the safest place in all the land, where evil could not get near him. Other people's sons might be in danger, but hers was safe. In point of fact, however, he was perhaps in a more dangerous position than any other young soul in the country at that time. Eli's two sons, Hophni and Phinehas, were there; and they were drunkards, debauchees and villians. They had turned the very courts of the Lord into the reeking styes of lust, and they were carrying on their blackguardism only a few yards from the couch where Samuel lay. What if they had taken it into their heads to corrupt this young soul—if, with the diabolical liking which sinners have to make others like themselves, they had whispered their unwholesome secrets in his ears—what if the contact of their lusts had set his soul on fire of hell? Then we should have had no Samuel, the great judge, the prophet, the lifelong servant of God; but Samuel would have been another Hophni or Phinehas, a brilliant sinner, a scandalous priest, a disgrace to his family and his country.

II. *The Call of God.* Samuel had a saving influence in his friendship with Eli. There is something exquisitely beautiful in the whole relation of these two to one another. To the old man this fresh young life was like a child

given him in his old age to make up for the two brutal youths whom it was a disgrace to be the father of. How ardently Samuel returned the old man's love is shown by the alacrity with which, though it was at dead of night, he rose and ran to him when he thought he heard him calling. And he did so not only once and twice, but thrice. At the third time it came upon the old priest with awe that the Lord had called the child; and he told him the great secret. Then Samuel went back to his little curtained room. But, oh! how different it was now from what it had ever been. It was full of God; God was waiting there to meet him. Many a time had he said his prayers there, but it was to One far distant, if, indeed, he thought to whom he was speaking at all. But now God was just at hand, and was going to speak to him. He waited for the word, and then it came in the darkness, "Samuel, Samuel."

None of us will ever hear an audible voice like that; but God's call still comes to human souls scarcely less distinctly and impressively. There are few brought up as Samuel was, encompassed with the prayers and holy examples of their parents, to whom there do not come hours of solemn crisis when the Spirit strives with them and they know that the Saviour has come to obtain their heart and their service.

I am sure I am speaking to the experience of many when I say that the call frequently comes through the sight of others pressing in at the strait gate. It sometimes pleases God to send a strong breath of His Spirit over a whole community. A deep impression of the reality of eternal things takes possession of men's minds. The ordinary occupations of life become subordinate, and people who at other times have thought that they had no leisure for any services of the house of God except those of Sunday, flock there every night; of the week the simplest statements of the gospel are listened to with eager interest, and the reserve ordinarily maintained on religious subjects is thrown aside. Many come out as decided Christians, and it occurs to every thoughtful mind, Am I to be passed by? Should not I, too, press through the open door?

In these and many other ways does God call us. In some such way He has called every one of us. I should like to see the man here who could stand up and say, He has never called me; the Spirit has never striven with me; I have never felt any constraint urging me to forsake my sins and flee to the Saviour. No one could say so. No; God has called you. Well, what did you answer? Perhaps this is the hour when He is calling some. What are you going to answer?—From a

It is hard to say to-day whether the need is greater for faithful clergymen or faithful laymen in the Church of God.—Bishop Brooks.

## A Day at Mr. Moody's Schools.

BY SARAH K. BOLTON.

[We make the following extracts from an article in a late issue of *The Golden Rule*.]

Three hours by rail from Boston, one reaches the pretty town of Northfield, Mass., on the border line of Vermont and New Hampshire, lying on both sides of the Connecticut River, with green meadows and arbutus covered hilltops surrounded by blue mountains.

Northfield will ever be memorable as the birthplace of a man whose work has been signally blessed of God in both hemispheres. Here was born, in 1837, Dwight L. Moody, the devoted evangelist. Here, with his eight fatherless brothers and sisters, he lived through the old struggle with poverty which so many country boys and girls have experienced.

Who would have dreamed, when he tilled the soil in Northfield, that years later on this very ground, the noted of two continents, would gather for religious conferences with this same poor boy—men like Dr. Andrew Bonar, of Scotland; Professor Henry Drummond, Dr. Joseph Parker, Dr. Pentecost, President Harper and Hon. John Wanamaker—and that college students from two hundred and twenty-five colleges would come here in the summer to study the Bible and become prepared thereby for greater work?

It was fitting that Mr. Moody should come back to Northfield to start one of the grandest labors of his life, his schools for boys and girls, the latter at East Northfield, the former at Mt. Hermon, across the river, four miles away.

The good done by these schools is incalculable. Where else in this country can young men and women receive such an education, thorough and Christian, for one hundred dollars a year?

Touching letters come to the principal, urging admittance to the school. The widow of a poor clergyman, who was a paralytic for six years before his death, writes to Miss Hall: "My daughter is twenty-two, and has taught school seven terms. She wishes to prepare herself for Christian work as a teacher. Is it possible for her to enter and work her way through a course in your school?"

A lady writes for a girl of nineteen, the oldest daughter of a widow: "She was kept out of school during the years past partly because of poor health, but more because of a drinking father. He died a year ago. . . . During the last year this mother and daughter have supported the family by sewing."

Miss Hall says: "It makes my heart ache to have to say 'No' to such girls, or to have to ask them to wait for a year or more before we can give them hope of aid, and yet this is what we have to do. We have had nearly one hundred applications for scholarships this

year, yet we have been obliged to refuse two-thirds of this number, not because they were not worthy, but because back of the thirty-four that we have promised to help there are but three permanent scholarships on an assured basis.

A gift of \$2,000 yields the one hundred dollars required yearly from each student, and a gift of \$4,000 yields two hundred dollars, the actual cost for each student.

The needs of both schools, with the half-million dollars' worth of property owned by both, are, of course, pressing. The girls need a building for a gymnasium and music hall, as music lessons are a hindrance in buildings when recitations are in progress. The boys need a library building and gymnasium, and both schools need books for their libraries.

Most of all, the schools need a large endowment fund to carry on for centuries the work which Mr. Moody must after a time inevitably leave to other hands. The Christian people of this land owe to Mr. Moody a thankoffering for the blessing he has been to thousands of homes in the conversion of sons and daughters and in the uplifting of society. Go to Northfield, set in the midst of beautiful mountains, and see for yourselves a great work and how it can be aided.

Professor Drummond tells of a report which an Italian life-saving station sent in to the government. A ship had been wrecked and many lives were lost. "We attempted, says the report, 'to give assistance through the speaking trumpet, but next morning twenty bodies were washed ashore.'" Professor Drummond believes in less preaching and more Christian contact. It is true that many of our pulpits are bell-buoys and fog-horns, and little else. The most eloquent and effective preacher can never cope with the faithful pastor, because the former is but a speaking-trumpet which sounds a note of warning and a call to the refuge, but the latter will brave the darkest night and bitterest storm and save with his hands the lost ones.—*Evangelical Messenger.*

Hugh Price Hughes, in the *Methodist Times*, pleads for more open-air preaching, and observes:

"The Salvation Army is the only community of Christians that in any degree approaches the Scriptural standard of open-air work. There are multitudes of people who will never be reached except by open-air preaching. John Wesley used to say that Methodism would perish if it gave up open-air preaching or, as it was then called, field preaching. Nothing would do more to revive the primitive fervor and efficiency of Methodism than to resume the practice of our forefathers, and establish the open-air preaching in connection with every Methodist chapel."

## Honesty.

When Christianity is brought into contact with daily life, it will soon be observed that some of the virtues which it inculcates are not so much originated by it as revealed in their broader and more profound relationships. Christian ethics will interpret the best instincts of mankind everywhere, for, though the race has been ensnared by sin, it has never wholly lost the desire after righteousness, or the more or less imperfect idea of what that righteousness should be.

The Christian religion is not called upon to ignore anything that is good in the ethical systems which have preceded it, but rather to burnish their best jewels and put them into a new setting. It is one thing to talk about honesty and quite another thing to practice it. The moral condition of the world in the days of early Christianity amply proves this. The darker side of a degenerate heathenism may be seen in the outlines of that lurid picture which Paul gives in the opening chapter of his epistle to the church at Rome, or in the ruins of those buried cities where the rage of Vesuvius encased through centuries the silent memorials of unspeakable degradation and shame.

Honesty is not simply a matter of public sentiment, but of individual character. In a word, honesty begins at home. Who, then, is the honest man? It may, perhaps help us to a definition if we take our use of the word in reference to some particular affair. For instance when we speak of an honest builder or architect, we intend to designate one who constructs his edifice in harmony with the laws of architecture, who puts sound material into every part, who sees that it is properly arranged with a view to stability and the use for which it was intended, and who tolerates no slovenly, careless work from attic to cellar. Such a man is an honest builder, and his honesty is seen in the fact that the structure he has reared endures, and fulfills the purpose of its construction. The honest man is also the builder of a house not made with hands—the stately house of life. Its foundation will be rooted and grounded in the truth, its walls will be reared along the plumb-line of sincerity, its rooms will have open windows that do not fear the inrush of light, its whole structure will reveal obedience to duty, and fair-minded regard alike to the improvement of personal character and to the welfare of others.

If a man wills to be honest, there is nothing to prevent him from being so. He may still need further enlightenment, so as not to be misguided even in his honesty. But it is not so much ignorance that stands in the way, as the bearing down of nobler instincts by the weight of sordid appetite.

Selfishness is the giant that stands in the way of the spread of honesty. We forget sometimes that other men have an equal

right with ourselves to life and happiness. But we are not justified in taking advantage of any one, because we know more on a given subject than he does. The purchaser of a house, who is ignorant of its real value, should not be asked to pay more for it than a man who is an authority on the value of real estate. The price should be the same to the purchaser whether he has ever seen the merchant's invoice and knows exactly the merchant's percentage of profit or not. For while superior knowledge on any subject must bring some advantage to its possessor, and ought to be acknowledged in an equitable way, it is not meant simply to be used for personal aggrandizement but for the benefit of the whole community.

We can never believe in others unless we are worth believing in ourselves. We can never be true to others unless we are first of all true to ourselves. Any one who is brave enough for self-examination must feel at times that he would like to lose his identity and begin things over again. There are few indeed who live up to their full knowledge of right. The perfectly honest man is, in all likelihood, somewhat of an abstraction. But it is only along these lines of self-harmony that we can come into honest relationship with our fellows. We must make no compromise with our sense of duty, no apology for injustice, no subterfuge for sin. We must be willing to let the eyes of our soul pierce through and through us into every crevice and corner of our being.

Then we may fairly hope to contribute something to the sum of honesty in the world; the honesty which can state a question from another's standpoint as well as our own, which disdains every advantage that cannot be gained in a righteous way, which uses its wisdom as the help and not the tax gatherer of ignorance, which welcomes even sacrifice for the sake of truth, and everywhere keeps the Golden Rule: "As ye would that men should do to you, do ye even so to them."—*New York Observer.*

## Building Up.

BY REV. O. P. RACHES, D. D.

A church that simply gets hold of men, that brings to Christ, but does not develop men in Christ, is falling far short of its mission. To be in Christ is salvation. To have Christ formed in a man is usefulness, service, sanctification. We ought to listen to these words of inspiration defining the teaching, the training, the culturing, the building power of the ministry and the church.

This is the meaning of the ministry as given by Paul, "with a view to the perfecting of the saints, for the work of the ministration, for the building up of the body of Christ." The pastor's first work and mission is to perfect the saints. His field of work is to be the church of the redeemed. His aim must be to build up the Christian in intelligence, in holiness of character. To the elders of the Ephesian church at Miletus, Paul said, "Feed the flock of God." This is a New Testament axiom. The church is made up of saintly men and women. They are real flesh and blood saints, brothers in heart and character to Saint John and Saint Paul. But in Paul's day and our day the saints are imperfect saints. They need developing into larger-sizedness, need training for capacity and power. They need larger horizons of thinking, more effectiveness under the yoke of service. The large, persistent, personal work of the pastor must be to perfect the sainthood of the believer. Too often there is the thought that the work is done when a person is changed from sinfulness to sainthood. No, says Paul, your work of training now begins. These Christians must be trained upward toward Christ in holiness of character, must be trained onward toward men in activity and service, must be trained downward in conviction and rootage. The one thought of the pastor and church, to be carried on the heart twenty-four hours in the day, is this, "How can I enlarge and develop this man, this woman?" The pastor must study the member, must study for him. There must be devised plans for growth in the Christian life, in intelligence, in devotion, in activity. The great mistake of the past, partly also of the present, is an intense anxiety of heart that men may be saved. And then being saved, there comes a complacent feeling that Jesus Christ will himself complete the life. The Christian is not God's finished workmanship. He simply reveals, in rough outline, what Jesus can and will do if He get the opportunity. The pastor and church must take Christ's plans and strive to develop them in each believer. The work of upbuilding must go on steadily. Peter speaks of the seven-storied Christian. The book of Hebrews speaks of those who remained babes, imperfect-minded and imperfect-lived men. This work of the ministry is not a kind that can be placed in columns or weighed in scales. But it is a work that tells and counts. A strong church does not mean bigness of numbers, but training, efficiency, an alliance with Christ's plans. The pastor and church that trained a Livingstone, a Clough, did a work that places all the world under obligation. Topsy Christians are Christians that will enter heaven. Trained Christians, molded by the Bible, with the life shaped by intelligent plans, have efficiency here and a larger heaven hereafter.—*The Examiner.*

## One Man or One Hundred Men.

BY JAMES BUCKHAM.

Mr. Moody is reported to have said upon a recent occasion: "Better one hundred men doing the work of one man than one man alone capable of doing the work of one hundred men." It was the great evangelist's suggestive way of stating the advantage of organization over single-handed effort. He had come to the conclusion that the way to accomplish the largest and best results in the work of evangelization was to equip subordinate workers with the proper methods, train them, and send them forth to multiply his own power one hundred fold. General Booth arrived at the same conclusion after he had tried, for a time, the effect of single-handed work among the London masses. Organization was the only effective method he perceived of reaching large masses of humanity beyond the limited circle of individual influence. Thus that most effective of all modern evangelizing agencies, the Salvation Army, came into existence. When, a short time since, Phillips Brooks, called for one hundred volunteer lay-workers of the Episcopal church to do evangelistic and charitable work under his direction and guidance, in the city of Boston, it was another endorsement of the great principle of organization by a recognized leader of men.

The time has passed when single-handed effort in religious work can accomplish what we may justly call large results. The man of power, in these days, must be a Briareus rather than a Hercules. Better the hundred strong arms than the strength of a hundred arms in one. The man of vitality, force, commanding ability, and influence needs to communicate himself, to parcel himself out, as it were, to others moved with a like spirit, that they, catching their inspiration and power from him, may apply them in broad and accumulated masses to the work which is to be done. It is instructive and suggestive to note, in this connection, that Christ's work was of the organic kind. One of the first things he did was to instruct and equip his disciples, and send them forth, two by two, upon the great mission of evangelization. Indeed, the chief part of Christ's work while on earth seemed to be the thorough indoctrination, training and equipment of a chosen body of men who should thereafter propagate his doctrine in the world. The direct, personal, exhortative work of Christ upon masses of men was made subsidiary to his educative, preparatory work upon those who were to be his ministers and representatives in the world. He recognized the comparatively transitory and superficial character of the results which one man can accomplish by applying his individual, unenforced energy to great enterprises. How much better to use that energy as so much seed-power, to be sowed first in the

fruitful soil of devoted discipleship, to bring forth there its hundred-fold, and then cast anew, in broader fields, its thousand-fold harvest of humanity?

Shall it be the one-man power, or the hundred-man power which we will cultivate in our church work? Shall our ministers strain with unaided hands at the barriers to Christian progress, or shall they utilize the levers of organized lay effort? Shall they attempt to infuse their own vitality and force directly into every life-movement of the church, or shall they contrive to make this reserve-force multiply itself through an intermediary reproductive process, and come to its application through the lives of others? It seems to me that the spirit of the age demands organization, both among the churches and in the churches, as the method of all truly progressive religious work. Our ministers must enlist the lay element as the very condition of success in their own work. We must have more people's churches—churches not only for the people, but by the people. Nor should we suppose that this method is feasible only in directing the working forces of large city churches. It is just as good a method to use, on a smaller scale, in town and country churches. Let the minister, who is the recognized religious leader of each parish or community, enlist and organize all the available material belonging to his jurisdiction. Then, instead of trying to do all the religious work of the community or the parish with his own hands, let him enthuse the hearts and train the hands of the volunteer workers, so that they shall not only be able to help him carry his burden of responsibility, but make it possible for him, through them, to undertake far greater burdens than he has ever before felt equal to. This, it seems to me, is the practical, and in fact the only solution of the problem of the country church. It must be a church working in the community, not a minister only. So long as there is no organization in representative bodies of Christians for the common work of the church—not, I repeat, the common work of the clergy—there will be no appreciable progress along the line. Let us be fair with our religious leaders. They are not sent among us like ecclesiastical pack-horses to carry all the burdens of the church, but to so adjust the common burden that we can all carry our share well and fittingly. It ought to be a source of joy and inspiration to every layman that he can be an efficient helper in the grand work of world-evangelization to which the Lord Jesus Christ calls his followers.—*The Interior.*

Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.—*Confucius.*

## The Absence of Spiritual Life in the Natural Man.

BY REV. F. E. MARSH.

Some years ago it was stated that natural life could come into being of itself. The theory was known as "Spontaneous Generation." Its principal advocate said: "By observation and experience unmistakably testify to the fact that living matter is being formed *de novo* (anew) in obedience to the same laws and tendencies which determine all the more simple chemical combinations." Now the theory, like many another advanced by scientific men, is exploded, and one who has a right to speak on this subject, if not on religious ones, says: "I affirm that no shred of trustworthy, experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

As natural life can only be produced by those who already possess it, so spiritual life can alone be communicated by Him who is called "The Spirit of Life." "He that hath the Son, hath life," is the pronouncement of Him who cannot lie. Now the antithesis of this is, "He that hath not the Son of God, hath not life." One may have position, honor, wealth, education, knowledge, morality, religion, but he has not spiritual life if without Christ. As the oak-tree which has been struck by the lightning's flash is lifeless, cheerless, sapless, leafless, charred mass; so sin, that electric current of hell, has destroyed every particle of good in man, and hence he is devoid of all that is Godlike, Christlike and holy; and he can never obtain the life that is "life indeed" but by Him who is "The Life," even the Lord Jesus Christ.

"Hath not the Son?" How much there is suggested by that sentence! How many similes it brings before the mind. As the rudderless vessel is tossed about by the storm and is at the mercy of the waves; so he who "hath not the Son" is carried away over life's course by the power of sin, and is at the mercy of the world's storms, Satan's policy, the fiery breath of lust, and self's folly.

"Hath not the Son?" As the benighted traveler lost in the dense forest, with wild beasts lurking around, and serpents hissing in the branches of the trees above, is exposed to danger; so he who "hath not the Son" is lost in the darkness of sin, and is unsheltered from the wild beasts of evil that lie in wait to destroy.

"Hath not the Son?" As the leper is an object of loathsomeness, and is cut off from the haunts of men; so he who "hath not the Son" is separated from God by sin, and his sinfulness and sins make him offensive in the eyes of Him who cannot look upon iniquity.

"Hath not the Son?" As the beggar depends upon the charity of others for support, is exposed to the craving of want, and has no

fixed abode in which to take shelter; so he who "hath not the Son" depends upon the unsatisfying pleasures of the world, the charity (?) of the devil, to meet the need of his nature. And he is exposed to the wrath of God, from which, for him as he is, there is no shelter.

"Hath not the Son?" As the prisoner who has been found guilty is under condemnation, and is but waiting in his condemned cell for the execution of the sentence which has been passed upon him; so he who "hath not the Son" is under condemnation, and is waiting for the carrying out of the sentence under which he is lying, for "ALL THE WORLD IS GUILTY BEFORE GOD," and hence is "subject to the judgment of God" (Rom. 3:19, margin).

"Hath not the Son?" As the man-slayer outside of the city of refuge was not safe from the vengeance of the slain man's kinsman; so he who "hath not the Son" is in danger of Divine judgment and the vengeance of the eternal fire.

"Hath not the Son?" As the man in the parable of the marriage of the king's son was speechless when asked how he came in to the feast without the wedding garment; so he who "hath not the Son" is unable to give any reason why he should not receive what he deserves, namely banishment from the presence and glory of God, and the blessings that follow the possession of His Son.

Charles Egbert Craddock puts this speech into the mouth of one of his characters: "Melinda Price had better be a-taken somebody what owned less, but hev a harder grip." This is said of Josiah Tait, Melinda's spendthrift and gambling husband. A hard grip with the knack of accumulating, is better than great possessions, with the instincts and habits of a spendthrift. A church should acquire a spiritual grip hard enough to hold the members who come to it. Has your congregation this holding quality? If all who come under the influence of Christian effort could be held in the churches, held to faithful service, few would remain outside. Christ's injunction to churches as well as individuals seeking spiritual life and growth is, "hold that fast which thou hast."—*Cumberland Presbyterian.*

But for the Bible we would know nothing of the origin of the universe. All the cosmogonies that men have invented are puerile conceptions. That God created the heavens and the earth, making all things by the word of his power—this the greatest minds of antiquity failed to discover. This book only unfolds the sublime panorama of creation, in which we behold worlds roll from the plastic hand of the Creator, and begin their mighty revolutions, while all the sons of God shout for joy.—*T. A. Hoyt, D. D.*

## The Christian Endeavor Convention.

We make the following extracts from a very full report by the *New York Times* as published in their CHRISTIAN ENDEAVOR SUPPLEMENT.

The International Convention of Young People's Societies of Christian Endeavor is the peaceful invasion of this metropolitan town by an army of 30,000 men and women, coming from every state in the Union, from Canada, Nova Scotia, England, Scotland, Spain, Australia, Ceylon, India, Syria, Africa, China, Japan, and the Sandwich Islands. The soldiers of this great army come from the four winds to meet together here, showing before all the people that the Christian religion is a quickening power out of which springs the strongest through continuous Christian Endeavor and co-operative work.

A prayer meeting at 6:30 o'clock in the morning is certainly picturesque and pleasing phase of life in this City of New York. And when it is added that such a prayer meeting was attended and carried on by about 5,000 men and women, it assumes the character of a notable event.

The meetings are of remarkable interest, both in subject matter and in the characteristics of the people who crowd the great hall to its utmost capacity. This city is having an object lesson of the extent of the Christian Endeavor societies which will doubtless open the eyes of many persons to whom the name has heretofore conveyed only a foggy idea.

All the addresses were happily adapted to the occasion. The peculiar and significant characteristic of all the remarks was the entire and careful avoidance of secular or denominational references. Some of the speakers, indeed, made particular reference to the undenominational character of the Christian Endeavor Society as being both the secret of its success and the safeguard of its future.

"In the wonderful activity of the time, with great development in science, in invention, and wondrous enterprises on every hand, the Church of God could not lag behind, and it was a wonderful discovery, that its storage battery of the Church, put into successful operation, reaching out into every quarter of the land with its life, and its joy, and its blessings."  
—*Postmaster-General Wanamaker.*

"The chief mission of the Christian Endeavor Society is to cure the disease, common in so many of the churches of this country, known as 'suspended animation'—churches in which gloomy, sad-looking people sit in gloomy silence and listen to long, set sermons by long-winded deacons, and to the most dull and rigid prayers and supplications from the most miserable sinners in the world."  
—*Rev. R. H. Conwell.*

"The Young Men's Christian Association is the recruiting station of the Church, but the Christian Endeavor Society is the citadel of

the Christian Church—the fortified Christian camp inside the lines."  
—*Hon. C. M. Depue.*

"Christian Endeavor eloquence lies not in rhetoric but in fact. We shun mere ornament of speech, and earnestly court the power of testimony to truth. In Christian witnessing and doing we have been raising a mission and a quarter of lords and ladies to participate in weekly parliaments all over the globe."  
—*Rev. W. C. Bitting.*

"If there is a discouraged Christian in New York who fears that the forces of evil are destined to triumph, any one who believes that they that be with them are more than they that be with us, I would like to take him by the buttonhole and lead him in here."  
—*Rev. Josiah Strong.*

"We have found our connection with the Christian Endeavor Societies a helpful and delightful experience. It has given us a broader and more delightful experience. It has intensified our love for the Church universal. It has given us a broader and more intelligent comprehension of the scope and purpose of the gospel. It has brought us into closer relations with young people of other denominations on the wide field of honest endeavor for our common Master."  
—*Resolution of Methodist Delegation.*

### PRESS COMMENTS.

"Succeeding beyond the splendid hopes of its founders, it is to-day leaving the churches with the heaven of consecrated personal service for Christ."  
—*Christian at West.*

"Nothing has apparently so much surprised the more thoughtful portion of the secular press as the fact, that this army of delegates, representing so vast and influential an organization, should have exhibited an unswerving attachment to the evangelical doctrine so commonly looked upon as out of date."  
—*Eccepsal Record.*

"No record, however full and faithful of regards details of transaction, could convey a tithe of the spirit of the assemblages. The effect upon the most conservative natures was overwhelming."  
—*New York Observer.*

"It teaches us the value of youthful creation to Christ. Thousands are the churches whose vitals have been quickened by the energy of this movement. It teaches us that unity is better than uniformity."  
—*The Independent.*

"Such an unparalleled convention as this must mean the incoming of new ideas, impulses and a remarkable step forward in the history of the Christian Church."  
—*The Advance.*

"God appears to have raised it up, among other purposes, as a rebuke to a compromising ministry and an age-calculating Church. It has given, in this enthusiastic uprising, a striking proof that he has possession of the will and heart of the best of the rising generation."  
—*The Presbyterian.*

## WORK AT HOME.

In connection with the Union Bethel work at Fort Worth, Texas, a Woman's Industrial Home has been in operation for a year or more. A local paper says:

"Before the annual report of the Woman's Industrial Home, that appeared in yesterday's *Mail*, was made, comparatively few people in the city knew that such an institution existed. It is a grand institution, too, and the only one of its kind in the state. When we contemplate the object and aims of this home it occurs to us, how is it such a thing was not thought of before. We have our reading rooms, club rooms, and many other provisions for the reclamation of men, but before this home was started there was not a place in all this broad state where an unfortunate girl or woman could go for relief or protection."

Plymouth Congregational church, St. Louis, under the lead of Rev. Allen Hastings, is doing considerable mission work. The evening preaching service is held on the church grounds in the open air, and is gaining the attention of many not in the habit of attending. A mission prayer meeting has been started about a mile to the north of the church in a neglected region. Rev. John Wickes, a clerical member of Plymouth, has been holding open-air services Sunday at 4 p. m., half a mile or more to the northeast of the church, with pleasing results and generally good attention in the midst of an irreligious community.

The General Conference of the Brethren in Christ, was held recently at Stevensville, Ont. About fifty delegates represented the districts in Pennsylvania, Ohio, Illinois, Kansas and Canada. The discussion of city mission work resulted in the resolution to press forward the work in Chicago, and to secure an appropriate place and the necessary workers.

The Boston Young Women's Christian Association is about to establish a department for training Christian workers, something after the pattern of Mr. Moody's schools in Northfield and Chicago. For four years a school of domestic science and industrial arts has been successfully maintained, seventeen graduating this year. It is planned now to add a new department, which will provide a thorough course in Bible history and interpretation and Christian work along with development in practical affairs, thus preparing the students for city mission work at home and abroad and service along kindred lines. The demand is increasing every year for women with trained minds and fingers, and with consecrated hearts, for work in connection with institutional churches and mission

enterprises. This new department, which opens in the autumn, will doubtless attract a number of young women who desire to serve their Master and who want to learn how.

## A Death That Is Felt.

The death of Colonel George R. Clarke, the founder of the unique work known as the Pacific Garden Mission, removes from the ranks of Christian workers in Chicago a laborious, self-sacrificing, generous, and courageous servant of Christ. For about fifteen years religious services have been held nightly, with few exceptions, at this mission. From these meetings Colonel Clarke and his wife have seldom been absent, and a very large number of them he has conducted himself. It would have been a heroic service if this work had been done by the salaried missionary of some society. But Colonel Clarke carried himself the heavy financial burdens of this great undertaking. The public was informed of the needs of the mission, and assistance was very gratefully received. What was wanting besides, the founder of the mission paid out of his own pocket. The results of this continuous preaching of the gospel for years together, in the midst of the most vicious and degraded population of a great city, only the Master in whose name it was done can reckon up. Professions of conversions were very frequent. Many of these converts were soon lost sight of. Upon many, no doubt, the impression made proved superficial and transient; but, in a very large number of cases, there is good evidence of a sound and thorough reformation of life on the part of men utterly abandoned and profligate. And even if this evidence were scantier than it is, or were wanting altogether, no one who had personal acquaintance with Colonel Clarke and knew the simplicity and steadfastness of his trust in God, his unwavering confidence that there was power in the gospel of Christ to reach and redeem the most degraded soul, and the cheerful and grateful spirit in which he accepted the opportunities of service offered him, can doubt that the Pacific Garden Mission is the seed-plot from which a precious harvest will be reaped. The work, one is glad to know, is carried on without interruption by Mrs. Clarke, aided by Harry Monroe, a long-tried and approved convert of the mission.

A. K. P.

"The same Congress that refuses even to consider the ravages of the liquor traffic appropriates \$100,000 a year to investigate bog cholera. One hundred thousand dollars outlay to save swine from infection! One hundred million's income to spread contagion in the way of boys!"  
—*John G. Woolley.*



## The Northfield Students' Conference.

BY PHILIP E. HOWARD.

Those who have attended the Students' Summer Conference at Northfield, in past years, have felt that it was eminently Mr. Moody's conference; and it was with no little hesitation that, in Mr. Moody's absence, the leaders in Christian work among the colleges undertook to conduct this year's conference.

It was not an easy matter for a few young men to undertake the responsibilities of a gathering of students who stand as the very centers of Christian influence among the colleges. Yet the results of the conference fully justified the undertaking.

When the delegates convened, it was found that not less than four hundred and fifty students from one hundred and thirty institutions were gathered in the buildings of the Northfield Seminary, and in houses through the village. These men came from colleges ranging from Nova Scotia to California and from Alaska to Mississippi, on this continent; and representatives were present also from England, Scotland, and even from Africa, thus making the widest representation yet obtained at such a gathering.

This impressive evidence of the far-reaching influence of the college work for Christ proved to be a source of great inspiration to the delegates. The very ends of the earth had met, under the guidance of God, in the hills of New England; and, from the first meeting in Stone Hall, on July 2d, to the last session, on the evening of July 13th, there was a halo over everything. For ten days hundreds of young men were occupied almost wholly with a searching study of the Bible, and with an open-hearted hearing of burning messages from men who, by gifts of high scholarship, large experience, and the blessing of the Holy Spirit, were best qualified to touch the lives of young men. Northfield itself, nestling among the great hills and beside the swift Connecticut, was an inspiration to the men who walked in her quiet groves or over the reaches of hillside and meadow.

There was not a single discordant note to break the harmony of spiritual blessing which fell over the place as the days went on. Thirty-one different denominations were represented there, but all were as of one denomination in thought and spirit.

Each morning an hour was devoted to discussion of work in the foreign field, as to its call to young men, its necessities and possibilities. Another hour was devoted to the consideration of the policy to be adopted in the various colleges for strengthening the Association work, and for stimulating activity in personal work. Two large Bible classes met also each morning; the one under the leadership of Mr. Robert E. Spear, for the purpose of considering the Book of Acts analytically

and critically; the other under Professor James McConaughy, for those who wished to study the life of Christ with special reference to the application of the Master's methods in personal work. A new feature of the conference was the Missionary Institute, or training class for volunteers. The morning sessions of the conference closed with a platform or general meeting, at which special addresses were made by invited speakers on subjects designed to awaken true spiritual activity and earnest Christian work among college men.

Ordinarily no meetings were held in the afternoons, with the exception of group classes for Bible study along the lines of professor McConaughy's system. The athletic field and tennis courts were well patronized in these open hours of the afternoon, but many men spent the time over note-books, or in meditation in the quiet groves near the village.

At seven in the evening, in fair weather, the most truly characteristic meeting of Northfield was held on Round Top,—a grassy knoll just back of Mr. Moody's old home, overlooking the seminary buildings, the village, and the broad valley of the Connecticut beyond. In the twilight, under the whispering pines of the little hill, the men gathered, with some one of their own number as leader. It is a place of precious memories: for on Round Top many a college man has caught the first sound of the voice that called him unreservedly to a life of Christian service. The meeting is devoted to the presentation of the needs of the different Christian callings, by men each one of whom is consecrated to the special work for which he pleads. It is not that men are forced blindly into Christian work as a life-work by what they hear on Round Top; it is rather that men gain there a new view of what such work means, and are led to decide for it, not hastily, but soulfully and intelligently. As a practical result of this meeting, in addition to other influences, at least twenty-four men during this year's conference have joined the students' missionary volunteer movement, while many others have decided for the ministry or for the Association work.

Following immediately upon the Round Top meeting, the evening platform meeting was held in Stone Hall, and special addresses were delivered at that time. The exercises of the Sabbath were confined to general meetings in the church and in Stone Hall, and the special meeting on Round Top.

Throughout the conference, in the singing, in the prayers, and in the speaking, there was no manifestation of any superficial zeal. But even the most unspiritual man could not fail to feel the throbbing and pulsation of a strong, buoyant, spiritual life coursing through the mass of young men standing shoulder to shoulder in the campaign against self and for Christ. The whole conference was marked by decidedly practical tendencies. Spiritual stamina was sought only that it might be used for the Master's service; and, wherever there was

a call for money, to be used in extending the college or the mission work, it was readily and generously answered. At a small meeting in behalf of foreign missions nearly one thousand dollars was contributed. On one occasion over three thousand dollars was contributed by about four hundred persons in a half-hour, in answer to a special call from the South and West.

This practical tendency showed itself again in the eagerness with which men sought personal interviews with the speakers for spiritual counsel, and also in the delegation meetings held separately, in most cases, by each college after the evening platform meeting.

These two factors in the permanent influence of the conference cannot be measured. In personal interviews many a man's doubts were dispelled, and new strength given him by contact with great minds. In the delegation meetings all the best impressions of the day were focalized in thought and earnest prayer for the home college. From the splendid singing in the meetings to the athletic contests on the field, a spirit of hearty Christian manliness was everywhere. And this same spirit, if carried into the college work next fall, is bound to do wonders of spiritual uplifting among the students.

Among those whose personal influence was most deeply felt in the conference, there may be named Mr. John R. Mott; the Rev. Dr. A. J. Gordon of Boston; President Merrill E. Gates of Amherst College; Bishop J. M. Thoburn, D. D., and the Rev. John N. Forman of India; Anthony Comstock and S. M. Sayford; the Rev. Dr. A. F. Schaffner of New York; Mr. L. D. Wishard; Professor James McConaughy; the Rev. Dr. A. T. Pierson; the Rev. Dr. Frank Bristol of Chicago; the Rev. Wilton Merle Smith and Mr. Robert E. Spear of New York; and the Rev. Dr. H. Clay Trumbull of Philadelphia.

The very names of these men are suggestive of great spiritual power, representing as they do the many-sided character of the Christian callings, from the work which makes the habitation clean to the work that inspires and renews and refills with all that is good and true in the spiritual life.

With the centers of Christian influence in the colleges fresh from the power and stimulus of the Northfield Conference, the college work for Christ in the coming year seems, to those who know the field, brighter and broader and stronger than ever.—*Sunday School Times.*

Rev. C. M. Morton expects to resume his work at Railroad Chapel, Chicago, in October. Rev. Alexander Patterson, who has supplied his place, closed his work there July 21st.

## The Mills Meetings on the Pacific Coast.

These are proving a great blessing all along the Pacific coast. Tidings from Tacoma, from Portland, from Salem, from Sacramento, from Santa Barbara, from Los Angeles, from Pasadena, from Santa Ana, from Riverside, from San Diego, are all of one tenor, indicating the aroused ardor and the invigoration of Christians, the happy union of Christian effort, and the ingathering of multitudes of souls. From the beginning of this remarkable series of meetings we have neither omitted nor intermitted earnest exhortation to our Presbyterian brethren to spare no pains in co-operation with Mr. Mills, and in following up the work after he shall have passed on, as he wisely designs and plans. His methods have been tested and approved. They have, with those who have labored with him, passed beyond the range of serious criticism. They are unique in wisdom and fitness. The Spirit of God plainly owes his work.

There is no rarer gift than that of skill in evangelism. When this is found combined with everything to be commended in the way of methods in detail and of personal spirit and manner, as in the present instance, the church is filled with gladness before God. This feeling of the church it gives us great pleasure to voice.—*The Occident.*

Dr. L. W. Munhall has arranged for the holding of another of the Bible Conferences this summer which have been found so profitable in former years. It will be held in Educational Hall, Asbury Park, N. J., August 11-19. Some of the able ministers of the gospel and most competent teachers of God's holy Word in this country will be present this year to conduct the study. Among them will be such distinguished brethren as James H. Brookes, D.D., Arthur T. Pierson, D.D., Prof. Wm. G. Moorehead, D.D., Maj. D. W. Whittle, Rev. and Mrs. George C. Needham, Prof. Luther B. Townsend, Edward P. Goodwin, D.D., Wm. J. Erdman, D.D., and Rev. D. M. Stearns. Nathaniel West, D.D., will deliver several addresses on the "Higher Criticism." The musical part of the conference will be under the direction of Prof. Chess Birch, the noted cornetist, formerly of the United States Marine Band, of Jefferson Barracks, St. Louis. Mr. Sankey will be present a part of the time of the conference and render some of his inimitable and thrilling solos. The conference will assemble at 7:40 p. m., Thursday, August 11, 1892, and close with the evening session of Tuesday the 16th. Sessions will be held each day at ten a. m., three p. m., and 7:30 p. m.

WORK ABROAD.

Mission Notes and News.

The Soudan stretches across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 80,000,000 inhabitants.

According to *Jewish Intelligence*, 135 Prussian Christians have apostatized to Judaism and 2,101 Jews have been converted to Christianity since 1875.

Through the kindness of the *Missionary Herald* we are able to reproduce the valuable table showing the results of Missionary labor in Japan up to the close of 1891 condensed from statistics prepared by Rev. F. Staniland, Yokohama.

There are 200 baptized Christians in Uganda in connection with the Church Missionary Society, and about 2,000 adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of 100 copies from England was attended with the wildest joy.

The North Africa Mission has opened work in Lower Egypt by sending thither recently five missionaries, of whom two are men. In this portion of the land of the Nile is found a population of 4,500,000, mostly Mohammedan, and almost wholly without the Gospel. There are about forty towns with from 7,000 to 40,000 inhabitants, and 500 with from 2,000 to 3,000.

How Chinese Christians Give.

BY REV. C. R. HAGER, OF HONG KONG.

The Chinese living in America have so often been accused of carrying home to China all the money earned by them in this country that perhaps a statement of the liberality with which those who have become Christians give to home and foreign missions will not be amiss. We find that, with a membership of 101 in the various churches of California the Chinese have raised \$6,290.40 for all benevolences, or \$39.07 for each member. For the expenses of their own association they have given \$2,029.90, or \$12.60 a member.

For home missions the amount raised and expended has been \$1,913.45 or \$11.88 per member, while for foreign missions they have given \$2,181.20, or \$13.51 per member, an amount which if equalled by all the members of our churches would not only put \$1,000,000

into the treasury of the American Board but \$6,862,505.28 annually more than all the missionary societies of the United States contribute to foreign missions.

The Chinese have made an extraordinary effort this year to raise money in order to build a chapel in Canton, and have secured \$1,913.45 for this purpose. But suppose we deduct this sum, we find that they still give to foreign missions \$638.70, or \$3.96 per member, which if made the basis of contributions for the American Board by all Congregationalists would give us \$2,007,054.72 for the work of evangelizing the heathen. Do not these Christians, who have recently come out of heathenism, shame us in our giving to the Lord's work? It is not long since the Chinese were arraigned most maliciously before the public of New York City. Would it not be wise to give them occasionally their due share of praise? Our American Chinese Sunday schools are doing more for foreign missions than many of our large churches. A Sunday school in Brooklyn, of about thirty members, has given \$150 in less than twelve months. Another in New York has recently given \$100 to support a helper under the American Board in the South China Mission. In one of the Boston schools the Chinese alone have given \$114.50, which with \$105 given by the teachers and scholars makes \$220.50 contributed during the past year. Now it is true that figures do not tell everything, but they do tell this: that the Chinese Christians in America give more than American Christians. Yet almost every one of these men labors hard with his own hands to earn what he gives. We often spend more in luxuries than the Chinese earn, but they put us to shame when they begin to give to the cause of missions. Do we not need more self-denial in our giving? I know of a friend of missions who by a little economy saves fifty cents a week with which she supports a Chinese student at school. Fifty cents a week may seem a small matter, but it counts up at the end of a year, and it is these small gifts which the Lord of the harvest loves more than the legacies of the rich. When the books are balanced in the kingdom above, it will be found that the Chinese have not altogether sought their own good in coming to America, but that with the money earned here they have helped to send the gospel to many a heathen land.—*Missionary Herald*.

Preparations are now in progress for holding the Fifth Decennial Missionary Conference for India. The sessions will begin in Bombay on December 28th, and will occupy a full week. These decennial conferences have brought together missionaries for the discussion of the great problems relating to their work, and have been of great interest and value. The coming session, it is expected, will prove better than any that have preceded it.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1891.

CONDENSED FROM STATISTICS PREPARED BY REV. F. STANILAND, YOKOHAMA.

NAME OF MISSION.	Year of Arrival.	MISSIONARIES			Stations.	Out-stations.	Churches.	Baptized Adult Converts, 1891.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions Made, in yen and cash, by converts, in year.	Quality.
		Male.	Unmarried Women.	Total, Including Children.										
Presbyterian Church of the U. S. . . . .	1859	25	26	73	11									
Reformed Church in America . . . . .	1859	10	8	28	4									
United Presbyterian Church of Scotland . . . . .	1874	2	4	4	1									
The Church of Christ in Japan . . . . .						4	73	844	10,961	59	58	87	16,228	
Reformed Church in the U. S. . . . .	1879	3	3	9	1				1,759	9				
Presbyterian Ch. in the U. S. (South). . . . .	1885	10	5	23	5									
Women's Union Misa. Soc. of America . . . . .	1871		3	3	1									
Cumberland Presbyterian Church . . . . .	1877	4	7	15	4									
American Protestant Episcopal Church . . . . .	1859	12	12	24	5	28	27	250	1,240	20	6	24	2,263	
Church Missionary Society . . . . .	1854	23	17	40	11	24	55	247	1,993	18	5	46	3,951	
Nippon Sei Kokwai . . . . .						77								
Society for the Prop. of the Gospel . . . . .	1873	1	2	4	1				151		8	5	9	
Wycliffe College Mission (Canada) . . . . .	1885	2	3	3	1	2	1	3	77	1		2	29	
American Baptist Missionary Union . . . . .	1860	16	14	44	7	49	15	243	1,704	10	5	41	6,311	
Disciples of Christ . . . . .	1883	3	3	9	2	1	4	59	231				92	
Christian Church of America . . . . .	1887	2	3	3	1	4	3	25	150	3	1	2	51	
Baptist Southern Convention . . . . .	1880	3	4	1	2			7	15				3	
A. P. C. F. M. Kumi-ai Churches (*) . . . . .	1864	22	33	99	13	79	71	1,040	10,927	92	21	67	27,252	
Berkeley Temple Mission, Boston (b) . . . . .	1889	1		2										
American Methodist Episcopal Church . . . . .	1872	20	31	51	9	54	54	462	3,839	43	28	50	13,141	
Canada Methodist Church (c) . . . . .	1873	9	12	20	5	12	15	120	693	19	8	45	7,516	
Evang. Association of North America . . . . .	1876	5	10	1	5	7	77	445	10	13	10		661	
Methodist Protestant Church . . . . .	1886	5	2	12	1	2	15	217	2		5		150	
Am. Methodist Episcopal Ch. (South). . . . .	1856	14	5	30	7	23	10	94	399	17	5	24	373	
General Evang. Prot. (German-Swiss) . . . . .	1885	2	1	3	1	5	3	31	228	11	1		370	
Society of Friends, America . . . . .	1885	1	1	3	1	3	1	3	35				4	
International Missionary Alliance . . . . .	1891	1	2	4										
Unitarian . . . . .	1880	2	0	2	1	5	1				9	1	6	
Universalist . . . . .	1890	2	1	3	1	3	2	37	37	7		4	70	
Total of Protestant Missions 1891 . . . . .		200	178	527	77	381	344	3,748	33,200	349	157	479	74,070	

(\*) These statistics cease the year ending March 31, 1891. Through a misapprehension, Mr. Staniland, while giving the number of church members correctly, reduces the number of Kumi-ai Churches from seventy-one to fifty. The mission rightly reported seventy-one church organizations, each with its creed, covenant, officers, etc., and numbering twenty or more members, though about twenty of them, not being pecuniarily independent, are so that reason alone not admitted to the full fellowship of the Kumi-ai Churches.

(b) All other items are included in the American Board Report. (c) Statistics to June, 1891.

## The Missionary Outlook Upon the New Century.

BY A. J. GORDON, D. D.

The century of missions is closing; and what inspirations, what resources, what preparations, what opportunities has this century brought to us? At the beginning of the century there were only two or three missionary societies in all Protestant Christendom; now there are upward of one hundred such societies, whose representatives are preaching the gospel to every nation under heaven.

Then less than fifty versions of the Scriptures comprised the entire work of the Bible translation since the days of the apostles; now the Word of God has been translated into more than two hundred and eighty languages, and the whole Bible made accessible to nine-tenths of the human race.

A hundred years ago women's missionary societies were unknown; to-day there are nearly thirty such societies in America alone, with twenty-five thousand auxiliaries, contributing a million and three-fourths dollars annually for spreading the gospel among the heathen. At the beginning of the century, though the doors of several of the heathen nations stood ajar, hardly one had been securely opened; now every nation under heaven is to such degree accessible that missionaries of the cross have entered in. Well may we write the word "opportunity" over the closing decade of this nineteenth century; and well may we be admonished that opportunity is but another name for importunity, as though God were beseeching us by every open door to open our hearts and to open our hands and to open our purses, that we may worthily meet the crisis of missions which is upon us.

The wealth of Protestant Christians has increased so enormously! During the century that the evangelists of Christians of the United States are credited with possessing *thirteen billion of dollars*. But do they possess this wealth, or are they possessed by it? is the question which must be raised when I tell you that these same Christians contribute annually only twenty-five cents *per capita* for foreign missions, and that this contribution is computed to be but one thirty-second part of one per cent. of their wealth.

In spite of the meagreness of our contributions of men and money, missionaries have won marvelous triumphs. The converts from heathenism and their families are estimated at *three millions*—a result for which we should thank God and take courage. But according to the statistics of Mr. Johnstone, in his "Century of Missions," the gain in heathen and Mohammedan population has been seventy times greater than this. Considering, then, that of earth's 1,400 millions of population a thousand millions are yet destitute of any saving knowledge of Christ; and considering,

moreover, that every success already won, constitutes a new call for laborers and contributions and evangelical zeal, is it not clear that the demand upon us in the closing decade of this century is greater than ever before? And what shall be our answer to this demand? In reply to this question I may disarm prejudice by saying that I repeat what many of our wisest men thought at the beginning of the century and what more think at the close, when I give this threefold challenge: Churches to the front; reserves to the front, pastors to the front.—*From an Address.*

An exchange advocates a vivacity in the prayer meeting. It would have variety and life, a "recitation of poetry" here and a "solo by the choir soprano" there, "a great many testimonies of a minute each," and "more prayers of half a minute each." "Above all things" it would "make the meeting interesting." "Not to do this," it says, "is a crime." We remember the reply of a good man to one who talked on this strain some years ago. "Interesting to whom?" Such a meeting would not interest the mass of prayer-meeting goers. They do not believe in long and prosy speeches or prayers, but neither do we want the hop, skip and jump method of our exchange. There is a happy medium. Variety is all right, but too much variety is like too much spice in food. Moreover, the chief end of a prayer meeting is not interest but worship. The church which loses sight of this, and aims only to make its meetings enjoyable, gives up the means by which it can secure an abiding interest.—*Herald and Presbyter.*

Prof. A. H. Sayce, LL. D., of Oxford University, shows that historical skepticism, having reached its high water mark, is receding and reacting in favor of the traditional beliefs of history, sacred and secular. He points out that "the discovery and decipherment of other monuments of Egypt, of Assyria and of other oriental lands, have done for the older records of the Bible what the discoveries of Dr. Schliemann have done for the early traditions of Greece. The historical fabric, which the Higher Criticism had claimed to have destroyed, is being reconstructed by the archaeologist and decipherer. We have come to know that much which has been pronounced impossible, was not only possible but true, and that the difficulties raised by the critic were really due to his own ignorance." While many of the over confident conclusions of Higher Criticism are being discredited, and corrected, the unscriptural are to be pardoned for receiving slowly its unproven hypotheses of a manifold Moses, a double Isaiah and a polyglot Daniel. Archaeological research and discovery seem destined to refute many of the new-fangled theories of over-rash scholarship as to the age and authorship of the Books of the Bible.

## Pencil Notes from London.

In no city in the world is there such a vast amount of aggressive Christian work carried on as in this great metropolis. On a Sunday one meets with open-air work everywhere. Naturally it is more common in the "East end" among the congested masses, but such work is by no means confined to that quarter; the "West end" has its out-door preachers in park and square, and, what may surprise some in the United States, no denomination is more aggressive in this work than the Episcopal, or as it is named here, the Established Church of England. Mission bands from these churches do most excellent work. Last Tuesday evening we were attracted by a crowd in front of a "West end" church, who were most attentively listening to a gospel address being delivered by the Rector from the stone steps in front of the church building. It appeared a little strange to us to see the Rector in such a service wearing his white surplice, but his message was pointed and effective.

The Salvation Army is evidently an Institution here. Its uniformed lads and lassies are met with everywhere and must aggregate a very large army.

Rev. F. B. Meyer, who was so helpful last year at Northfield and who is to attend the conference this year also, is pastor of a large church close to Regent Park. A crowded congregation always awaits him. Rev. John McNeill's church has not yet found a successor to this modern Boanerges. The congregation is a peculiar one. It is an open secret that Mr. McNeill and his elders did not always see alike: some of his elders being much opposed both in principle and practice to their pastor's strong temperance views. It was, we believe, providential that he was pressed into a larger field, as the work he has accomplished in Scotland has been crowned with abundant blessing. Next year we hope to see Mr. McNeill again in the States for a protracted work in our larger cities.

An immense throng gathered morning and evening at the Metropolitan Tabernacle last Sunday, the occasion being Dr. Pierson's last preaching service prior to his sailing for New York. Late comers were disappointed in finding the capacity of even this great auditorium overtaxed, and many like themselves turned away. Mr. Spurgeon's son, Thomas, whose pastorate is in New Zealand, arrived in England ten days since to supply the pulpit of his lamented father for the next three months. If his health were not endangered by the very trying winters of London there is little doubt a permanent call would be extended, for the name itself will ever have an aroma of sacredness to the heart of every member of this immense church, and besides this the son has much of his father's spirit and style, and is indeed a very gifted writer

and preacher. The Metropolitan Tabernacle will be more than content, however, if Dr. Pierson will but accept the call which has been extended him, to supply the pulpit for another year. Not only has the interest and attendance been fully sustained by the Doctor in the Sunday services during his eight months' supply, but his Thursday night preaching has drawn together an immense congregation each week, larger even in fact than had formerly greeted Mr. Spurgeon. Dr. Pierson spends the summer with his family at Northfield, Mass., being one of the principal speakers announced for the conference held there in August.

Dr. Pentecost has returned from India and is filling the pulpit of the late Rev. Donald Frazer, to which he has been called as supply for a year. The Doctor is also giving occasional addresses on India which are largely appreciated.

Since Mr. Moody's return from Palestine he has been preaching in a number of towns in England and Wales, and early in July will begin a short work in Ireland, beginning in Belfast, July 6.

This may be a land with narrow limits geographically, but there appears to be absolutely no limit to the demand on one's time; therefore the necessity of scribbling these pencil notes while riding on that distinctive institution, a London omnibus.

F. H. R.

## Missions and Theology.

Dr. Hovey at the recent meeting of the Baptist Missionary Union spoke on "The influence of a century of missions upon Christian theology," mentioning four particulars:

1. In speaking of God there has been a manifest transfer of emphasis from God's natural attributes to His moral ones. We hear more of his love and less of his supreme sovereignty simply as such.
2. In speaking of Christian life there has been a manifest transfer of emphasis from faith to love, from trust to service. The active influence of the missionary enterprise has had a chief share in bringing this change to pass. The practical side of Christian life has been pushed to the front. Missionary service calls for an active exercise of faith, yet in it the stress is laid upon love.
3. In maintaining the evidences of the Christian religion there has been a manifest transfer of emphasis from the miraculous to the moral.
4. In respect to heathen nations and their religions, we have begun to look upon the people with more of compassion and less of mere repulsion. We see in their systems something of truth, though mixed with many and dangerous errors; and so have been led to enter with the more of real and joy into the work of carrying to them that truth which is without alloy.

Admission of Church Members.

Too much caution cannot be exercised as to the admission of members into the Church. A disposition to swell the roll of communicants often causes carelessness about insisting upon the needful preparation. The fact that a person applies for connection with the Church is taken as in itself sufficient ground for his reception. In many cases special examination is discouraged, and every encouragement given any and every body to come into the Church. Nor is it an uncommon thing now-a-days to find ministers telling men that they ought to unite with the Church in order to become converted, or, as it is usually put, to be good and to get good. But, however force it comes about, there is too much laxity in the remark of a contemporary that "one of the great evils of the day is the receiving of unconverted members into the Church." This evil is easier to create than to cure. It is much more easy to get the unconverted into the Church than to get them out of it. Once in, they are a source of trouble. Their example is bad. They cause reproach to the Christian profession. They stir up division and strife. They encourage worldliness and formality. They dislike pointed, searching and spiritual preaching. They go on for an easy sort of religion. They demand the popular and sensational order of ecclesiastical management. They are usually the hardest persons to convert. They are liable to imagine that all is well with them because their names are upon the church register. They are to be pitied and prayed for, while we emphasize the wisdom of guarding against their multiplication and of admitting those only who are manifestly in possession of the grace of God to the Christian fold.—*The Presbyterian.*

A Church Conscience.

Dr. M. Rhodes, a distinguished pastor of the Lutheran Church has this to say upon the need of a "church conscience." "It was my great privilege when abroad to spend a Lord's Day in Glasgow, Scotland. It was most refreshing to me to enjoy the quiet of the city, and to see the people going in every direction to the Lord's house. Like ourselves, they walked for the horses and attendants of street cars were resting. It was a Sabbath in July and warm. In the morning we were at the cathedral. It was full. In the afternoon we walked with a friend to one of the Free churches, and at that unseasonable hour, we found a large congregation of devout worshippers, who had no thought that what they were doing was anything but a duty and a privilege. I could not but feel that these people have a "church conscience." A conscience that regarded their church duties as second to none in acedness and importance. They could not

think of being faithful to home and business on Monday, and unfaithful to God and His house on His day. They must go to the Lord's house, to pay their vows—they had a church conscience. There is sad need in our land for a church conscience. Satan is quite willing that we shall be attentive to business and other matters during the week, if we will only be indifferent to God's house and Christian duty on the Lord's day. Of for a widespread increase of a church conscience among us."

There is a cant abroad I have no sympathy with. It discounts packed churches and popular preachers. I will uncover my head in the presence of the man who can induce the thronging multitudes to listen to a true, straight Gospel. The reproach of our Nineteenth Century Christianity is the half-empty churches scattered all over the land.—*Bishop Nind.*

Evangelists.

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- G. C. Robbins ..... 191 Verona place, Brooklyn, N. Y.
- D. B. Touvaner ..... East Northfield, Mass.
- Dr. L. W. Murray ..... Germantown, Pa.
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- Major D. W. Whittle, 233 Spruce street, Philadelphia, Pa.
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HINTS AND HELPS.

Scriptural Studies.

BY REV. CHARLES BRIDGES.

Let the word of Christ dwell in you richly in all wisdom. Colossians 11. 16.

Let us ever search the Sacred Books as 1. The Word of Christ.

As written by his Spirit, 1 Pet. 1. 10, 11. As speaking by his authority, 1 Cor. xiv. 37. As testifying of his work, Luke xxiv. 41; John v. 39; Acts x. 43; Rev. xix. 10. As the instrument for the establishment of his kingdom, Ps. xiv. 3-5; ex. 2, 3.

The "Word of Christ" is the Christian's treasure.

11. Let it dwell in us.

Not lying on the surface, Matt. xxiii. 20. Not gaining only a temporary entrance. James 1. 22, 24.

But hidden, Ps. cxix. 11; Prov. iv. 21. Cherished, Prov. iv. 6-8. Abiding, Prov. iv. 13; Luke viii. 15; John xv. 7; James 1. 25. Familiar, Deut. vi. 6-8. Ps. cxix. 97.

111. Let it dwell in us richly.

Not a scanty provision, Matt. xxiii. 22. But a rich storehouse, Prov. iii. 4, 5; Matt. xii. 41, 42; 2 Tim. iii. 16, 17. Its doctrines enlightening, Ps. cxix. 7, 8; cxix. 130; 2 Tim. iii. 15.

Its precepts directing, Deut. xvii. 18-20; Ps. cxix. 9, 24-100, 104; Prov. vi. 23. Its promises exciting, 2 Cor. vi. 11; 9 Pet. 1. 4. Its comforts supporting, Ps. cxix. 50, 52; Rom. xv. 1.

Its threatenings warning, 2 Kings xxiii. 11-13; Ps. xix. 11. Its prospects invigorating, 1 John iii. 2, 3.

11. Let it dwell in us in all wisdom.

That we may be able to recommend Christ to those that inquire of Him, Cant. v. 9, 16. That we may be preserved from perversion of Scripture, Col. 1. 9; II. 8. That we may try the spirits that are in the Church, 1 Thess. v. 21; 1 John iv. 1; isa. viii. 1, 2.

That we may obtain richer views of divine truth, 1 Cor. 1. 5, 6.

That we may be able to turn Scripture to present use, John 11, 17, 22.

That we may be directed for present duty, Jos. 1.; Ps. cxix. 106; Prov. vi. 22.

That we may be sufficiently armed for the Christian conflict, Eph. vi. 17; 1 John 11. 4.

Successes and Failures.

1.—Lesson Question: "Has my life been a success or a failure?"

2.—Lesson Text: "I have fought a good fight, I have finished my course, I have kept the faith." II Tim. iv. 7.

3.—Lesson Object: To set before the Christian worker the results of his or her service, and the causes which led thereto.

The Scripture statement in the Worker's Book of the Bible. 1 Cor. xii. 10-25; Parable of Talents, Matt. xxv. 14-30.

Mr. Astor's dying statement, written with his own hand, "My life has been a failure."

1.—What Constitutes Failure.

- a. To miss heaven, "Saying, Lord, Lord, etc."
- b. Large crowds, but no fruit for Christ.
- c. A great "self," but no glory to God.
- d. Not getting what you go for.
- e. Missing the mark.
- f. Praises of men but frowns of God.
- g. Burnt wastes in the judgment.

11.—What Constitutes Success.

- a. Obedience to God's word and will.
- b. Faithful service of all kind.
- c. Securing the object of your service.
- d. Seed planting for late harvests.
- e. Patient waiting for comings.
- f. Positive influence for good and Christ.
- g. Sheaves brought in.

111.—The Promise of God for Success.

- Joshua 1. 8.
  - Psalms 1. 3.
  - 1 Chron. xxii. 13.
  - Psalms cxvii. 6.
- Consider bible men whose lives were a failure, or so in part.

- The rich young ruler.
- Saul the King.
- Judas the traitor and betrayer.
- Demas, traitor to Paul.

THOUGHTS FOR THE CLOSET OF PRAYER.

Some live on the successes of the past. When God says we are to succeed, it must be so. Pity is not enough to bring success. There is a lack of brains as well as heart. The relation of the body to the mind and soul. Enthusiastic workers succeed. Thoughtless and lazy workers fail. Some lives a success only long after death. The success of the first redemption promise. Gen. iii. 15.

Seeming failures are often victories. Why do Moody, Spurgeon and the like succeed? ILLUSTRATIONS.

Lord Nelson at the Battle of the Nile—"If there is no 'if,' we shall succeed."

Horace Greeley's advice, "Have something to say and say it."

Farragut and Dupont, "You didn't believe."

"The failures that do us good," London Bridge.

From C. H. Yutman's "Lessons for Christian Workers."



What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work, and where students are taught vocal and instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, trade, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further information is desired write to Sup't. Bible Institute 30 W. Pearson St., Chicago.—D. L. Moody.

### Jottings From the Lecture Room.

Rev. H. P. Beach:

If you want to see the power of Christ most strikingly shown you will find it on heathen soil.

The text that has most power with Chinese women is not John 3:16, but the blessed 11th of Matthew. Their one cry is—if they can only get relief from their burdens, and that never gives it to them.

The Gospel has no feet, and the only way you can trundle it into the nations is to get some feet and hands for it.

Geo. S. Fisher:

We are to be like a fountain, gushing out continually, not like a well, where you must dig the water up. Friend, if you are not a fountain you won't be much help in this perishing world.

Dr. A. B. Simpson:

Somewhat we have come to know that it is not presumption for very simple-hearted and insignificant people to ask great things of the Lord.

I believe there are two things a man may do he may do some good thing, or he may do the very best thing. By the grace of God I am asking Him to let me do the best thing. If the devil can he will put you to work in the comparative degree.

Maj. D. W. Whittle:

Do not tell one to make his peace with God, but to accept the peace already made by Jesus Christ.

Paul did not exceed other men in crime, but he exceeded them in conscience.

Man has sin, but is treated by God as having it not; man has no righteousness, but is treated by God as having it.

Build for a reward; salvation is not a reward, it is a gift.

### Notes by a Resident.

August will offer a special opportunity to those desiring instruction in Bible doctrine as Mr. Torrey will be at home throughout the month and will lecture chiefly on doctrine and practical work. Enough calls have come for him to conduct classes at assemblies, Bible schools, institutes and conventions to keep him busy all summer, but he will remain at home, as he regards that as the more important work.

The Institute has been especially favored by visits from returned missionaries, during the past month. Rev. H. P. Beach, formerly under the American Board in China, gave a most interesting talk. It was especially helpful to those expecting to go to China, as he spoke of the way in which certain difficulties peculiar to mission work in that country should be met.

At another time Mr. William Key, of the China Inland Mission, addressed the students. Rev. and Mrs. C. B. Haworth, who were under the Presbyterian Board in Japan, also visited the Institute, and the students had the privilege of listening to Mr. Haworth.

July 12th was a missionary field day. Rev. Mark Fuller, from India, who visited the Institute early in the year; Mr. George S. Fisher, of the Gospel Union, and Rev. A. B. Simpson, D. D. of New York, all spent the day at the Institute. There were several addresses, and much time was spent in asking and answering questions. Personal contact with missionaries recently from foreign lands gives the students an opportunity to learn many details which never appear in print. In the evening of the same day a stirring missionary meeting was held in Chicago Avenue church.

There are now fifty-six Institute men and women who are members of the Student Volunteer Mission Band. Many expect soon to leave for foreign shores.

The early part of the season was so rainy that it appeared as if tent work would be much hindered, but the Lord has given delightful weather most of the time since the tents were erected, and His blessing has been upon the work. The readers of the RECORD hardly need to be introduced to the evangelist, Mr. M. B. Williams, as his name has been often in its pages of late. He brought with him his own tent, having a seating capacity of

1,500, and it was placed on the lot at Des-Plaines and Harrison streets, where Mr. Schiverea won so many victories for the Lord last year. Mr. Schiverea was expected, but he was worn out with over-work and delayed his coming until August 1st.

Rev. F. E. Smiley, the evangelist who has been working very successfully in Pennsylvania of late, desiring to acquaint himself with the methods employed here, and also that he and his wife might study music, came to the Institute and was hardly here when he was installed in the tent on Chicago avenue and Lincoln street.

A third tent is now on Dearborn street, near Forty-seventh, in the hands of a student, Mr. H. J. Openshaw.

The hearts of all were deeply moved by the singing of Rev. F. M. Lamb, of Williams-bridge, N. Y., who leads the singing at the Christian Workers' Conventions, and who recently visited the Institute. Mr. Lamb brought tears to many eyes by his sweet singing of a hymn on the Lord's coming.

### An Incident in Tent Work.

Some time ago a hard-working but godless man, who had an earnest Christian wife moved to Chicago to work on the Exposition buildings. Many efforts had been made to bring the man to Christ, but though he listened respectfully, all attempts were in vain, and the man seemed beyond hope. He moved to a very hard locality near DesPlaines street. The wife was greatly grieved over the neighborhood in which she found herself and wondered why God had allowed her to be brought there. But after a while the thought came to her: "Here is abundant opportunity to work, and as I have no children and have a great deal of time, I ought to do something for the Saviour," but how or where to begin was the question. When a tent was pitched in the neighborhood she welcomed it with great joy and went to work in connection with it, sometimes making as many as forty calls in a day. Her husband was so busy he could not attend. But one Friday evening he found leisure to go. At that very first evening he was able to attend, an arrow sank into his heart. He went home and stayed up until three o'clock the next morning talking with his wife and praying, and then became a thoroughly converted man. His wife was so happy that as soon as she could she hurried to the tent and told with almost uncontrollable emotion the glad news. People who live in the midst of religious privileges cannot realize how the tents are welcomed as a veritable Godsend by the Christian people whom a mysterious providence has placed in the godless sections of the city. Appeals that are pitiful are sometimes made that the tents may be sent to certain portions of the city.

### Women's Department.

We have received from Rev. H. A. Schauffler, superintendent of the Bible Readers' School and Home, in Cleveland, Ohio, the first and second issues of their little quarterly, *The Bible Reader*. A graduate of this school, Miss Bozena Salava, is now a worker in Chicago, in connection with the Bohemian mission.

Dr. Pauline Root, of the Madura Mission from India, is at the Institute.

A \$150 free scholarship has been received from Boston as the result of reading "Rich Folks and Poor Folks."

We have received from Miss Caroline M. Griffith, her report as secretary of the Y. W. C. A. in Rockford, Ill. We wish we could give her report in full. She writes thus of the Noon Rest:

"As a relief from close room and tedious task, our doors are open at midday for a quiet resting place. Our desire has been to increase the comfort of our young women and to bring them in touch with good, helpful reading, and to seek to interest them in matters and things above mere mechanical eight or ten hour service. Our aim is to assure them that our interests are one and to throw about them strong, helpful influences and not to waste money, though our report will show a small financial gain. The average attendance has been twenty-one."

This seems to us a most desirable relief to the young women in our stores.

We were favored with six tickets by the Selection Committee of the Fresh Air Fund Association for Holiday Home, Geneva Lake. Six of our students spent two weeks of rest and recreation to their evident benefit. We give a few items from a letter written by one of them.

Vacation time has come at last for these busy workers, when the long strain upon heart and brain and body may be relaxed for a little season and a much needed rest amid the grassy slopes and wooded glades of this romantic summer home may conscientiously be indulged in. A good time generally was not the only consideration that weighed in the minds of these six girls, for well they knew that in the large company of working women who, like themselves, had come apart for a little time from the rush and din and smoke of the great city, and who would form their companionship for the next fortnight, a golden opportunity would be afforded them of studying human nature in its various phases, and perchance some precious souls might be won for the Master through their loving and sympathetic ministry.











out how God "covers" sin. The word translated "cover" is a term signifying atonement. The key word to this chapter is "impute." It, or its equivalent, is used eleven times. "Counted," "reckoned," "imputed."

From Dr. Schaaf.

No human being can so keep the law of God which demands perfect love to self and to our neighbor, that on the ground of his own works he could ever be declared righteous before the tribunal of a holy God. He can only be so justified *freely*, without merit, on the objective ground of the perfect righteousness of Christ, as apprehended, and thus made *subjective* by a living faith, or life union with Him. This justifying grace does good work on our hearts, but at the same time the actual *beginning* of all good works. There is no true holiness except on the ground of the atonement and the remission of sin, and the holiness of the Christian is but a manifestation of love and gratitude for the boundless mercy of God already received and constantly experienced. The justified one actually becomes one with Christ, and a partaker of His holy life.

Text for the day, verse 6.

## Tuesday, September 13th.

Romans iv. 9 to 17.

Verse 9. Is the blessing of David for Jews only? Or is it for Gentiles also? The Jews would claim that it was restricted to those who were circumcised as being of the seed of Abraham, so as again returns to Abraham to whom the promise of the covenant and circumcision had to his faith. Note the two points illustrated by Abraham and David: Abraham accepted a very good and holy man, was not justified by works, but by faith. David, whose fall into sin all the Jews confessed, was not rejected by his fall, but upon repentance was restored, and justified by faith.

Verse 10 to 12. "Faith was reckoned to Abraham for righteousness." When did he have this faith? When he was in Mesopotamia, before he dwelt in "Charran" (Acts vii. 2). "By faith Abraham when he was called, obeyed and went (Heb. xii. 9). His life of obedience, as recorded in Heb. xi, is spoken of as a result and manifestation of his faith. So Paul argues here that his circumcision was but an outward sign of an inward grace, of which he had been long in possession. So, if an uncircumcised man has the faith that Abraham had when he obeyed the call, before he was circumcised, he is a child of Abraham. And since the circumcised man has not the faith of Abraham, he is not a child of Abraham, in the spiritual sense.

Verse 13 and 14. Some versions read "For the promise to Abraham and his seed that he should inherit the land, came not by law," etc. This accords with Gen. xiii. 15, and simplifies the argument. The very title to "Canaan went back to the promise to Abraham before circumcision, or the giving of the law. If they put themselves under law for a title the inheritance was lost, for they had forfeited everything by disobedience, and were expected to wait on the promise." (Heb. xii. 18.)

From Heidelberg Catechism 1563.

"How art thou righteous before God? Answer: Only by true faith in Jesus Christ. That is: although my conscience accuses me, and I have grievously sinned against all the commandments of God, and have never kept any of them, and that I am still prone always to all evil, yet God without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction and obedience of Jesus Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept and benefit by His merit."

Text for the day, verse 14.

## Wednesday, September 14th.

Romans iv. 18 to 25.

Verse 18. The point to be specially noted in the argument is that God had promised Abraham that he should become a father. Seven times Paul uses the word father, as connected with the promise, here in this chapter. The strong faith of Abraham is shown by his belief of this particular promise. The revised version reads: "Who in hope believed against hope." A seed from the dead body of Abraham, is a wonderful illustration of the spiritual seed from the dead body of our Lord Jesus. Of course, the result in both instances is by the power of God "quickening the dead," as in verse 17.

Verse 19. When faith has its eye upon God, the soul takes no account of obstacles or difficulties. Abraham calmly rested upon God's word, and waited God's time for its fulfillment. "I shall be a father for God has said it," was his one answer to every doubt, that feeling or circumstance might have suggested. He was not a father, and did not feel a bit like being a father, yet "he considered not" these things, but believed God's word. Turn to I John iii. 1 and 2 and make the application.

Verse 20 and 21. The revised version reads: "Yes, looking into the promise of God, he wavered not through unbelief." So it is ever. If we get our eyes upon God, and get His word really into our hearts, we will have faith to rest upon God's word, and God can not but trust Him. He is too truthful to make a promise that He will not keep; He is too powerful for any to hinder the fulfilling of His will. To trust God, is to give Him glory. To distrust Him, is a most grievous sin, and dishonors Him.

Verse 22. We can see how it led God to accept him as righteous, and how it wrought within him to make him righteous. Note how the argument returns to the opening verses, as to imputed righteousness.

Verse 23 to 25. Faith on our part is to believe in God, by believing what he now tells us, as Abraham believed in what God told him, since "to distrust Him, is a most grievous sin, and dishonors Him."

From Luther.

Faith fulfills all laws; but works cannot fulfill a title of the law (vs. 10). Faith is not the human delusion and dream which some mistake for faith, but faith is Divine work in us, which changes us, and gives us the new birth from God (John i. 13); which slays the old Adam, and makes us altogether different man in heart, will, feeling and strength; and which brings with it the Holy Spirit. Our faith is a living, creative, active power; which necessarily incessantly doeth good. It is not a mere wish that there are good works to perform, but before the question is asked, it has already done them, and is continually doing them.

Text for the day, verse 25.

## Thursday, September 15th.

Romans v. 1 to 8.

Verse 1. The justification comes before the peace, and is the procuring cause of the peace. If we wait for peace to tell us that we are justified, we shall wait in vain. "Faith" receives Christ as the justifier, and believes His word as to the justification. Read Rom. iv. 24 and 25, in connection with this verse, to get the meaning. Christ rises from the dead, a personal, present Saviour, to be the object of our faith. If we open our hearts to Him, and receive God's testimony that His death was to atone for our sins, we are justified before God. We know it because He says it. He is not to be accepted with respect, but look to "Christ for everything you need, and believe on Him. Many are kept in the dark by thinking that God saves them for the sake of their faith. But it is not true. It is a mere hope. A man's faith as it is wrong to make a merit of my money, I am saved by the finished work of Christ. Faith is simply the believing this, and the trusting in Christ as a living Saviour."

Verse 2. "By whom"—that is by our Lord Jesus. He is the Door, and He opens the door. The act of trusting Him, is simply crossing the threshold, and entering in. Note the present perfect

tense of these blessed truths. "We stand in grace, and rejoice in hope." If not in grace, we will not stand; and if we do not stand, we have no joy in hope.

Verse 3 and 4. Our trials show us our true character. If we have real faith, it stands the test, and crosses struggle.

Verse 5 to 8. This love shed abroad in our hearts, which is the secret spring and fountain of all our blessing, is God's love to us, not our love to Him. The measure of that love is, that "Christ died for the ungodly." The hope that is based upon this can never be put to shame. God ever blesses the love of the story of the cross, as commending His love to sinful men.

Franch the Cross and you will be blessed.

From Wilcox.

Believing is the most wonderful thing in the world. Put anything of thine own to it and thou spoilest it; 'Christ will not esteem it believing.' When thou believest and comest to Christ, thou must leave behind thee thine own righteousness (that is, thine own holiness, sanctification, duties, tears, humblings, and brings nothing but thy sins, thy wants, and miseries, else Christ is not fit for thee, nor thou for Christ. 'Christ will not be a perfect Believer and Mediator, and thou must be an undone sinner, or Christ and thou can never agree. It is the hardest thing in the world to take Christ alone for righteousness, and to leave behind thee thine own righteousness.' Him Christ.

Text for the day, verse 1.

## Friday, September 16th.

Romans v. 9 to 14.

Verse 9. There are five "much more" in this and the next ch. i. e. 10, 15, 17 and 20. If you have never studied them "more," if you have studied them, study them "more," and then "much more," and you will be made to rejoice at the "more" and "His blood." This explains verse 1. The blood is the procuring cause of my justification; "Faith," is the acceptance and appropriation on my part of the blood, and of all it has obtained for me. "Saved from wrath through faith." When He comes to judgment (I Thess. i. 10 and v. 9). If He loved me enough to die for me, He will not forsake me in any time of need.

Verse 10. From enemies, we were turned to be friends, by the death of Christ. Now, as friends, we have a living Saviour to save us from the power of sin while here in the body, and to stand for us at the judgment. Note that reconciliation is not a mere procedure, salvation by His life. We must accept the death of Christ as delivering us from the penalty of sin, before we can know one spark of His risen life in our souls, or save us from the power of sin. If you believe this, and are still in bondage to sin, emphasize the words "saved by His life." There is delight there for you if you wait for it. "Saved by arising in His life," some reader. It. That is the truth taught.

Verse 11. Not only are our fears as to the judgment taken away, and our bondage to the devil broken, but "we also joy in God." That joy is "through our Lord Jesus Christ," and is because we have received by Him "the reconciliation" (see margin) that we now experience.

Verse 12 to 14. It was not so much to teach the doctrine that it is. In Adam's fall we sinned all (doe teach it), as to bring in Adam as a type of Christ, that he is here introduced. "The fears of him that was to come" are the emphatic words.

From Augustine.

The doctrine from the apostle is that as all men are, in certain points, treated as if they were sinners, so all men are treated as if they were righteous. In Adam, so all men who are justified are treated as if they were righteous entirely on account of the obedience to death of him of whom the first man was an image. The death of Christ delivers us from not merely one. He stands in a relation to all men which can only find its analogy in the relation in which Adam stood to all. He may be rightly called a "second Adam." In Adam the whole natural

development of man was included; the entire human race is but the unfolding of that first, that one man. Exactly so Christ is a spiritual head. The whole race of sinners was as shut up in him, was unrolled from him. Only from this point of view, do we attain any right apprehension of the significance of Adam's sin; and only so do we attain any right apprehension of the significance of Christ's righteousness.

Text for the day, verse 10.

## Saturday, September 17th.

Romans v. 15 to 21.

Read verses 12 and 18 in connection, skipping the verse in parenthesis, and a better understanding of the purpose of the parenthesis will be obtained. He is comparing Christ and Adam. "By one, sin entered;" "In whom all have sinned;" "By the offense of one, judgment ran to all men;" "By the one man, Jesus Christ, sin, death, judgment, condemnation," all connected with him. As opposed to this, and meeting the need created by this, "Grace, righteousness, justification and life, are brought in by Jesus." So "One" balances "One," the "offense of One," met by the "righteousness of One." With this argument upon his mind, he asks of what he had written in ch. ii. 15, and of the state of mind of those who managed the law for everything, and judged of a man as a sinner, or as a righteous man, by his relations to the law. To meet this, and to prove that man has a sinless nature, derived from Adam, and that sin is not created by the law, he provokes that all men from Adam down, had suffered death, all suffered from the effects of his sin. Adam in his own person was therefore the representative of all men for condemnation, as Christ was for salvation. This contrast is carried through the chapter.

Verse 16. "Offense" is justice outraged, "many deaths" contrast "free gift," "gift by grace."

Verse 17. "Judgment to condemnation;" "Free gift unto justification."

Verse 18. "Death reigned by one;" "Life by one."

Verse 19. "By one offense, judgment upon all;" "By one righteousness, justification for all."

Verse 20. "By one man's disobedience, sinners;" "By one man's obedience, righteousness."

Verse 20 and 21. The purpose of the law to convince of sin, that men might come to Christ for salvation. In Jesus, grace abounding—and grace reigning, as opposed to salvation by law, or man's merit, against which the argument commences in ch. iii. 21.

From Dr. Alzander.

The union of believers with Christ is the ground of their receiving His righteousness. That is set to their account which has become theirs by this union. In other words, This, and no more, is what we mean by the imputation of His righteousness. It is not an arbitrary ascription to us of something contrary to fact; it is God's beholding us as if we were righteous, and His crediting to us His obedience which He rendered as our covenant head.

Verse 21. "The law is not to be regarded as our servant."

It had our other intention. Faith completes the union, long contemplated in the covenant, and therefore God rewards the believer no longer in himself, but in Christ, and in the point of view of His personal application to us, I must first be a sinner, and see myself a sinner, before I can be saved by Christ; and, the more clearly I see that I am a sinner

Text for the day, verse 19.

## Sunday, September 18th.

Romans vi. 1 to 7.

Verse 1. In the preceding verses he had been showing that the giving of the law at Sinai, had led to the discovery of sin, and of redemption by grace to the one who was delivered from it. The point in its personal application to us, I must first be a sinner, and see myself a sinner, before I can be saved by Christ; and, the more clearly I see that I am a sinner





