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The Treasury

PASTOR AND PEOPLE

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

J. SANDERSON, D.D., LL.D., Managing Editor.

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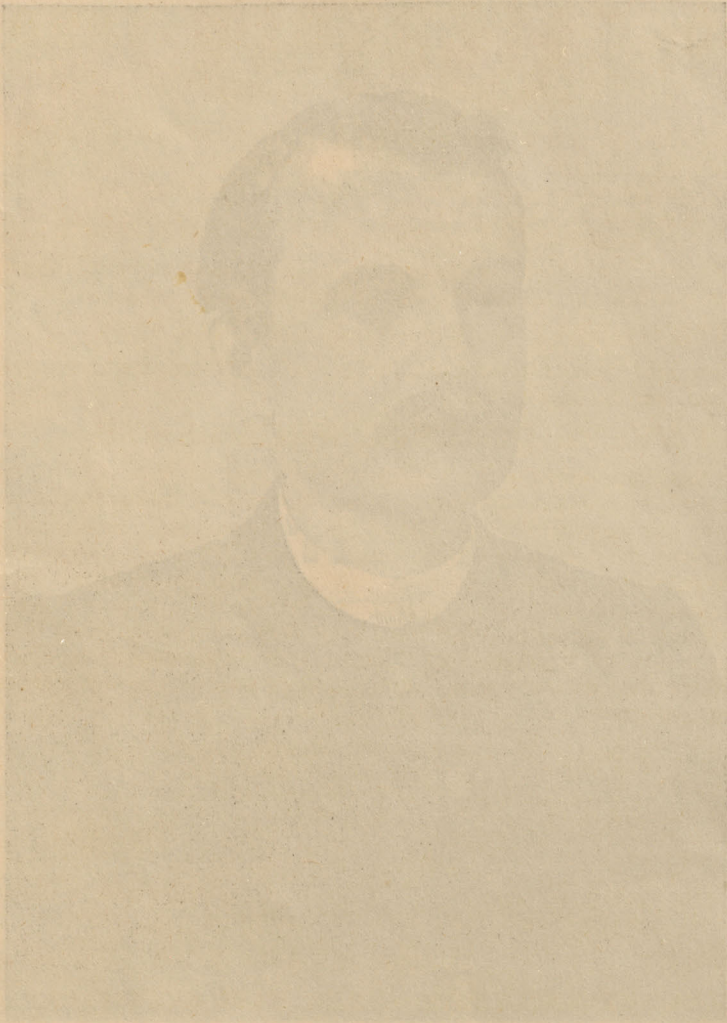
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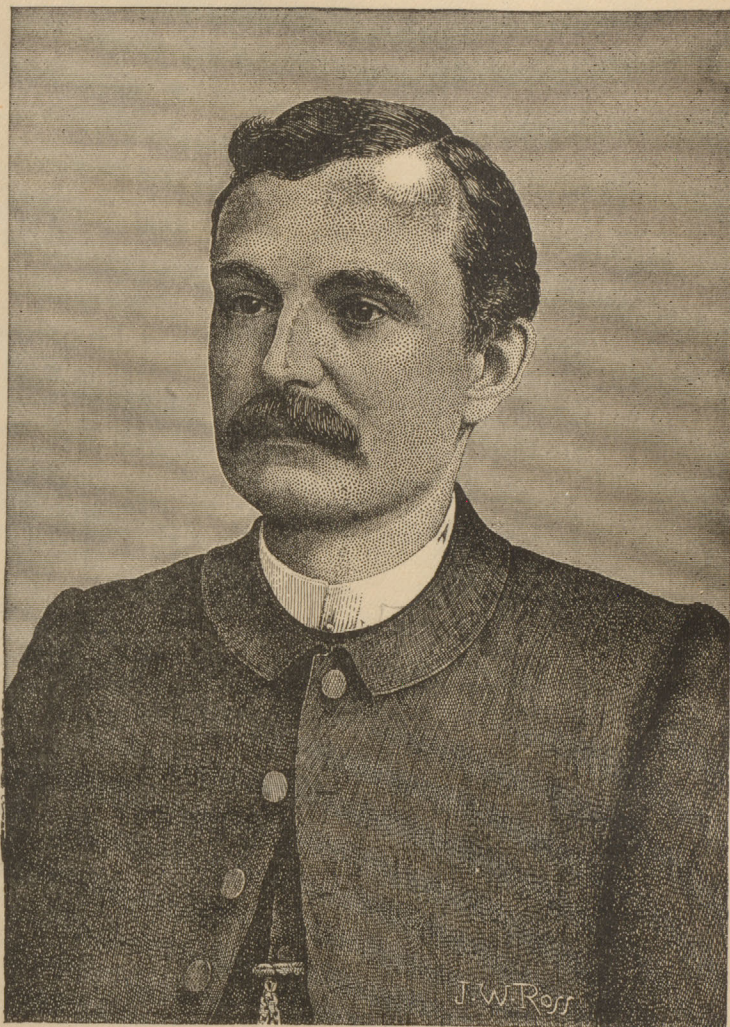
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THE
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AN EVANGELICAL MONTHLY
FOR PASTOR AND PEOPLE.

VOL. VII.

NEW YORK, OCTOBER, 1889.

No. 6.

→ SERMONS ←

THE SUN AND SHIELD.

BY REV. WM. N. RICHIE, D.D., FOURTH PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

For the Lord God is a sun and shield: the Lord will give grace and glory.—PSALMS lxxxiv., 11.

DAVID was a most remarkable man, as distinguished for his bravery as noted for his wisdom. He was the hero of his age, the singer of all time. He had to but touch his ten-stringed instrument and nations stood entranced. The melody of his songs comes floating down the vale of centuries, cheering more hearts, assuaging more griefs, dispelling more gloom than any other songs that ever fell from mortal lips. His faith was sublime. He was as sure he would take the head off that giant Goliath, when he went leaping over the valley of Elah to meet him, as that his name was David. He had remarkable patience; he had been anointed king of Israel and promised the kingdom, he had done enough to win the crown, yet he patiently waited the hour when God should open up the way for him to be crowned. His piety was deep toned; see him dancing before the ark of the Lord as it was brought back to its resting place, chanting the 24th Psalm. His zeal was manifested by the millions he laid up for the erection of the temple by his son Solomon. Yet he derived no comfort from all these, but in the hour of trouble called to remembrance the times when he had met with God's people in the house of God. The house of God was dear to him on account of what was in it, just as the nest is dear to the mother bird on account of what is in it. It was God's dwelling place. Hence he envies the sparrow that builds her nest by God's

altars. Good old Eli fell back and expired when he saw that the ark of God had fallen into the hands of the enemy. The early Christians and reformers met in the caves and the fastnesses of the mountain to chant their morning and evening hymns and to celebrate the Lord's Supper. Fifty-two millions have laid down their lives for the cause of truth, and millions to-day would be willing to sacrifice their lives for truth if duty called them so to do.

What is there that is so fascinating about the cause of God? If a door-keeper in the house of God is so delightful here, what will a throne be in Heaven? If one day among a little handful of God's people here fills us with such joy, what will eternity be in Heaven among that innumerable blood-washed throng? If a little handful of gospel corn sown on the mountain-top "will shake with fruit like Lebanon," what would be the harvest were it planted amid the roses that bloom on Sharon's field, or among the lilies that nod in the fertile valley? If David felt he could not praise God sufficiently for his kindness here, and had to call to his assistance the angels and all the heavenly host, and all nature and all the inhabitants of earth, what must have been his joy when his feet struck the golden pavements of the holy city? If the foundations of the New Jerusalem are precious stones and the walls jasper, the gates pearl, the streets pure gold, what must the city itself be? What must its inhabitants be? I pity the angels that fell. I pity poor sinners that will never reach that heavenly home. What God is to His people the Psalmist starts out to explain, but breaks down and says no good thing will He withhold from them that walk uprightly, just as his son Solomon, attempting to describe his beloved, broke down saying, "He is altogether lovely." As we attempt to dissect this flower of divine truth may a holy gale from the fields of glory blow upon it, that we may inhale its sweetness, and a light from the throne of God fall upon it, that we may admire its beauty. "The Lord is a sun and shield: the Lord will give grace and glory."

The Psalmist here embraces both nature and art in his illustration, setting forth what God is to His people. What the sun is to nature, what the shield is to the soldier, God is to His people: He also gives grace and glory.

(1) God's blessings to His people set forth under the figure of the sun.

(a) The sun is the centre of all beauty and glory. At first darkness was upon the face of the deep, but God gathered up the light and concentrated it in the sun, so that all the glory of the heavens and the beauty of earth is but a reflection of the sun. So with the Sun of Righteousness. "For it pleased the Father that in Him should all fulness dwell" (Col. i., 19). All the beauty and glory of the Church triumphant and militant, collectively and individually is a reflection of the Sun of Righteousness.

The beauty of the Lord our God is upon her. Her robes of needle wrought are taken out of the ivory palaces. Moses came down from Mount Sinai where he communed with God, his face shining so brightly that the people could not gaze upon it until they put a vail over it. Moses saw the Lord only in a dark cloud. Moses' face then was only a reflection of a reflection. The faith of Abraham, the meekness of Moses, the patience of Job, the zeal

of Paul, the power of Moody is only a reflection of the Sun of Righteousness. The world never beheld them until they stepped into the light, just as we behold that side of the moon upon which the light of the sun falls.

John beheld "a great wonder in Heaven—a woman clothed with the sun, the moon under her feet, a crown of twelve stars upon her head." That woman was the church, the moon under her feet was the world. The sun was the righteousness of Christ, the glory of His presence, the graces of His spirit. The stars were the twelve apostles. (Rev. xii., 1.) Just in proportion as men become clothed with the Sun of Righteousness in this world, they become wonders. That is all that distinguishes them from the men of the world; but we must come wholly into the light.

We never heard of Paul until he stepped into the light on his way to Damascus. We never heard of Demas after he stepped out of the light and forsook "the light of the world." A man's life does not count until he gives his heart to the Lord, just as the material in a statue has no identity or history until it is taken out of the quarry and chiselled into form, and placed in the light.

(b) The sun reveals and illuminates. We may pass along a highway surrounded with beauty on the one hand and dangers on the other, but all ignorant of it until it is revealed by the sun; so the plan of redemption by the light of the Sun of Righteousness reveals to us beauties that were hidden to the men of the world. (I. Cor. ii., 9, 10.) Salvation in all its breadth and beauty, freeness and comprehensiveness, is made known to the children in our Sabbath-schools, while Socrates was groping his way in the darkness. By the aid of this light we pass through the courts of Egypt, the halls of Babylon, the palaces of Israel. We behold the ark of Noah, the coat of Joseph, the sling of David, the mantle of Elijah, the cloak of Paul, the parchment upon which he was writing in his cell, while tears of joy were falling upon it, filling his cell with hallelujahs while he thought of that joyous day when the sea should give up its dead and the nations of the redeemed come tramping home with their joy, beauty, power and glory.

(c) Again, the sun is the concentration of all power. The sun rarefies the air and thus creates the breeze that cools the brow and fills the sails of the mighty vessels. The sun draws the water from the ocean and sends it over the earth in fleets of cloud, watering the earth, causing it to bring forth food for man and beast, also filling fountains and rivers. All the fuel above and beneath the earth was generated by the sun, so that the sun sends our ships across the seas, trains across the continent, drives our factories, clothes and feeds us. So with the Sun of Righteousness. "In Him we live, move, and have our being." Without Christ ye can do nothing, but with Christ all things are possible. Without the power of the Holy Ghost Peter quails before the finger of a maid and denies his Lord and master. With the power of the Holy Ghost he rises before a wild mob of three thousand men in the shadow of the temple, and he sways, controls, convicts and converts them. Talk about the buried treasures of earth, the gold, silver, oil and gas that have been

hidden all these centuries. What a pity we say; but greater is the pity on account of the power that has been lying dormant all these centuries in the Church. Christ is speaking to His Church saying, "Awake, awake, put on thy strength, oh Zion." The Church is here addressed as a sleeping giant, and the Holy Spirit is given to her as a garment which she is to put on, which is to be her strength and beauty. What a power the Church of God would exert if each individual was filled with the Holy Ghost and would stand shoulder to shoulder with each other. She could close every den of iniquity and hasten that glorious day when at the first blast of the angel's trump, all that Satan has ever accomplished will be overthrown in the twinkling of an eye, and all that Christ and His followers have sought and toiled for will have been accomplished and brought to the light. Then the power of the Sun of Righteousness will be manifested, just as if the natural sun was to cause all the harvests of the earth to spring up and ripen in a moment. "Behold I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (I. Cor. xv., 51).

(d) The sun is discovered by its own light. The light of the sun must come into our own eyes, by means of which we discover the sun. So the Holy Spirit must reveal to us the Sun of Righteousness. David prayed, "Open Thou mine eyes that I may see wondrous things contained in Thy law." This made him wiser than his teachers, and to know more than the ancients. God had to open Lydia's heart. The same sun that looked down on the dial of Ahaz and painted the rose of Sharon in the days of Solomon, illuminates and beautifies the earth to-day, and is the only source of light, so the same Holy Spirit that inspired Samuel to teach and David to strike his lyre is the only source of instruction in the Church of God to-day. Just as a scholar, in order to understand a Greek book, must have his mind illuminated by a knowledge of Greek—he may be able to pronounce their words without knowing their meaning—so the Bible is a spiritual book, and in order to comprehend its meaning we must have our mind illuminated by the Holy Spirit. We may be able to pronounce the words without knowing their spiritual meaning. Hearers of the Word must, like David, have their eyes opened by the Holy Spirit, otherwise the sermon or exposition by the teacher in the Sabbath-school will be of no avail. It is just as necessary for the hearers to be prepared for the reception of the Word by the Holy Spirit as for the expounder to be thus prepared. It is just as necessary to have the ground prepared for the seed as it is to have the seed prepared for the ground. It is as necessary to have a good appetite as it is to have good food. A sick man will not relish food, no matter how served. Thus we see the responsibility rests upon the hearer as well as the expounder of God's Word, and it is God alone that can enable us to be profited. The overlooking of this fact is the cause of much leanness in the Church of Christ.

(2) The Lord is also a shield. This emphasizes the heroic side of the Christian's character. It means war. It refers to men that will bring some-

thing to pass. It is what the Church is wanting to-day. It means war. It means protection in that war. As men of old were protected by a shield, so the Lord protects His people. He is their shield. The arrow of the enemy had to penetrate the shield before it could harm the soldier behind the shield. So God stands between His people and their enemies. They must overcome Him before they can harm His people. Satan had to ask permission of the Lord before he could touch Job. When the Israelites went up to repair the walls of Jerusalem, they had no army to protect them. God told them that He would be a wall of fire around about them. This wall the enemy could not overleap, or break through, or approach without being consumed, thus affording them complete protection. The same truth is set forth in this figure of a shield. The ancient shield had a bulge, in which there was a sharp spike. The enemy that rushed upon the soldier with this shield was wounded by the sharp spike. So those that endeavor to injure God's people receive a wound from God Himself. "Vengeance is Mine and I will repay, saith the Lord." It was Joseph's brethren that were injured while they were endeavoring to injure Joseph. The princes of Babylon ran against this spike in their endeavor to harm Daniel. The men were consumed that put the three Hebrew children in the fiery furnace, while no smell of fire was upon their garments. If we fully follow the Lord and are under the shadow of His wing no evil will befall us, or plague come near us. If a Christian falls it is because he is not behind the shield. This shield is broad enough to protect a man and his entire family; broad enough to protect all the inhabitants of the earth.

(3) God will give grace. "Work out your own salvation with fear and trembling." But we can not work a thing out until it is first placed within. God gives us grace in the germ. Like the eagle that is in the egg, like the forest that is in the acorn, it takes time to develop them. Here is where the men of the world make their mistake. They say they cannot see much difference between professors and non-professors. One has eternal life within, the other has not. Just as if a child was offered a pebble or a peach-seed. The child could see no material difference and would probably choose the pebble. Planting each, and returning in after years the peach-seed would have developed into an orchard, waving with golden fruit, whilst the pebble was just the same as before planting. The difference did not appear at the time, so "It doth not yet appear what we shall be. But when Christ comes we shall be like Him." If the face of Moses was so bright that it had to be veiled before the Israelites could look upon it, when he saw God in a cloud, what must the face of God be? If Ezekiel fell on his face when he saw the appearance of the likeness of the glory of the Lord, what must have been the glory itself? This grace develops into glory; grace is the flower, glory is the fruit. In our endeavors to develop this grace into glory we must not limit or circumscribe this grace. When Abraham was pleading for Sodom he circumscribed his power and asked the Lord not to be angry with him and he would only make one more petition, asking the Lord to spare Sodom for the sake of

ten. I doubt not if Abraham had kept on praying, God would have saved Sodom for the sake of Lot. Moses succeeded with the Lord by setting no limits to the grace within him. The Lord asked him to get out of the breach until He would destroy those Israelites. Moses refused. Then the Lord told him to lead those Israelites up to the land of Canaan, and He would send an angel with him. Moses refused to go unless the Lord would go with him. Then the Lord promised to go with him. Then Moses asked the Lord to show him His glory. Then the Lord caused His goodness to pass before him. God put His hand over the eyes of Moses and he saw the trail of His garment as it went sweeping by. Each victory emboldened Moses for a new conflict. Thus to-day the men and women in our Church that are doing the spiritual work, that are standing with their backs to the false prophets, calling down fire to consume the sacrifice, that are going down on their knees with their faces toward Zion, and their windows open toward Jerusalem, are the men and women that Moses-like, set no limits to the grace within them. The mothers that we will wish to meet in Heaven are those of sublime faith, like she who rocked the cradle of Moses, or she who gave the world a Samuel. God gave these mothers grace; they developed it in their sons.

(4) God will give glory. The glory of creation is man. The glory of man is his soul. The glory of the soul is the grace of God within it. The kings of earth cause Daniel and Joseph to be clothed with royal robes, but God will clothe us with His own hands, with Heaven's best wardrobe out of the ivory palace. It must have been trying for Jacob when he met Joseph in his royal chariot and robes and fell on his neck and kissed him. What would have been his sensations had he met all his twelve sons thus clothed and crowned—rulers over mighty empires? What must be his joy when he meets them all in Heaven. What must be the happiness of parents who, after long years of toil and struggle to rear a large family, and meet them in Heaven clothed in white and crowned with gold. If the father of the prodigal rejoiced to see him, even in his rags, what must be his joy to see him in "robes of needle wrought." If parents are so rejoiced at seeing their children converted, what will be their joy at seeing them glorified? What happiness must await those who have been the means of converting others. This glory is internal. The Church of Christ is "all glorious within." That is why Solomon in all his glory was not arrayed like one of these lilies, because you could not destroy the glory of a lily without destroying the lily itself, whilst Solomon, stripped of his royal robe, could not be distinguished from other men. The Christian's position in this world is similar to that of an old captain with a faded uniform, who was following the Grand Army of the Republic through the streets of Philadelphia on their way to unveil a monument to General Meade. The thoughtless multitude made sport of the old soldier because of his faded uniform. That night at a banquet Gov. Beaver, when called upon to speak, the first thing in his speech referred to was the insult shown the old soldier on account of his faded uniform. You could not have insulted the governor more had *he* been the object of their sport. It is not

the clothes that make the man, it is the man shining through the clothing; the brave, loyal heart that beats beneath his garments. So the Christian passes through this world and little does the world know that he is an heir of the skies, and that his body is one day to be seated upon a throne. And "whosoever touches the least of these touches the apple of God's eye." So that the Christian is not to be judged by his outward appearance. Christ was not to be judged by His seamless vesture. For the moment His real character shone out through it on the mount of transfiguration, each thread of that vesture became brighter than the golden sunbeam. The glory of a king is not his throne, his sceptre, his palace, or his robe—these are only the tinsel thrown in, just as a merchant throws in the paper and string with the goods we purchase. The glory of the king is that he is born of a royal family. So the glory of a Christian is not in his apparel here or hereafter, not in the holy city with all its glory. These are only thrown in. The glory of a Christian is that he is born from above and belongs to the royal family. Angels are his body guard and the elder brother is seated upon a throne. Our great desire when we reach Heaven will be to see Jesus. What would Heaven be without Him? What would Jacob have cared for the glory of Egypt's capital, if Joseph had not been there? A true wife accepts of her husband, not for the sake of the wedding-ring or the presents, but for the sake of the man. So we accept of Christ, not for the sake of the new Jerusalem, but for the sake of Him who is all and in all. With such a sun and such a shield, with such grace and such glory vouchsafed to us, what encouragement have we to lock shields and touching elbows wheel into line and press forward. For the sound of falling thrones and the shriek of expiring empires tell us that man's kingdom is passing and Christ's kingdom is coming; that seal after seal is breaking; that vial after vial is being poured out; trump after trump is sounding. As we step down into the dark valley it will be lighted up with the fiery chariots and horsemen, waiting to carry us up the cliffs of glory, to the eternal hills of sunshine and song. And as we look down from the battlements of Heaven and see our children gathering up the old gospel banner as it falls from our dying grasp, we will wave our palms of victory, dripping with Heaven's richest benediction down upon them. Then let us resolve,

" Though pressed we will not yield, but shall prevail at length,
For Jesus is our sun and shield, our righteousness and strength.
Assured that Christ, our King, will put our foes to flight,
We on field of the battle sing and triumph in the fight."

THE SHADOW OF THY WINGS.

Eagerly my spirit rises toward the place of Thine abode:
Hast'ning on from grace to glory, gladly greets the short'ning road.
Fearless to Thy throne it presses, O exalted King of kings,
Find at last "the rest remaining" in the shadow of Thy wings.

—*Rev. Newell Woolsey Wells.*

PAUL'S ZEAL AND ITS CAUSE.

BY REV. JOHN STUART, B.D., PH.D., WILLIAM STREET BAPTIST CHURCH, CHATHAM, ONT.

So as much as in me is, I am ready to preach the Gospel to you that are in Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth.—ROM. i., 15, 16.

THESE words were uttered by one who understood what he was talking about. Paul had a special work given him to do, and he was doing it with all his might. When the Lord Jesus met Paul on his way to Damascus to persecute the Church and turned him from his purpose, He gave to him his commission. From that time, we never find Paul swerving from his course. Onward he pressed. The language of his life and the language of his lips became, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

No smooth, easy path was promised to Paul, yet it did not for a moment alter his purpose. Now he has in view a trip to Rome. Rome was the great centre of political power. It was a political power that had a state religion linked in with it. The head of the empire was the head of the national religion. Religion was looked upon only as an instrument of state. Men had not yet learned that it is a matter which concerns the individual soul and is a matter between that soul and God. Paul wanted to bring this truth home to every man; he wanted them to see where they stood before God, and to get the benefit of God's provision for them. Paul was ready to do anything, to go anywhere to accomplish this object. Rome, with all the influences for evil that were at work, had for him peculiar attractions. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also," etc.

I. This shows us where Paul stood. "I am ready." "I am not ashamed." There was no hesitancy, no doubt, no question as to what he was going to do. It was not boasting on Paul's part, but just the revelation of where he stood and how he felt. It is an old saying, "Make sure you are right and then go ahead." A man will accomplish but little unless he knows that he is right. True courage must have the deep conviction of right and the approval of conscience. This comes out in Paul's case.

1. He spoke out the result of his own experience. This Christianity was not something of which Paul had merely heard; it was something he had tested, and he could turn to the whole past as a source of encouragement for the future. The promise had been given him of deliverance from the Gentiles unto whom he should be sent. Had it not thus far been fulfilled? Had not deliverance been given him? As he glanced back to Iconium, to Lystra, to Philippi, to the scenes on Mars' Hill at Athens, to the leadings of the Spirit through those years, he could not fail to feel that not one particle of the promise had failed him. The whole past glowed with what inspired him for the future. He could exclaim: "I am ready." "I am not ashamed."

Is not the same thing true of every Christian if he will turn his eye back over the past? When did God's promise fail? Where is the Christian that can say I trusted in God and He did not deliver me? Not one! "Lo, I am with you always, even unto the end of the world" is a promise that has never been broken. If doubt or depression comes, if gloom spreads over the mind in regard to the future, turn to the past and in their places will come the exaltations of faith. Like Paul you will view God's work and go forward. "I am ready," "I am not ashamed," will be the joyous declaration.

2. Paul was ready for he had seen the Lord Jesus Christ. He had spoken to Him; he knew that Jesus Christ had risen and was reigning. To this fact he appealed as evidence of what he was as an Apostle. "Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord?" (I. Cor. ix., 1.) This was something to which he could constantly turn. It dispelled doubt and worry. Paul's simple trust in Jesus Christ gave him boldness. "I am ready." "I am not ashamed."

3. Paul ever sought to do God's will; he sank his will as far as possible in God's will. As he passes onward we see this coming out more and more. In Paul's life there was growth. Every Christian may have what Paul had in this respect. "If any man is willing to do His will," says Christ, "he shall know of the doctrine whether it be of God or whether I speak of Myself." No worry is seen in Paul. "I am ready." "I am not ashamed." Submission to God's will, a life of trust, and constant worry are as incompatible as oil and water. There is, there can be no fitness for work where there is constant worry. "All things are possible to God." Jesus declared also: "All things are possible to him that believeth." Men, through faith, have in times past "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi., 33, 34), and men trusting in God can do it again. Where this simple trust in God exists man is fit for work for God. The soul finds itself saying, "Not my will but Thine be done." "I am ready." "I am not ashamed." Here, then, is where Paul stood.

II. Now we want to see what Paul was ready to do. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also." He was ready to preach the Gospel at Rome to the full extent of his ability. All the powers Paul possessed were consecrated to this work.

It was the Gospel Paul was ready to preach. The word gospel, like the word it is used to translate, means good news or glad tidings. It was the good news or the glad tidings as distinguished from all other glad tidings that Paul was ready to proclaim. Men have often glad tidings to tell, tidings that make the heart bound for joy. It is said that when Havelock was advancing to the relief of Lucknow, as he drew near to the city a poor, fever-stricken Scotch girl caught the sound of the bag-pipes. Raising herself upon her bed she cried, "Dinna ye hear them! Dinna ye hear them!" "Hear what?" "The bag-pipes!" A wild cry rang out through the garrison, "They are

coming; they are coming!" It was the cry of joy on account of salvation from death. It was glad tidings of rescue.

When some loved one lies at the point of death, when every beat of the pulse is anxiously watched and the physician announces that the crisis has come, how with bated breath we wait! When he announces the crisis is past and the patient is saved, how our hearts glow! Such news is glad tidings. But the tidings Paul had to proclaim was still more joyous. These told of temporal salvation, but those which Paul proclaimed and which we proclaim tell of that which is eternal.

1. It is glad tidings of God's love to man. The Gospel unfolds God to us in all the beauty of His character as a God of love. What could we know about His love if we had not the Gospel? We look out upon nature. We have presented to us scenes of wondrous beauty. As the wonders of nature stand out, we cannot fail to see the evidences of intelligence and of power. As we turn to the wonderful adaptability of the earth's products to meet man's need, we may think and talk of love. But when we note the destructive elements that are seen on every hand, the cyclone, the tornado, the flood, the earthquake, the plague, we are staggered. As we turn to the history of our earth as written in its rocks, we see that it is a history of violence. Through all the various gradations the strong have destroyed the weak. The same thing is seen to-day. The strong live upon the weak. Violence is seen on every hand. Animal destroys animal all the way up till you come to man. Do these things tell of love? Can you understand them apart from Revelation? No, it is impossible. We balance the different sides and we know not what to make of it. The Gospel comes to us and much of the difficulty disappears. We learn why many things are as they are. It is glad news that God loves us, and that the world itself stands that that love may be manifested toward us.

2. It is glad tidings that love has provided a remedy for man's sin. If God had done nothing, if he had left man to perish, there would be no evidence of love. It is of the very nature of love to make sacrifices for its object. Thus it is in human love, but human love and divine love are in principle the same. When you see the parent toiling day and night that his children may be fully provided for and educated, when you see the mother wearing out her strength in the household, toiling day and night that every member may have every needed comfort, or, it may be, night after night, wearily watching by the cot of the sufferer, why is it? Why that sacrifice? It is love manifesting itself. Money could not purchase it. It is love. It is love that brightens and blesses life by its sacrifices. So in regard to God. When we turn to the incarnation and sufferings of Christ, we see the sacrifices of love. As we look upon that scene in Gethsemane's garden, follow Christ from that scene to Pilate's hall and to Calvary's cross, as our hearts burn with indignation toward his murderers, we see, in all Christ did and in all he suffered, love—love toward you and me. Oh, the wondrous fulness and freeness of that love!

“ God loved the world of sinners lost
And ruined by the fall;
Salvation bought at highest cost,
And made it free to all.”

“ Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary.”

As we take the statements of the Apostle Paul, how that love is dwelt upon. “ For when we were yet without strength, in due time Christ died for the ungodly.” “ God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” “ But after that the kindness and love of God, our Saviour, toward man appeared not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit which He shed on us abundantly through Jesus Christ our Saviour.” In all this, Paul was simply proclaiming the glad tidings of God's provision for saving sinners.

3. The Gospel as proclaimed by Paul was glad tidings of salvation through Jesus Christ alone. At Antioch in Pisidia, he could say: “ We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children in that He hath raised Jesus again.” This He quickly follows by the statement: “ Be it known unto you, men and brethren, that by this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things from which they could not be justified by the law of Moses.” When the Philippian jailor came in trembling and cried: “ Sirs, what must I do to be saved ?” the Gospel was: “ Believe on the Lord Jesus Christ and thou shalt be saved.”

If we sum up these blessed facts of love and sacrifice and abundant provision, and ask what is the Gospel? the answer is, It is the glad tidings that “ God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” Is it any wonder Paul was ready to go to Rome, ready to face danger and death to make this known to men?

III. We now pass to the reason why Paul felt so much confidence. “ For it is the power of God unto salvation to every one that believeth.” Paul felt, when he proclaimed the Gospel that he was not alone; the convicting power of the Spirit was with him. I am satisfied that wherever the Gospel is preached the Spirit in His convicting power is present. I do not believe there is a man or woman present that has not been convicted of sin. Men may be convicted and not converted. Men may be led to see themselves as lost sinners, and yet spurn the offers of mercy and continue just as they are in the broad path that leads down to eternal death. Let us look at some passages. Jesus said: “ It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come he will convict the world of sin and of righteousness and of judgment.” Jesus declared: “ All power is given Me in Heaven and on earth.” In the carrying out of the commission, He prom-

ised His presence. "Lo, I am with you alway." But the Gospel is the power of God unto salvation, that is, it is the instrumentality God uses for man's salvation. When God saves sinners it is through the Gospel. We must never forget that man's destiny depends upon his treatment of the Gospel. Well might Paul exclaim as he felt this: "If our Gospel is veiled it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving that the light of the Gospel of the glory of Christ should not dawn upon them."

It is the power of God only to a certain class. In this we see the speciality of the Gospel. It is, "To every one that believeth." God does not compel a man to accept Christ, but He does put before him an alternative, and the man must make his choice. Man cannot maintain a neutral position. "In the days when Rome ruled the greater part of the world, one of the Cæsars sent an ambassador to a king to obtain a declaration of peace or war. At an audience with the king the messenger delivered his message and demanded an answer. The king wanted to put him off for a time, but the ambassador sternly said: "No, I must have an answer." Then, drawing a circle around the throne, he continued: "Before you pass that line you must say whether it is peace or war." Just as sternly is every human being under the necessity of making choice. Love pleads and points to the cross. God delights in mercy. Jesus Christ is able to save to the uttermost. The Gospel is the power of God unto salvation to every one that believeth. If you decline to accept Christ, you have thereby rejected the only possible means of escape. If you spurn the sacrifice of Christ, you accept the doom of sin.

❖ Thanksgiving Service ❖

AMERICA ; OR, CHRISTIANITY IN OUR NATIONAL LIFE.*

BY REV. JOHN HENRY BARROWS, D.D., (PRESBYTERIAN), CHICAGO.

MR. PRESIDENT, LADIES AND GENTLEMEN : It is a great pleasure to meet so many representatives of St. Louis Presbyterianism, and it is a great honor to be permitted to address you on a theme of such importance as that which I present to-night. Our nation is one, at the present moment, in its sympathies for our fellow countrymen on whom has recently come an unparalleled disaster.† If the hearts of the people were equally sensitive to the moral and spiritual perils now besetting the nation, we should also be united in the purpose to meet and mitigate our spiritual sicknesses and dangers with all the beneficent powers of the Gospel. I am confident that what I say to-night will find in you responsive listeners. It is a familiar remark of De Tocque-

* Delivered before the Presbyterian Social Union of St. Louis, June 4, 1889.

† The destructive deluge in the Connemaugh Valley.

ville that despotism may govern without faith, but liberty cannot. It has been the teaching of all our great statesmen, from the time of Washington, that the maintenance and spread of the Christian religion are essential to our permanence and prosperity. Material greatness alone does not make the glory nor secure the safety of nations. Our people have a deep conviction that the Gospel of Christ is in some vital way connected with our past and that we must look to moral forces as essential conditions of our future greatness and renown. At the beginning of Christian history we behold the Saviour of mankind commissioning His disciples to evangelize the nations, beginning their work at Jerusalem. The preaching of that mighty Gospel of which Paul was not ashamed, in which he gloried, was crystallized into churches, that is, bodies of Christians banded for work and for worship. Out of them has sprung modern Christendom. Take away from civilization what came from Christ, and how little is left! In august fellowship we behold the kingliest men and greatest benefactors of our race standing about the form of the Nazarene Prophet. The historical results of Christianity in the uplifting of mankind furnish ample evidences of its Divine origin.

In order to the most effective work there must be in our minds, first, a deep conviction of the power of the Gospel to renovate humanity, and secondly a burning eagerness to send this Gospel wherever it is needed. We must realize, as Paul did, that nothing can take the place of it, that it has an eternal fitness to meet the wants of the human soul, that what philosophy and civilization cannot effect, the preaching of Jesus Christ, and Him crucified, can accomplish for the people of this and of every land. We shall be glad to welcome all the allies which Christianity in the providence of God has carried with it. We shall not scorn the achievements of invention, the power of popular education and political liberty, but we shall perceive that even these blessings without Christ and His Gospel, can result, as they have resulted in France, in no deep and permanent good; that with human nature as it is, always tending downward, men need the supernatural, uplifting power of the Cross; that with men as they are, culture cannot take the place of conscience, and that conscience loses its efficiency when men forget that God is behind it and in it, and that surrounding it is an eternity bright with rewards, or black with punishment. In whatever aspect we look upon the Gospel, either as a system of truth contained in a book, or as a power of salvation embodied in the Person, we see at once its marvelous fitness to accomplish the work to which Paul dedicated his heroic life. Some men dispute whether the Bible is the Word of God. It has certainly proved itself to be the book for mankind. It reaches all classes, all nationalities, all needs. When translated into barbarous dialects of Africa, it not only ennobles these languages, but elevates and humanizes those who speak them. Where its truths have been preached in the last fifty years, a thousand Church spires rise above the vanishing idolatries of the Pacific Archipelago. The Gospel is adapted to every creature because all have sinned, and here it is declared that sin has a remedy, that God has provided a way of forgiveness and restoration, and

waits to welcome the lowliest of His children to the mansions and kingdoms of Heaven. All men have sorrows. The kingdom of sorrow is the broadest on which the sun looks down. It is an immense, dark, terrible domain over which the clouds gather and on which tempests of tears are daily dropping. What consolation for human grief is furnished in the story of the Father's love for His lost children, in the ministry of Jesus to human need, and in the comforting grace of the Holy Spirit who makes God real to the human heart. All men have intellectual aspirations, and Christianity has been the fostering mother of schools, colleges and universities. The Bible going to many a degraded people has introduced them into the noblest intellectual companionship; has made them contemporaries with the vast and wonderful history recorded in its pages; has placed them with Adam in the primeval garden amid the trees of Paradise; with Abraham on the mysterious mount of sacrifice; with Moses before the majesty of Egypt and the infinite glory of Jehovah; with Jesus, on the Mount of Beatitudes, the awful summit of Calvary, and the peaceful hill over which bloomed the skies of His Ascension. It has widened their intellectual horizon until it has become continuous with God's purposes of love to His children.

And with such an ardent faith in the Gospel's power, there must be also in the Christian heart, a purpose to carry it everywhere, to send it like a messenger of Heaven across oceans and deserts and barbarous continents to the farthest isles of the sea; there must be the purpose to put this leaven of celestial truth into great cities, in the slums as well as in the palaces, among the outcast and criminal as well as among the learned and luxurious. And while recognizing our obligation to send the Gospel everywhither, we shall not forget the words of Christ "beginning at Jerusalem." We shall feel that we have a peculiar responsibility to make our own land as Christian as possible. And since this land is rapidly becoming the foremost of the conquering nations of the world, since America is gathering to her own bosom the children of all nationalities, since the efforts of the next twenty years may determine whether or not our rapidly organizing society in the Great West shall be predominantly Christian or pagan, the responsibility has become tremendous, indeed, the one chief concern of our lives, to fill our own nation with the light of the knowledge of God. I know that these truths have often been pressed home to your hearts and consciences in these recent days of patriotic commemoration. I know that the resolve has been recorded by some of you that America shall have a new birth of Christian civilization; that its dark places shall be illumined; that the forces of righteousness shall be multiplied and magnified; that dominant and threatening evils shall be curbed and crushed, and that the Christian victories of the last century shall pale before the Christian triumphs of the new.

Doubtless a fresh conviction of our individual responsibility to the nation has been developed in these recent years, with the new and joyous consciousness that we have a common and henceforth indissoluble national life. In spite of recent divisions now healed, and soon to be forgotten, we

realize with devout thanksgiving to God that, as a people we are one in memory, one in affection, one in a glorious destiny. A distinguished representative of the United States at a foreign court has said that our countrymen travelling in Europe, whether they come from the North or South, from New Hampshire or Texas, from Virginia or California, think of themselves as Americans, rather than citizens of any particular State. This is a hopeful sign. There is a small island called Attu, the last of the Aleutian group, a part of our Alaskan purchase from Russia, which is as far from San Francisco as San Francisco is from Boston. This island contains a hundred inhabitants. I would have even these citizens proudly realize that they are Americans, for I would have a national spirit that shall warm the glaciers of Alaska on the north, and penetrate the Guadalupe Mountains to the Rio Grande on the south, even as the national spirit and consciousness of Englishmen go with them to the gates of Lucknow and Delhi on the east, the pasture-lands of New Zealand and Australia in the southern seas, and where the hunter follows the stag over the snowy wildernesses of Hudson's Bay. With a profounder sense of our nationality there comes a fuller realization of our responsibilities.

The deepest philosophy now recognizes that the Nation is not a political accident, that it is not merely the work of man, a voluntary association for economic ends, but that it has its origin in God, and like God has continuance, authority and a moral being. The great fact of this century in Europe, has been the resurrection of nationalities under parliamentary forms of government. In 1815, there were forty distinct sovereignties with seven different names, in Germany alone. Thus divided, the national life of a great people had no development and little power. But the instinct of unity was not dead in those petty dukedoms and principalities, and to-day, thanks to the force of kindred speech and blood, not less than the genius of a Bismarck, the German Fatherland, one and indivisible, sits down under a constitutional government beneath the spiked helmet of her youthful Kaiser. So of Italy. Nature has marked out her boundaries; God meant her to be one. And in our own day, eight separate sovereignties have yielded their individual life to the greater life of a Nation. This is the story of Mazzini and Count Cavour, of Garibaldi and Victor Emmanuel, one flag from the Alps to the hoarse Sicilian shore, one national life where Venice dreams over by-gone grandeurs, looking out on her tranquil lagoons, and where Palermo nestles beneath her southern crags, one hope beating in the gay Neapolitan boy, and the sturdy Lombard shepherd, Florence saluting Rome, and Rome blessing all, as the long-divided Nation of Dante, Rienzi and Michael Angelo fulfills the aspirations of her sages and poets and martyrs, beneath the white, green and red of the banner of Italy. Thus Hungary also, has come to the light. The free spirit of the Magyar has snapped the Austrian chain, and now clasps the Austrian's hand in friendly alliance. The national life would not down after Kossuth had blown the trumpet of its resurrection. So too, it is now with Ireland; so too, it is even with Japan; so too, it has been with the Greeks.

Their classic soil has been redeemed from the blight of the Turk, and a vigorous national existence now centres in Athens, once the intellectual treasure-house of mankind. And what mean those rising states along the Danube, Bulgaria, Roumelia and the rest, fragments of the broken Ottoman Empire? They mean that, beneath the brutal camp of the Turk, there lived in those Christian peoples an invincible national consciousness which the scimitar could not destroy in four centuries of cruelty, and which the Toryism of England and the watchful jealousy of Europe were at last compelled to recognize.

In one of the cartoons in the Pantheon in Paris, a French artist has portrayed the beginnings of Christianity undermining the pagan empire of Rome. In the upper zone of the vast picture you behold a scene of light and gorgeous victorious pomp, a Cæsar entering the capital in triumph with his splendid legions, his captured enemies, his golden and jewelled spoils and his colossal elephants. But in the lower zone of the picture, in a darkness just visible, you behold the early Christians praying in the catacombs, whose long galleries seem to be the sepulchre into which the Roman pageant and Roman Empire above must soon fall. And so it was. And thus, also, has it been with the national spirit in the European states. Often it was forced to hide under ground, over-topped and crushed by imperial power, but its resurrection came in the shaking of thrones, the rubbing out of old and artificial boundary lines on the map of the continent, and the rehabilitation of Europe around the national idea. There is a God in history, and His lessons are sometimes written out in letters of fire on the map of the world. When English critics tell us that American Independence was a mistake, that we ought to have remained a part of the British Empire, I reflect that Providence is wiser than the most learned of men. I cannot believe that this land which represents "the sentiment and future of mankind," that this land, whose unity and independence appear to have been engraved by the hand of the Almighty on the paths of rivers, the trend of the coast-lines and the courses of the mountains, that this Continental Republic which, as Mr. Gladstone has prophesied, is to contain within a century, five hundred millions of people speaking the language of Milton and Washington and living under the institutions of Anglo-Saxon freedom, that this nation, before whose power and prosperity, according to Green, the Oxford historian, the proudest peoples of the Old World will sink into insignificance, was ever meant to be the permanent dependency of even so wondrous an island as that which Shakespeare saw and loved, set like a jewel in the silver circlet of the German ocean.

He who has made of one blood all nations of men has also determined the times before appointed, and the bounds of their habitation, and by the nation as such, He is carrying out His divine will. Babylon, Persia, Greece and Rome, appeared one after another in the prophetic vision, and each had its work to accomplish. By the Nation called Israel, God wrought out redemption for mankind. England, Germany, France, Russia have parts in the

great world-drama, which no others can fill. And we must not hoodwink ourselves to our national life and destiny, a destiny which De Tocqueville saw embodied in the first Puritan who landed on these shores, a destiny vitally interwoven with the cause of Christian faith, and the extension in all lands of the dominion of the Cross.

Scientists have found the secret and security of our undivided national life in our physical geography, especially in the great central valley of the Mississippi, touching the eastern and western ranges of mountains through which the Father of Waters descends majestically to the Gulf, having drained the snows of a thousand peaks, from the Alleghany ridges, over which the youthful Washington carried the flag of England, to the Rocky Mountain heights on which the youthful Fremont planted the flag of the Republic. Other men, see our national unity assured in the intricate net-work of railroads and telegraphs covering the land, and making our country, as one has said, "both for political and for social purposes, more snug and compact than little Switzerland was in the Middle Ages, or New England a century ago." But while acknowledging the potency of these conditions and forces, I prefer to look deeper; I prefer to go back into our earlier history, there to find in the evolutions of a Providential plan the origin, the secret, the strength and the purpose of our nationality. We have just celebrated the inauguration of Washington under the Constitution as the beginning of our organized life. Go back of our present Constitution, and you find the nation there, impoverished by war, tumultuous and discordant, but capable of emerging from chaos into order and power. Without a stronger government than the Articles of Confederation provided, Washington said, "I do not see how we can long exist as a nation," thereby confessing the national existence. Go back to the American Revolution; it was directed by a Continental Congress, fought by a Continental army, and led by one who never tired of speaking of "my country." Even the Declaration of Independence declared or set forth what already was. It was "one people" dissolving the bands that joined them to "another people." In the Colonial mind and heart, in the convictions, habits, aspirations and purposes of the men who occupied this territory,—from Falmouth to Savannah,—men whose fathers had fled from the corruptions and tyrannies of the Old World and had battled with the savage and the soil, the winter and the wilderness in the New, men whose psalms and prayers rose heavenward with the smoke of their cabins, men whose axes rang among the pine trees of the North while their adventurous commerce stretched its white arms over every sea; in the hearts and minds of these yeomen and gentlemen, sons of English Puritans in Massachusetts, of English Quakers in Pennsylvania and of the English Cavaliers in Virginia, of Hollanders in New York and Huguenots in South Carolina, of Scotch Covenanters, of Germans and Swedes, heirs of the great ages of Elizabeth and Cromwell, of Henry of Navarre, Gustavus Adolphus and William the Silent, there existed the sentiment, confused but potential, of an American nationality. The germ of our national union is found by some historians in the League

which the four New England Colonies formed in 1643, for mutual protection. Let no man imagine that this Nation was born in Philadelphia or cradled in the trenches of Yorktown. Of older lineage and nobler parentage is the great Republic.

" She that lifts up the manhood of the poor,
She of the open soul and open door,
With room about her hearth for all mankind."

Shall we, with great historians like Bancroft, find her germinal form in the compact made in the *Mayflower*? Shall we, with others, seek her origin in the pulpit of John Knox in Edinburgh? Shall we, with the great German historian, declare that John Calvin at Geneva was the "virtual founder of the United States of America?" Were the roots of our nationality fastened, as many believe, in the soil of Marston Moor, where Cromwell's Ironsides broke in pieces the army of King Charles? Or shall we rather not look back of all of these, to the holy fields of the New Testament which the sixteenth century opened up again to mankind? The eloquent voice of the Honorable William C. P. Breckenridge of Kentucky has shown us that liberty is the child of that interpretation of the Bible which became general with the Protestant Reformation. We may say with truth, that "free America was born of the Bible." From the Bible came many of the strongest impulses that colonized these shores. From the Bible came the simpler forms of self-government, in town and Church, that have gone with our civilization in its westward march. Hence came the observance of the Lord's Day, the bulwark of our freedom, and hence the teaching of Biblical truth to the young, which Webster declared "has done more to preserve our liberties than grave statesmen and armed soldiers." Hence came our public schools and the long line of Christian colleges that stretch from the elms of Harvard and Dartmouth to the shores of the Brazos and Sabine, and on to the Pacific Coast. Hence came also the separation of Church and State, and that soul liberty which Roger Williams learned from Him who said "My kingdom is not of this world." From the Bible came, as Edward Everett declared, "the better elements of our national institutions." It was an echo from the Scriptures which Jefferson sounded in the great declaration. From the Bible came the moral forces that carried through our first Revolution, and which have withstood the wastings of corruption in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. The American Republic is of Heavenly birth. It is no mud-giant,—O shade of Thomas Carlyle! It does not represent to the world "merely dollars and cotton." Its fountain-head, at least, is far up among the shining hills of God. Remembering the origin of our nationality, and recalling what precious interests and celestial truths it enshrines, we should not doubt its continuance. But it must meet the new perils as it met and conquered the old.

We are renewing every year the experiment of our early history. We are planting colonies in our newer domains far more heterogeneous and

perilous than the old, and the greatest need of this generation, the most important responsibility resting upon the Church to-day, has regard to the evangelization of this rapidly opening empire of the West. The Christian forces which shaped our primitive and formative life along the Atlantic seaboard are required to control the greater national life springing up in our Western States and Territories. With every new opening of our domain to settlement, there comes a new sense of our peril and of our duty. Any one who has seen, as I have seen, a horde of migratory nations of the modern world sweeping down upon a new region, like the Territory of Oklahoma, has realized the crying need that Christian institutions be early established among them. Eighteen years ago, while performing the duties of a superintendent of public instruction in one of the counties of Kansas, I rode one day across the Marais des Cygnes River to visit a log school-house in the heart of a half-deserted Indian Agency. A year before, the government had thrown open the Sac and Fox Reservation for settlement, and how the nations rushed in to encamp on that prairie sod which the plow-share had never turned! From one hill-top I counted nearly ninety newly built cabins. And what heterogeneous elements they contained! My official duties brought me into acquaintance with Irishmen, Danes, Swedes, "Buckeyes," "Badgers," "Corn-crackers." Within a week I visited schools taught by persons from Alabama, Maine, Canada, France and California; I was entertained by a Warwickshire Englishman, a Scotch Highlander, a Pennsylvania Dutchman, a Kentucky farmer, a New York politician, a Connecticut Congregationalist, a Princeton theologian, a disciple of Andrew Jackson Davis, an Indiana Methodist, a warm-hearted Baptist and a Unitarian Major. Whatever may be the ultimate destiny of such a society as that, its present peril is extreme. The many school-houses which I saw rising on the flowery uplands of that Indian Reserve, may have already nationalized and largely unitized those complex elements; but you and I know that only the Christian Gospel which has given us all that is best in our history, can compass the verdured slopes of the Marais des Cygnes, or the shining mountains of Idaho and California, or the vast and varied plains of Texas with the imperial and enduring splendor of the moral law. It is just as true now, as when Benjamin Franklin gave expression to the faith of his heart before the convention which framed the national constitution that, but for the Divine help "we shall succeed in this political structure no better than the builders of Babel." Neglecting or forgetting these truths we shall become as an oak whose leaf fadeth, or as a garden that hath no water. Or, seeking for grapes, we shall find only wild grapes.

If the Gospel in the hearts of those who gathered about the camp-fires of the Pilgrims was essential to the great work which New England has accomplished, how much more needful it is among the communities in California, Colorado, Arizona, where the representatives of twenty nationalities are gathered in every mining village. The most strategic, if not absolutely greatest work for Christ now going on in the world, is not among the millions

of China, India, Africa. The most strategic battle is that silent moral struggle carried on by a few hundred Christian schools and a few thousand Christian churches in the heart of the Mississippi Valley. Our great missionary work in America has flourished just as the West has been developed. There sprang up what I may call great home missionary revivals, first, after the settlements which Washington favored began to dot the rich lands along the Ohio river; then after the opening of the Erie canal; then after the gold fever of 1848; and again after the struggle for the possession of Kansas, and still again after the completion of the first Pacific railroad. The vast inrush of population into Texas on the south, and into Dakota on the north, has deepened in the mind of the Church, a sense of the importance of our central and western territory. As a nation, we touch Africa on our Atlantic seaboard, Asia on our Pacific coast, the vast Spanish populations on our Mexican border, and the representatives of all mankind in the streets of every great flourishing city, from Boston to Omaha, from Denver to San Francisco, from Minneapolis to Fort Worth. With immense populations swarming from other lands into our rapidly growing cities, some of us have come to think that the kingdom of God, built strong in America and especially in its controlling centres, is a good line of operation against the whole world. We have become the meeting place of the nations, a miniature of our globe. In one year as many as eight hundred thousand immigrants have flocked to our shore. In no other nation are home and foreign missions so identical, reminding one of the remark which Dr. Leonard Bacon made with regard to a town in northern Michigan, where it was announced that "next Sunday the foreign missionary work would end, and the home missionary work begin." In other words, the Indians were moving away and the white settlers pouring in.

When Lyman Beecher, fifty years ago, sounded through our churches his trumpet call for aid in Western evangelization, he, like the sainted Dr. T. W. Post of this city, was a prophet, and a pioneer, not believing that "religion would never cross the Genesee river," and not dreaming that the island of Mackinac was the ultima thule of America! But his greatest predictions have been dwarfed by the gigantic fulfillments. He did not foresee a time when twelve thousand new miles of railway would be built every year, the greater part of the increase in the central and far western belts of the country; he did not foresee a time when three hundred millions of dollars would be annually expended in building up highways for the march of immigration through the Southwest, the world's pasture-land, through the great Northwest, the world's granary, the great Central-west, the world's golden and silver store-house and treasury; he did not see his own city of Cincinnati grown to be larger than New York was in boyhood, St. Louis with a population of more than four hundred thousand, nearly a half million people gathered in the Twin Cities of the Upper Mississippi, and such a cluster of commercial capitals as Denver and Dallas, San Antonio and Portland. He did not foresee that western Babylon at the foot of Lake Michigan which we

hope yet to see "a city of the just." But though he had seen it all, he could not have felt more keenly that the life-blood of the Gospel must be the life-blood of the Republic or else it is doomed.

Beyond the Mississippi are more than two-thirds of our national domain, a region equal in size to three hundred and fifty-one States like Massachusetts. The centre of population in 1790, was near Baltimore. At present it is near Lawrenceburg, Indiana, and is speedily hastening to cross the big bridge into St. Louis. The next census will show that our population has increased more than sixteenfold in a hundred years. We have purchased a new territory in Alaska, larger than Great Britain, France and Germany. We are told that Idaho, with Montana added, is equal in extent to France, and that here, as in newer communities generally, the saloon rather than the Church is the organizer of society. We are told that the State of Michigan, one-half of whose population, that is a million people, live in the upper two-thirds of the state, presents as large a problem in this matter of Christian evangelization, as the entire continent of North America presented to Jonathan Edwards in 1740. We are told that Minnesota and Dakota are larger than Great Britain, and are capable of supporting thirty-five millions of people; that the Red River Valley could furnish all the wheat needed by the subjects of Queen Victoria. For several weeks past my mind has been striving to expand itself to think properly of the most wonderful and immense of all our states. General Grant said of Texas that it could match acre for acre all the wheat lands of all the other states and still have enough left for pasturage to equal Illinois. General Sherman declares that Texas will yet support a hundred millions of people. An officer of the army recently informed me that there are vast sections of our country that have literally never been explored, and this seems credible when you remember that a state like New York could be set down in the middle of Texas and that a traveller setting out without a guide or compass, might ride for weeks and not be able to find it! I know that much of this western land belongs to the American Desert, but large tracts of it will be reclaimed and made fruitful by artesian wells, such as have turned some of the counties of California into rose gardens and wheat fields, and by irrigating ditches, like those that have made the great Salt Lake Valley as fruitful as the banks of the Nile and Ganges. In the last forty years, more than three billions of dollars have been taken out of our western mines, nearly one-fourth of the precious metals uncovered in the New World since the days of Cortez and Pizarro. But the mineral wealth of the West is not to be compared with that which will yet be developed from the soil. The mind is staggered as it strives to comprehend the agricultural riches yet to be produced by the region extending from Texas on the south, to Oregon and Washington on the north. The *London Times* has called the development of the West "the most important fact in contemporary history." We are dwelling in what is ultimately to be the controlling and wealthiest nation under the sun. The average wealth to-day of the people of California is beyond the average in New York; in

Colorado beyond that in Illinois; in Minnesota beyond that in Vermont, and in Montana beyond four times that in South Carolina. Unquestionably the West is to rule the East, and this fact should make us tremble when we remember the vast moral perils which threaten these newer regions.

Have you begun to realize the spiritual desolations of many communities in this vast territory? An army officer, describing the leading citizens in a certain community, reported that the mayor of the town was a gentleman who had been convicted of forgery; that prominent in town affairs were two or three retired pirates; that several other distinguished citizens had risen to fame by the number of persons they had shot on land. This was the aristocracy, these were the "Four Hundred" of that budding Western New York. You have heard much of the perils of immigration, and may have felt that this flocking hither of such multitudes from all lands, makes the movements of the Northern tribes who came down on imperial Rome look small in comparison, and have wondered if the results were not to be equally disastrous. It is certain that the children of those who founded our free government are growing relatively less, faster and faster. It is certain that millions among us in New York, Massachusetts, New Mexico and California are being manipulated—sometimes against their will—in such a way as to endanger our common-school system. It is certain that Mormonism, encamped among the fairest valleys of the Wasatch Mountains, is a shame and peril which legislation has not removed, and which only the Christian school and the Christian Church have largely mitigated. It is certain that illiteracy is a dark cloud overshadowing vast portions of America; it is certain that barbarism, lawlessness, disregard of the Lord's Day, hatred of the Christian Church and popular infidelity are fearfully prevalent, and are promoted by the cheap, skeptical, demoralizing literature with which the great West is flooded. To my thinking, the greatest peril to our land is from the un-Christianized populations massing in our larger cities. Then there is that hateful and obnoxious enemy of all righteousness—the saloon. East of the Mississippi there is one saloon for every 107 voters; in the eleven mountain States and territories there is one for every forty-three voters. The liquor-power is banded for protection and enlargement; it wields hundreds of millions of money, it buys legislatures and controls elections, municipal, state and national. A people whose liberties are thus rapidly sliding into the hands of the liquor-power is on the slippery and swift-descending road to a moral and political crisis.

But to-night, I lift not only a voice of solemn concern, but of triumphant hopefulness. Jesus Christ is with His Church; the Gospel has not lost its power; it is still the wisdom and might of God to individual and national salvation. The Christian Church is still the centre of beneficent influences wherever its spires point toward heaven. There families are gathered, children taught, God honored and His day respected. There the divine Spirit is felt in power, leading lost men to the fellowship of Jesus Christ. There is fashioned the love of the nobler things of human life, for out of the churches have come our Christian schools, academies and colleges. Into the pioneer

work of the humble Christian missionaries of the West and the South has gone a patriotism as noble as that which gave up its life at Marathon or Lexington, joined to a Christian heroism as shining and supreme as ever gilded the missionary annals of the Orient. Men and women of the finest fibre have left their cultured homes and endured hardship and sickness and the loss of those things which love would shower upon its own; laying down their lives amid the malarial swamps of Michigan, the forests of the Western Reserve, the flowery sods of Illinois, Missouri and Texas; amid the golden crags of the Sierras which they have helped to coin with Jesus' name; and amid the continuous "woods where rolls the Oregon," making sacred with a new sacrament the far-reaching fields of this America, the hope and refuge of mankind, for whom the ages have travailed in birth. Through forest primeval, over plains and mountains these modern pilgrims have gone forth, upbearing the Bible in their hands and on the fourfold foundation of the Christian church, the Christian school, the Christian home and Christian Sabbath, they have helped to build the huge fabric of our Western life. And though the names of but few of them will ever find a place even on the margin of the page of history, their work far surpasses in importance that of all our statesmen put together.

We have no reason to be discouraged as we review the Christian progress of the century just ended. When we reflect that the numerical strength of the Church has augmented three times as rapidly as the population; when we note the rise and progress of Sunday-schools which this century has witnessed; when we recall the fact that nearly all the great missionary philanthropic and reformatory societies are less than a hundred years old; when we contemplate the vast sums that are given for Christian education, and the troops of colleges which, as one has said, go lowing over our Western plains like Jacob's "kine," and when we joyfully remember that on every day, seven new church buildings are erected on the soil covered by the national flag, and that on every Lord's Day ten thousand new confessors of the divine Man of Nazareth are enrolled beneath the standard of the Cross, we surely have good reasons for believing that Washington's hope has been realized, and that our people still render their dutiful homage to the Great Author of every public and private good. The triumphs of the past and the needs of the present should combine to stimulate our zeal and deepen our consecration. A conservative and cautious policy in western evangelization will not do to-day. Emigration is no longer slow; the pioneer's wagon does not toil heavily through the deep mud of the Western prairie; the locomotive has taken the place of the emigrant team; villages spring up as by the touch of an enchanter's wand in the golden valleys of the Western mountains; capital is swifter than the flying buffalo, and

City lots are staked for sale
Above old Indian graves.

To-day, Salt Lake City and Santa Fé, El Paso and Portland, are linked to St. Louis and Chicago, New York and New Orleans by bands of iron. Capital rings the locomotive bell at the front door of Mormon and Mexican;

their land is full of silver, their land is full of idols, and shall we lag far behind with the life-giving Gospel? That Englishman told the truth who said that America is "bounded on the west by the Day of Judgment." All our lives are bounded on the west by the Day of Judgment, and God will hold us responsible for the use we make of them. Did you ever hear of the Illinois Circle? It is said that an Illinois farmer plants corn to feed swine to buy land, to plant more corn to feed more swine in order to get more money to buy still more land to plant still more acres of corn to feed still more herds of swine. And woe be unto us if our boasted America ends in swine or the fruits of a material civilization merely. I would that in the midst of our selfish and spendthrift lives we might catch something of the spirit of that Western preacher who once had a vacation, and went to a boarding-house in Saratoga, and thence wrote home to his wife that a certain fashionable woman's habiliments and adornments, as he reckoned, were equivalent to one meeting-house, seven cabinet organs, and forty-two Sunday-school libraries! The old Scotch city of Glasgow once had upon its escutcheon these words: "Let Glasgow flourish by the preaching of the Word," but after awhile the latter part of the sentence was cut off, and to-day we read only the meaningless wish, "Let Glasgow flourish." So our fathers laid the foundations of a Christian commonwealth, saying, "Let us build up a nation on the Word of God." To-day, let us not forget it and be puffed up with prosperity and drunk with the wine of a material success, with no fear of God in the midst of it.

What we need to-day is a larger minded comprehension of a continental problem and adequate response to a continental need. At the close of his great speech on Conciliation with America, perhaps the greatest speech in our language, Edmund Burke said: "Magnanimity in politics is not seldom the truest wisdom, and the great empire and little minds go ill together. Let us get an American revenue as we have gotten an American empire. English privileges have made it all it is; English privileges alone will make it all it can be." Surely here is inspiration even for Christian enterprise, and we may say in the spirit of Burke that the Gospel of Christ has made America all that it is, and that the Gospel of Christ alone will make it all that it can be. On the shield of the Church of Scotland is the image of the "Burning Bush" with the encompassing words, "Nec tamen consumebatur," "nor was it yet consumed." On the shield of the Church of Ireland is the image of the "Burning Bush" with the words, "Ardens sed virens," "burning but flourishing." The Huguenot Church of France bears on its shield the image of the "Burning Bush" with the words, "Flagror non consumo," "I burn but am not consumed." The old Evangelical Church of Germany had on its shield the same image of the "Burning Bush." The unquenched life of God flaming in His Church the supreme power and the supreme evidence of Christianity, such was the thought of the men who signed in their own blood old Scotland's League and Covenant on the tombstones of the Gray Friars' churchyard; of the men who made the North of Ireland the beacon light of

Protestantism and the nurseries of heroes; of the men who lifted the banner of Christ high over the sunny plains of France and whose faith, not drowned in the blood of St. Bartholomew's day, is now once more the nation's regenerating life. Such was the thought of the God-fearing men who laid at Plymouth the corner-stone of the greatest of republics. We need not despair of the future. The divine life which has glowed through all the years of our history will not fail us now.

Three years after the close of the Franco-Prussian war, it was my fortune to be present at the trial of Marshal Bazaine in the little palace among the woods of Versailles which Louis XIV. had erected for one of his favorites. Bazaine, as you remember, had shown great irresolution at the siege of Metz, resulting in disaster to France, and when he sought to exculpate himself by declaring that he could not tell what was the government of the country, or if it still had any government, the President of the military tribunal, the Duc d'Aumale, burst forth on the Marshal with the pathetic and passionate cry: "Mais la France, la France!" "But France, France." The instinct of the nation's indestructible life found expression in that intense and ringing utterance. France still lived, and to her every soldier and citizen owed supreme and instant allegiance. Though her Emperor was a prisoner and his empire a ruin, though the Prussian cavalry had swept over her vine-clad hills, and the Prussian artillery had crushed her army at Sedan, though a hostile sovereign held her fortresses in his iron hand and encamped his cuirassiers in the heart of Paris, in those Elysian fields between the gorgeous palace of the Tuileries and the great arch of the First Napoleon's triumphs, France, the nation, was not dead. She extemporized a government, liberated her soil, paid her indebtedness and rose up purified and strengthened to moral heights never reached before. And so, though our horizon is lurid with the camp-fires of evil, though the men of Babylon have built their temples in the vales that have been dedicated to a pure Gospel, though Mammon and Belial and Moloch have erected ten thousand altars in our great cities, and though envious hosts from other lands shake their fists at the palaces and towers of our Christian Zion, to-night let the ringing cry of faith go forth, "But Christ, but Christ!" He still lives, the God-man that was delivered unto death for our offences and raised from the sepulchre for our justification, Christ who hath all power in heaven and earth, He still lives and holds in His hands the reins of universal government and athwart the devices of all error and evil, and along the foot-paths of all history, from the morning of time until now, He directs the serene and unwearied Omnipotence of redeeming love, and He shall yet stand upon the earth holding America as a resplendent diadem in His pierced hand, while other crowns with many stars from many lands, the emerald splendors of the Pacific and Indian seas, the lustrous coronet of the Ethiopian Queen, and the imperaled and priceless glories of the gorgeous Orient, shall be laid at His feet, and the nations having wrought out the divine purpose shall be no more, for the kingdoms of this world shall have become the kingdom of our Lord and of His Christ, and He shall reign forever and ever, Amen and Amen!

A NEW EVANGELICAL MONTHLY.

The Treasury

PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Waiting, Witnessing, Winning.—One of the first duties of a servant is that of waiting to know what the mind of the master is, to receive the necessary instructions and to be clothed with his authority and power, as far as possible, for the carrying out of those instructions. This duty is incumbent on all God's servants. It was enjoined upon the first disciples ere they started on their mission for the evangelization of the world. They were to "wait for the promise of the Father"—and having done so, and having received the promise, they went forth to proclaim the truth as it is in Jesus, to be witnesses for Him in the midst of a wicked and gainsaying world. Having thus followed the Master's instructions, He endued them with power from on high, which power accompanied their words, and men's minds were enlightened, their wills

subdued, the hearts changed and they were thus won for Jesus. May we not assuredly expect similar results from similar antecedents?

"I am still well pleased with the 'Treasury.' It is well worth reading, even studying.

"Rev. T. R. Dietz.

"July 3d, 1889."

Purity and Power.—These, in Christian work, are connected as cause and effect. We cannot explain the nexus, but it exists, and the beautiful relationship manifests itself wherever work for God is undertaken by any of His children. God delights to honor talents dedicated to Him and work performed for His glory and the good of souls. Wherever purity of heart and life exists, there God has worked and is still working mightily in the inner man, and through His grace thus given and exercised corresponding results attend and follow the labor bestowed in any righteous cause, or for the sake of benefiting any soul. Herein, therefore, lies the secret of power in Christian work and the spiritual strength of any Church. When its members are a consecrated band—true to God, loyal to His Word, "cleansing themselves from all filthiness of the flesh and spirit"—then shall they have power with the people and many will be added to the Lord.

"You deserve great praise for the high standard to which you have raised the 'Treasury.' It appears to grow better and better.

"Thomas Kelly.

"July 1st, 1889."

Praying Daily for the Pastor.—This is one of the most incumbent duties of church going people. The pastor is their teacher and spiritual guide and he cannot perform these duties aright without the assistance of God's Holy Spirit. He must be taught of God daily if he is to be qualified to

teach others daily, and who should be more interested in his spiritual welfare than those who need his instruction and who attend upon his ministrations for the purpose of receiving it? Probably much of the unsatisfactory character of the preaching of which so much complaint is made in some quarters is owing to the neglect of the occupants of the pews to perform their duty in this matter of prayer, and so they reap as they have sown. Doubtless daily prayer by the pew for the pulpit would prove a prolific means of grace to all concerned, and also tend to the peace and prosperity of God's house.

"I find the 'Treasury' increasingly useful. It is a valuable help.

"Rev. A. L. Brown.

"June 26th, 1889."

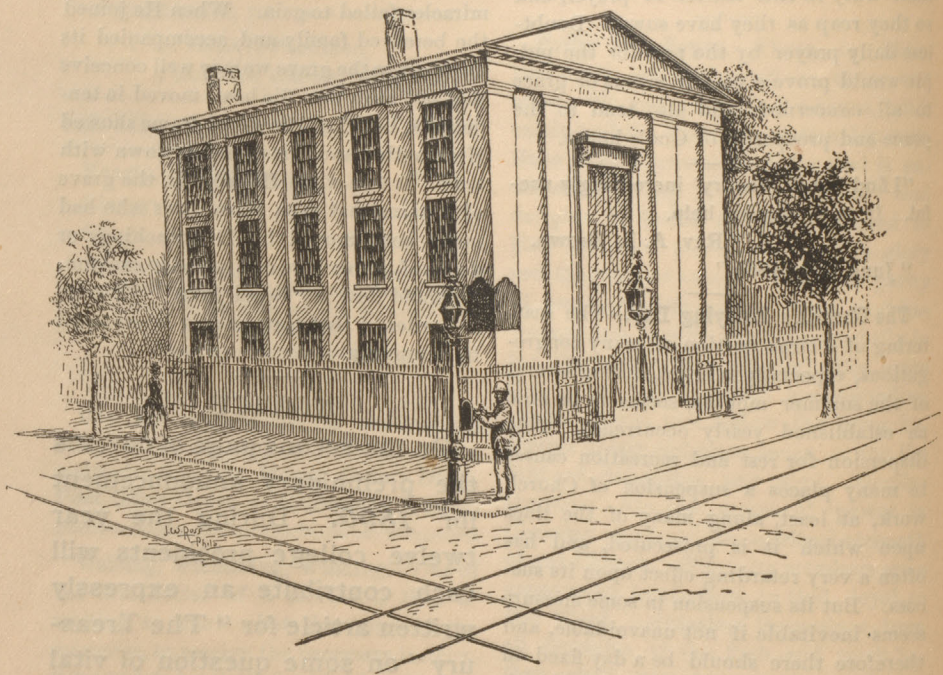
The Church's Rallying Day.—The scattering of a large portion of many congregations, especially in cities, during several of the summer months, seems to be now an established yearly occurrence. This dispersion for rest and recreation causes in many places a suspension of Church work, at least, along many of the lines upon which it is prosecuted, and has often a very retarding effect upon its success. But its suspension in some measure seems inevitable if not unavoidable, and therefore there should be a day fixed in early fall when every member and Church worker should be if possible in his place and the whirr of the revolving machinery again be heard. If these rallying days are necessary for the prosecution of a successful business they should be no less indispensable in carrying on the work of Christ by His people. It would have at least a stimulating effect upon some if the announcement were made before vacation that every worker in the Church and every teacher in the Sabbath-school would be expected to be in place on a certain date, in September or October, to show their interest in their work, their loyalty to Christ and their determination to continue vigorously their attack upon the

works of the kingdom of darkness. Let not the children of this world be wiser in their generation than the children of light.

Sympathy.—There is no qualification more needed in a pastor than that which manifests itself in tender tones, pitying words and moistened eyes. This gave the Master power over hearts which even His miracles failed to gain. When He joined the bereaved family and accompanied its members to the grave we may well conceive that not only was His heart moved in tenderness, but that His whole frame showed His emotion and His eyes ran down with tears. It was when He wept at the grave of Lazarus that even those Jews who had never been moved by His teachings or deeds of power were compelled to exclaim, "Behold how He loved him." Few are so hardened that they cannot be softened by sympathy.

NOTICE.

On the second page of cover is the preliminary announcement for 1890. During the year twelve college presidents will each contribute an expressly written article for "The Treasury" on some question of vital interest, one of which will appear in its successive monthly issues. Other eminent writers have also been engaged to contribute on topics of intense current importance. All have been secured at great expense with the end in view of making "The Treasury" a magazine indispensable to Christian workers of every evangelical name. See November number.



FOURTH PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

Church organized 1803 ; Church edifice erected 1803 ; Size of lot, 150 feet by 100. Size of Church, 80 feet by 90 ; Seating capacity, 1,400.

WM. N. RICHIE, D.D., Pastor.

❖ NOTED PREACHERS ❖

The Rev. William Nelson Richie, D.D.

The Rev. Wm. N. Richie, D.D., was born February 19th, 1846, in Shelby Co., Tenn. His parents were of Scotch descent and he was committed in early life to the care of his grandfather who was an elder in the United Presbyterian Church. Under the tutelage of his grandfather he received a most careful religious training, which he recalls with the fondest and most grateful memories, which has been to him a palladium in the trying days of young manhood, a source of power in his ministerial life and a stimulus in training the young people who have been committed to his pastoral care. Two years before the commencement of the civil strife, he removed with his grandfather to Iowa and when only fifteen years of age enlisted in the 45th Iowa infantry. This was the critical period of his life and being greatly impressed with its importance, he vowed like Jacob, that if the Lord would preserve his life amid the perilous scenes through which he was about to pass, he would from henceforth devote himself, body and soul, to His service.

He was accustomed from early manhood to take an active part in public religious services, and was so impressed with the conviction he had a call to the ministry, that all desire to engage in any secular business was abandoned. His preparations were therefore made for entering Monmouth College, Ill., from which he graduated in 1863. During his collegiate course he was distinguished for his oratorical powers, and was chosen to represent the college, as its orator, at a great temperance demonstration at Monmouth. The oration was so satisfactory that a unanimous vote of thanks was tendered him and a request made for its publication. The papers of the city were also abundant in their praise of this youthful orator. The Theological Seminary at Xenia, Ohio, became his training school for the ministry, where he had the most careful instruction in every department,

and where his proficiency became so marked, that on the delivery of his trial-sermon before his Presbytery at the close of the first year of his Seminary course, the Presbytery were so impressed with his discourse that they gave him the unusual privilege of exercising his gifts as a preacher any where within its bounds during his vacation; and one of the churches that heard the discourse, extended to him a call. He was licensed to preach by the first Presbytery of Ohio in 1876, and at the close of three months' preaching delivered a lecture on "Falling in for Another Conflict," which was so highly appreciated that he was presented with a complete set of Matthew Henry's commentaries, and the local papers described him as an able, eloquent, zealous preacher, with hosts of warm friends. During the centennial exhibition in Philadelphia he came east, visited New York and was called by two United Presbyterian churches there to the pastorate. That of the 44th Street Church was accepted. This church on account of dissensions was at a very low ebb in every aspect; with a very small attendance, little pecuniary income and without any Sabbath-school. But Dr. Richie felt that God had called him to work in this field. He organized the Sabbath-school, superintended it himself, and during the first year of his ministry here, he received into the membership of the church 130 members, the large majority of whom were heads of families, and he largely increased the financial resources. A glorious revival soon followed which affected the entire neighborhood, and so the good work continued for four years, when the church, which at the time of Dr. Richie's installation was the smallest church in its denomination in the city, was then one of the largest and strongest both numerically and financially, with the largest Sabbath school. At the quadrennial anniversary of his installation about 1,000 persons were present, and addresses were delivered by Drs. John Hall, J. R. Kerr and other

neighboring clergymen highly eulogistic of Dr. Richie and his work; while the congregation and the Sabbath school manifested their appreciation of himself and his labors by many valuable presents. But Dr. Richie had done his work so conspicuously well that other churches sought his services; and a call having been extended to him from the Westminster Presbyterian Church, Philadelphia, he was constrained to accept it. During the first year of his pastorate of this church the Lord blessed him with an addition of 113 members to the church and of 126 to the Sabbath school, 3 young men entered upon their study for the ministry, and at the anniversary Dr. John Hall came from New York, to congratulate Dr. Richie and his people upon the great work done and the happy results. The second year was even more prosperous, but difficulties which seemed insuperable sprang up during the third year, which led the pastor to offer his resignation, which was finally accepted with great reluctance by the Presbytery and the church. The latter showed their estimate of him by a present of an elegant silver tea service. Several calls were now made upon him for his services, one of which from the Fourth Presbyterian Church of Philadelphia, his present charge, was accepted. Here a revival of religion attended his labors during the first year, which resulted in an accession of 137 members to the church, 100 children to

the Sunday-school and a very large pecuniary increase. He has been abundantly blessed throughout all his ministerial life, having been the means of leading 7 young men to study for the ministry and about 700 people to unite with the church, most of these being heads of families and on confession of faith. Dr. J. Hall has truly characterized him as an "able, diligent, energetic minister, a most excellent pastor around whom men gather rapidly, and one who tries earnestly to do his duty as a Christian minister." A paper giving his methods of work prepared by request of several ministerial brethren, has been read by him before pastoral associations both in New York and Philadelphia and elicited their warmest approbation. Dr. Richie prepares carefully for his pulpit services, but speaks without manuscript, has a clear musical voice, good command of language, an excellent memory and a vivid imagination. His utterance is rapid, his feelings warm, and his gestures graceful. He is chaplain of an army post, is largely sought for as an orator for memorial service and has on a recent occasion delivered an address on Decoration Day in the presence of 7,000 people. These services are greatly appreciated and handsomely remembered. Washington College, Tenn., conferred upon him the honorary degree of Doctor of Divinity in 1888; and God is honoring him in making him instrumental in turning many to righteousness.

LEADING THOUGHTS OF SERMONS

Ashamed of Christ.

BY REV. C. S. H. DUNN, PH.D., FIRST
M. E. CHURCH, STILLWATER, MINN.

And my people shall never be ashamed.—JOEL
ii., 27.

The experience and statement of Paul proved this prophecy, when he said, "I am not ashamed of the Gospel of Christ"; "Nevertheless [his sufferings for the Gospel], I am not ashamed." And surely if

any man with reason might be ashamed, Paul was that one, for he was going to Rome to preach the most distasteful of doctrines; to Rome where science and philosophy and wealth prevailed: to preach the Gospel of a despised, humble, unpretentious, persecuted Jew; a Gospel which opposed the pretensions and prejudices and righteousness of the vast empire. Now, there are men and women ashamed of the Gospel of Christ in a day like this.

But, God's people are "never ashamed" of the Gospel,

1. Because it is a revelation of God's free-grace and deliverance from sin.

Here, we are told, we may get rid of sin, by a way suited to man's needs, exhibiting the Son of God reconciling the world to the Father. Sin walks abroad unblushingly, with the effrontery of a lion. Men are not ashamed of their folly and sin, but are ashamed of the Christ who delivers them from these.

There is nothing in such a divine plan as this, of which God's people can be ashamed. They know the excellency of the knowledge of Christ. They are not ashamed of the Gospel, furthermore,

2. Because the Gospel does what it proposes.

The business man risks his money for gain. He is not ashamed of his business; of the sacrifices he makes in the interests of that business. He glories in the fact, that through that business he enriches himself. The Gospel has saved men. Are we to be ashamed of that which makes a distinction between us and devils? The Israelites even worshipped the brazen serpent, because it was the means of their recovery. Shall we be less devoted to the Gospel that saves all who believe in it? We profoundly venerate it, and ardently love it. The Gospel is true to its mission; it does what it came to do. No man is left under the power of sin who seeks its saving power. It makes men right before God. It provides for the deepest needs of men; and proposes to keep us to the end. Is this something of which to be ashamed?

I. The Gospel of the Son of God is the only religion that men are ashamed of.

Men will follow any other belief and glory in it; but they are ashamed of the true God. The heathen is not ashamed of his deities. He falls down before any and all, to worship his idols! He is proud of his belief. But, men under Christian enlightenment are ashamed of their religion, and of the God of Heaven. The reason for this is very plain. Christianity comes to a man, and says, "If any man will be My disciple, let him deny himself." Christ thrusts His darts against

the evil proclivities of men. No man can follow the Lord Jesus, and follow his natural bent to sin. There must be a "daily" bearing of the Cross. This, men wish to escape. They dislike discipline. The moral code is irksome to a depraved nature. The Gospel takes the soul's salvation wholly outside of the merits of men. Men like to earn their way into virtue and Heaven. Christ strikes a man down, and then lifts him higher than he ever was. He knocks aside all our pet theories and makes us lowly, submissive, and of contrite heart.

There is no heathen religion which runs against the evil tendencies of men. And for this reason men oppose the religion of the Cross.

II. But this will not always be so. A time comes in the history of each man, when it will be the most popular side—to stand with Christ.

Christ tells us when that will be, in the 26th verse of the 9th chapter of Luke. "For whosoever shall be ashamed of Me, and My words, of him shall the Son of Man be ashamed, *when* He shall come in His own glory, and in His Father's and of the holy angels."

In the sight of that revealed glory, it will actually seem foolish not to have identified oneself with Christ, and to have taken a bold stand for the Christian religion. The most reputable of all things will it *then* be to have been a member of the militant Church, to have fought for the Prince of glory, to have withstood rebukes and bitter persecution on account of our adherence to Christ. This is the only world where men will be ashamed of Christ. It will be popular enough *then*, in the final day of the world's history, to be self-sacrificing, and to bear the Cross of Christ. How foolish will it then appear if we were to have permitted anyone to laugh us away from the solemn convictions of duty we had, and do now have in this world. Paul once gloried in a Christ "despised and rejected of men." We are surrounded with every incentive to high and holy living and love for Christ. We shall see this, in that day of the Lord, in a light in which we had never seen it.

And verging close to this fact is that other truth, that we shall never have another opportunity to be loyal and true and zealous for Christ before those who reject Him, and those who are ashamed to confess Him.

III. We shall be of service to Christ and His Church, proportionately to our willingness to confess Him.

By earnest, bold, aggressive devotion to this phase of our Christian characters, we will find that Christianity will become popular, even here, among the class of those who to-day are ashamed to appear religiously inclined. We need this boldness of confession in the Church. We must openly declare our allegiance to Christ; and with this open declaration of our principles and Christian experiences, we may expect to see the world revolutionized and saved by the Christian religion.

1. Address the timid.
2. Careless.
3. Those Christians who stand as Christ's witnesses.

The Patrimony of God's People.

BY PROF. MOOREHOOD, UNITED PRESBYTERIAN THEOLOGICAL SEMINARY, XENIA, OHIO.

All things are yours, etc.—I. COR. iii., 22, 23.

Our text is a rhythmic melody. The richest man in all the world, although he dwells in a hovel and does not own a dollar, is the believer in Christ; and the poorest man, although living in a palace, is the unbeliever, who has no well-grounded hope in the Gospel.

How much this Bible tells us of our possessions! One writer calls this comprehensive passage an inventory of the Christian's heritage, and another refers to it as a category of crown jewels, belonging to every heir of immortality. To these two considerations let us direct our attention:

1. What things are ours as Christians?
2. On what conditions may the prerogatives be obtained?

The Apostle begins and ends with the statement, "All are yours." The items enumerated between include the world, life, death, things present and things to come; but among them all, nothing to hurt or harm the child of God.

To one who travels around this country the evidence of teeming wealth appears on every hand. Survey all the beauties of nature, and treasures of art; but all is perishable. Not so the patrimony of the saints. Take up the list:

First, the ministry. "Whether Paul, or Apollos, or Cephas, and all the diversity of gifts and grace in those who are appointed to teach and guide in the way to Heaven—all servants of the Church. Honored ambassadors, and yet yours to instruct and bless you with their ministry of life."

The world in its best sense is yours—not to follow its pursuits of pleasure, or to give undue weight to its cares and trials, but it is written, "The saints shall inherit the earth." God preserves this wicked world from fire, flood and annihilation, because of the good people living in it, and because it holds the dust of those who have died in the Lord.

Death, so dreaded, is only a servant, sent to bring the child home to his Father's house, and will not come in any case until our work is done.

Things present and to come open a field too vast for us to comprehend. Here is a place where the lead line strikes no bottom, but even here, all possible good is secured to those who walk uprightly.

We are getting old. These bodies are wearing out, and yet this very body is to be fashioned like unto Christ's glorious body. We travel *incognito*, until the coronation day.

Lastly—Ye are Christ's, and Christ is God's. Here is the grand reason. The believer enjoys not only fellowship, but partnership. Then the throne, the Kingdom, the glory, all, all are yours. But, are ye Christ's?

Sin its Own Nemesis.

BY REV. H. C. SHUTTLEWORTH (EPISCOPALIAN), LONDON.

With what measure ye mete, it shall be measured to you again.—MATT. vi., 38.

This is the statement of God's law of retribution. Just as the Greek idea was that a Nemesis followed every evil-doer, so Christ's teaching is that sin is its own Nemesis.

Penalty inevitably grows out of sin by a natural law. It is to be observed that this principle runs through Christ's teaching. So Dante, by a profound touch of truth, represents his hypocrites as crowned with lead, so that they must ever bend their heads and turn down their eyes, as they had formerly done in pretence of humility. So that old monastic dream of the world of penance to be, conceived of every person as continuing to do what He had done in this life. Christ's principle is, then, that sin and penalty are related as cause and effect. Punishment is not capricious or arbitrary, but a regular, inevitable consequence. Out of the penalty grows the remedy for sin. The man who has done wrong must have a smart before the root can be touched, and he can be cured. No one, therefore, should wish to be spared punishment due to sin, because through the punishment the cure can be worked. Forgiveness is a very different thing, and a much higher thing than remission of punishment. The punishment will work itself out; sometimes in this life and in the body, sometimes in social judgment, and sometimes the penalty does not mature until the next life. And a man who prospers, or seems to prosper here, need not think that he will escape, nor should he wish to do so.

Unwarrantable Apprehension.

REV. ROBERT AYLWARD, B.A. (INDEPENDENT), COBURG, ONTARIO.

And David said in his heart, I shall now perish one day, by the hand of Saul.—I. SAMUEL xxvii., 1.

There is perhaps no Old Testament character richer in incident, or more fertile in lesson than David. As little children we used to delight in the story of his encounter with Goliath. As young men we have felt the spell of his charm, as we read his conduct in relation to the jealous and spiteful Saul. We have admired his integrity, his high sense of justice, and his sturdy willingness to suffer a cruel wrong, rather than take a mean and questionable advantage of a defenceless man.

He had his faults. The Spirit of God has taken care to show us that there was

Nature in him as well as Grace; and that while he was being made holy, he did not cease to be human. As Christians, how we are blessed by the study of David's Psalms! They are charged with the very spirit of piety. They speak forth the deep longings, not merely of the man who wrote them, but of all Christians perplexed.

The text contains the statement of an unwarrantable apprehension, manifesting a want of confidence in God.

I. It ignored the past. David was a man of renown. He was well known as a man of valor, and for force of character. He was neither friendless nor forsaken. David at his best, calls upon his soul, and all that is within him to bless God's holy name; and to forget not all his benefits. And to be fearful now, was to ignore the best teaching of the past and throw a slight upon God. Is it not sometimes with us, that we keep company with David?

II. It ignored the divine purpose concerning him. God had a significant purpose in choosing David from the sheepfold. God made him a conqueror that he might afterwards make him a king. David knew this; and therefore to suppose that he would perish at the hand of a cruel enemy, was unworthy of him.

God places His hand upon every man's head, and some time or other touches the heart of every man. The great eternal Father has a beneficent purpose concerning every man; and if we will only give ourselves up to Him, with the whole heart, He will take care that His gracious purpose concerning us is completely fulfilled.

More men perish at the hand of themselves, than at the hand of anybody else. It is difficult to realize that a man's greatest enemy is himself. If a man can conquer himself, he has little else to conquer! If he will but fear God, he has but little else to fear.

As a godly man, David should have shown forth a godly faith. We have nothing to do with our own destiny; but we have everything to do with our own duty.

III. David's unwarrantable apprehension

but paves the way to deeper ruin and more complete disaster. "There is nothing better than that I should speedily escape into the land of the Philistines!" But the merest child could have told him that there could be nothing worse! He who trifles with an enemy, plays with fire. It is better to fall in the way of duty than to flourish in the enjoyment of evil. This was a policy that David, in better moments, would have despised. It was like the Israelites, who wanted to go back to the fleshpots of Egypt. It was the policy of Cardinal Newman, when he said, "There was a time when Europe sat peacefully at the feet of Christ; and I long to see that time return!" But if *that* is to sit at the feet of Christ, then better for our land to be torn from end to end with surging controversy; to be overwhelmed as with a flood, in her struggle for Christian liberty—in her battle for Christian light! See what this policy did for David: it alienated his best friends. It justified the reproaches of his enemies. It cut off the means of grace, and the ordinances of religion. It put him beyond the warrant of Divine protection. It placed him under peculiar obligations to those whom he could not serve and still remain faithful to God. It bade him act falsely to his Philistine benefactor, and as the friend of Achish, it involved him in a quarrel with his own people. Happily, some of the lords of the Philistines interfered, and David was dismissed. But no credit to David for that. And on his account, a terrible disaster befell Ziklag. Thus calamity after calamity overtook him. Of the two, the Philistines acted more honorably than he. But be it remembered, that the best the uncircumcised can do for you is but little worth! A false step leads to confusion and disgrace.

The great need of our time, the wide world over, is *men!* Men of power; in whom the Spirit of God is. Organizations have their place; still if the foundations of this country are to be laid in righteousness—if the dream of this generation is ever to be fulfilled—if we really are to become a great, a mighty nation—we must have *men;* noble-minded, manly men! Every-

thing will depend upon our men. Manly, brave, true, Christian men. Men willing to be forgotten, hidden or despised, that they may serve God, and bless mankind. God give us men; and make true men of ourselves! There was a time when our Puritan fathers were few; but when they were *few* they were *firm*. They were men "of whom the world was not worthy." All that has passed now. Another day has dawned. Still, the martyr spirit we must never lose. We have come into the precious inheritance of a priceless trust. May we all be found worthy of it!

"God of all power and grace,
Smile on our land!
Pour thou upon her
The gift of Thy hand.

Lord make her people be
Loyal, and brave, and free;
And for the Right, and Thee
Valiantly stand!"

Rash Resolve Righted.

BY REV. THOMAS KELLY, D.D. (METHODIST), OXFORD, PA.

Son, go work to-day in my vineyard; he said, I will not, etc.—MATT. xxi., 28, 29.

Man went on a strike, and so there was a permanent "lock-out" in Paradise. He thus lost his situation in God's service, and became the errand boy and drudge of Satan. But through the atonement, business has been resumed, and now, the proclamation is out, inviting all men to return to their former position. "Go work." The proclamation is based on the fact of mediation and sonship. "My son."

I. THE REQUEST.—"Go work." Religion is neither pastime, nor drudgery, but delightful, ennobling, remunerative "work": (1) For God. (2) For self. (3) For others. It implies. (1) Present obedience. "To-day." (2) Divinely prescribed activity. "In my vineyard." Not close by, or talking to the workman over the fence, but "In." (3) The filial idea in Christian service, "My son."

II. THE REFUSAL.—"I will not." Excuses are bad enough, flat denial is worse. Here is a reasonable request, unreasonably rejected. Why? Because of: (1) Lack of filial affection, (2) Love of ease. (3) Lack of sympathy with the time.

"To-day." (4) Lack of sympathy for vineyard associations and work. (5) Lack of respect for parental authority. (6) Lack of willingness to leave outside scenes and associations for those within.

III.—THE RECONSIDERATION. "He repented and went." To be inconsistent with rash vows and wicked resolutions is the dictate of the highest consistency. The wisdom of breaking this rash vow is seen from the fact, that to have carried it out would have involved: (1) Base ingratitude. (2) Family discord. (3) Personal loss. (4) Future trouble, and, perhaps ruin. Application: (1) Those who have gone to "work." Don't dodge duty. Put in honest "work" while you can. "The night cometh." (2) Those who say, "I go," but go not. Beware of insincerity. Downright refusal is less to be dreaded than broken promises. (3) Those who refused, but afterwards righted their wrong resolves. Thank God, you are in the vineyard; and that you have proved better than you promised; that is much better than to have promised better than you proved. Now, show the honesty of your repentance by going to work for God "with both hands heartily."

The Active Christian Life.

BY REV. W. T. MOORE (DISCIPLE), LONDON.

For to him that is joined to the living there is hope, etc.—ECCLES. IX., 4.

There can be no union proper between the dead and the living. Even if there could be a temporary union it could not last, for life is essential to any permanent union. All separation from the world, from sympathy with it, from contact, from help, is an abnormal condition that leads to death. The real saviors of the world are those that go into battle; even Christ did not pray that His disciples should be taken out of the world, but only that they should be kept from evil. Christ wants all to go into all the world and preach the Gospel to every creature. It is an abnormal state of life that leads to isolation such as is found in nunneries and institutions of that kind. As an illustration of how death affected

life is seen in the case of the Siamese twins, of whom, when one died, the death of the other was inevitable. Hence the importance of being constantly in contact with living forces. The Christ we adore is not a dead Christ, but a Christ that lives to make intercession for us. Had He not been raised from the dead, His death could not have availed.

The power of the illustration in the second part of the text would be seen when it is remembered that a dog in Palestine was a despicable animal, whereas the lion was the monarch of the woods, yet the living dog was better than a dead lion.

The Difficulties of Unbelief.

BY BISHOP SAMUEL FALLOWS, D.D. (ST. PAUL'S REFORMED EPISCOPAL CHURCH), CHICAGO.

For the invisible things of Him from the creation of the world are clearly seen, etc.—ROM. I., 20-28.

The difficulties encountered by infidelity are greater than those of Christianity. Infidelity, whose philosophy assumes the form either of materialism or pantheism, asks man to account for all existence as the product of something called force or substance, which is inanimate, unthinking, blind. It claims that by unthinking force man was created—a thinking being, with a soul. The effects of such a doctrine are to take away comfort, consolation, the hope of immortality which is the highest enjoyment of the human mind; to leave mankind upon an ocean's waste, without rudder or compass, under a starless sky, amid a tossing storm. Looked at philosophically, infidelity presents no arguments tenable in a reasonable mind. In substituting physical force for a personal, omnipotent Creator, it asks for belief in the absurd proposition that something may come from nothing.

Practically the results of infidelity are to destroy homes and destroy the saving forces of society. Wherever socialism and anarchy are found as destructive factors there infidelity invariably lurks in the belief of the people. Infidelity teaches recklessness; it leads to despair. Christianity presents mysteries. It asserts facts which to the finite mind are un-

thinkable. Its philosophy points to a conscious agent of creation, to a purpose in existence, to the immortality of the soul. It satisfies the innate longing of the soul for eternal existence. It does not explain the origin of God, nor His designs. Still the mysteries it presents are no greater than those of every-day facts, which we accept unquestioned—no greater than that of our own minds. Can any one explain the origin of that change by which a conscious brain loses that power and becomes as if dead? No molecular transformation occurs. At once the soul is conscious of itself, then without willing it the soul becomes as nothing. Failing to explain this mystery, do we doubt it?

Christianity is the only source of hope. Without that buoy mankind ever becomes self-destructive. The French revolution by its suicidal career, proves the failure and calamity to mankind of the infidelity with which it was permeated. Left without Christian hope, mankind is the most dismal failure of creation. Most miserable, because the only being conscious of the hopelessness of his condition. Without Christianity, individuals become reprobates, dishonoring their Creator and harmful to their fellow-beings.

Showing Forth the Lord's Death.

By REV. H. L. DRAY (DISCIPLE), OHIO.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.—I. Cor. xi., 26.

1. Christ gave no instruction about the celebration of His birth. Christmas is purely human. It may be made gainful when we think of the Christ-child. A few years ago, the four hundredth birthday of Martin Luther was celebrated. George Washington's birthday is observed. No one celebrates the day of their death. Why? Because the birth of such is regarded as a blessing, and their death a calamity.

2. Christ arranged concerning the observance of His death. (Matt. xxvi., 26-29.)

Where men fail, Jesus succeeds. Out of His death, life comes. His death and resurrection are Christianity's most joyous facts. The Lord's day commemorates His resurrection; the Lord's Supper His death. It appears to have been observed weekly (Acts xx., 7). A stated meeting for a stated purpose "To break bread." May this be the practice of the redeemed until we see Him upon a throne instead of a cross.

EMOTION.

PROF. J. G. MURPHY, D.D., LL.D. (PRESBYTERIAN), BELFAST, IRELAND.

The will we take to be that part of our nature which includes emotion, pleasure, appetite, affection, choice, intention, volition, and all other kinds of feeling. It is a curious fact and worthy of notice, that there is hardly an object of contemplation that is not accompanied with some emotion, pleasant or painful, the pain usually arising from the absence of that which gives the pleasure or the presence of its contrary. And you may truly say that he is only half a man who falls into the habit of thinking without feeling. It is not necessary to be in a constant agony either of pleasure or pain. But the only healthy frame of mind is to allow the

native glow of delight that belongs to any thought to cheer the heart and play upon the face. This will beautify social intercourse, and shed a charm on all the scenes of life. A little attention to it would oil the wheels of early training, for going either along the level or up and down the slopes of time. It would make the trot along the vale pleasant and the jog up the rise pleasanter still.

Curiosity is native to the child. And what is curiosity but the love of knowing? And knowledge is one of the purest of pleasures. Of all the sciences I suppose mathematics is, so to speak, the driest, the most abstract from all existence, men-

tal or material. And yet to him who has got an inkling of it, and it all depends on the first step, it affords the most exquisite delight. Look at that youth with a new problem before him demanding solution. His whole mind is enthralled, time slips by unregarded, and the wick of his lamp burns down to the socket. Not the most powerful work of fiction has a more entrancing effect. And if he arrive at the solution, what a flinging up of the cap, of his mind at least, to the skies in the enchantment of his joy. He is Archimedes springing up and exclaiming, "I have found it." Now, if this be so with a science wholly cut off from all reality, how much more ardent may be the transport of delight, when any of the innumerable ties of existing things mingle in the maze of thought.

All this being so, how is it that we hear so much of the hardships of learning, of the distaste for lessons, of the temptation to escape from school? Happily all this I believe is diminishing since I was a boy. But the frown of discontent still lingers on the brow of many a jolly and gentle face, when the owner of it is urged to make haste along the road to knowledge. But take your time, O teacher of youth. Here is a small but growing intellect, that can take no delight in what it does not understand. You may bid the little one to commit a few lines to memory; but explain the meaning of them, and let them be few and worth remembering, and the task will be performed. He is, in fact, a living note of interrogation at present, fit only to ask questions. Answer them patiently as far as they can be made plain to him. Endeavor to put meaning into the things he has to learn. To understand is to feel pleasure, and to feel pleasure is to be so far happy. School will then be what it originally meant, leisure to learn, that is, to understand more and more and to be more and more happy. The school-room will then be a delightful and a desirable resort.

So much for the pleasure of understanding and knowing. But there are many other pleasures besides that of knowledge. To touch the polished surface, to taste the sweet, to smell the rose, to hear the

song with or without words, to behold the beautiful, these are samples of innumerable pleasures that come to us by the senses. To be treated justly, to contemplate equity, to do justly, to receive good at the hand of another, to be grateful to the bestower of good, to witness a good deed, to approve of that which is good, to do a kindness, to receive mercy, to have mercy, to love mercy, to walk humbly with our God, all these and all the persons and things connected with them are sources of higher pleasure, some of them of joy unspeakable and full of glory.

O ye framers of creeds, ye expounders of catechisms, ye preachers of sermons, ye makers of hymns, ye writers of books, ye teachers in schools, ye professors in colleges, along with the dogmas of doctrines or sentiments or facts and lessons of science and history which ye announce, will ye not forget, will ye give some heed and some voice to the emotions and affections which they are severally fitted to call forth? Then may we have the chance of growing up, not mere rigid and frigid forms of sound doctrine, but living and loving souls, susceptible and sensible of the sweet and sacred emotions, which are the genuine outcome of all the elements of truth that come within the range of our experience. To contemplate any or all of the conclusions of philosophy, the incidents of history, the persons or things of everyday experience without interest or emotion is to cultivate a cast-iron intellect, to carve out a head without a heart, and so become a monster in the mental world, instead of a mind in fine touch and sympathetic keeping with the universe of God and angels and men.

A creed for common use ought to consist of the fundamental facts of the written revelation of God in a plain and simple form. The central theme of all its articles should be the glad tidings of peace with God through the Lord Jesus Christ. This will open the way for the quickening, cheering, and sanctifying affections which naturally flow from the tree of heavenly knowledge. Such a creed would go far to win the hearts of earnest men to the Church of Christ and its work of faith

and labor of love. The intertwining of knowledge and responding affection would tend to replenish the Church with a new harvest of warm-hearted pastors and teachers and evangelists, and eventually with a fresh ingathering of living and rejoicing men, women and children.

A catechism for the tender minds of our boys and girls should contain the essential principles of Christian truth, giving the highest place to the grace of the Lord Jesus Christ, the love of the Father, and the communion of the Holy Spirit. It should speak not only of what is required and what is forbidden, but also of what is graciously given, of what is freely allowed, and of what we may ask in prayer of our Heavenly Father. And it should be briefly and clearly explained, so as to enlighten the mind and at the same time warm the heart of the little ones, who love to understand, and know what it is to feel.

We no longer want science without emotion. We will not have the knowledge of persons and things and all their properties and relations without the corresponding joys, hopes, duties, and affections which they involve. Let the fellows of colleges, the doctors of philosophy and letters take this to heart. Let them reflect that they have not fulfilled the task of training the human mind until they have presented the beautiful whole of science and emotion to an enlightened understanding and a cultivated heart. Then will the sceptic, the agnostic, and the dogmatist begin to disappear from the ranks of philosophy. Then will science and theology be seen to approximate, and the wide interval between them to vanish into length without breadth.

But above all let the teacher of religion rise to the sublime height of this great theme. It is his part to lift the thoughts of his hearers up to God. This is the transcendent task. None else is greater than this; none equal, none approaching to it in moral and intellectual grandeur; none complete without merging into the completeness of this; none calling into consciousness anything like the same amount of various and powerful emotion.

God is from everlasting; God is a spirit; God is one; God is light; God is love. These are great thoughts, awakening unutterable emotions of the most exalted character. He creates, upholds, and governs the universe. Here is an endless source of wonder, reverence, and awe. And when to this we add all that is implied in the statement, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," we find that time and speech come short of expressing all the mingled emotions of the soul. As soon as a man becomes aware of his relation to this great Being, a boundless and endless glow of moral and joyful emotion pervades his heart. And what is the title of the man that tells of this exalted theme? He is the evangelist, the publisher of glad tidings. Thus you see the very name of office alludes, not merely to the theme itself, but to the happy moral and emotional effect which the moods and deeds of the Supreme Being have upon the hearer. It is evident, therefore, that the evangelist has only done his work thoroughly when he has unfolded such an ideal of God and His ways as to call forth the loftiest flights of gladness and adoration.

What is the reason we have so many followers of Christ mourning over the coldness of their hearts, or walking in darkness, or pronouncing their own doom, or failing to adorn the doctrine of God their Saviour in all things? Why are some preachers more successful than others in bringing men to faith in Jesus Christ, joy in the Holy Ghost, love to the Father, assurance of salvation, and hope of glory? Why are some churches distinguished for the joyful, grateful, hopeful temperament of their members, and others for the unimpassioned, unassertive, uninterested aspects of their adherents? Why is affection prominent in the one, intelligence in the other? May it not be that the elements of the Christian system that bear upon the will are more dwelt upon in the former, and those that appeal to the intellect in the latter? What is the best state of the Church or of the individual? Undoubtedly that in which the full unshaded light of God's counte-

nance falls upon the soul, in which the head affects the heart, thinking begets feeling, and the contemplation of God issues in the adoration of His holy name.

The head without the heart or the heart without the head will not make a perfect Christian, a perfect preacher, or a perfect Church.—*Presbyterian Churchman.*

PRINCIPLES OF CHRISTIAN GIVING.

BY PROFESSOR JOHN A. BROADUS, D.D., LOUISVILLE, KY.

During Paul's third missionary journey, A.D. 64-68, much of the great Apostle's time and attention was given to a wide-spread and long-continued collection, which we know extended throughout the churches in Galatia, Macedonia, and Achaia, and which, no doubt, included Ephesus and other regions. Let us select some of the lessons which may be learned from this great collection.

1. It is right to give for the benefit of persons in foreign countries and of alien races. Christianity has so far softened the jealousies of nationality and race that the duty of disregarding these in Christian giving has fortunately become commonplace in our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the Gospel to spend much time and labor in organizing and administering general religious contributions. They ought to have helpers, as the Apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy, and others; but Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving a part of his inspired epistles.

3. It is right to send special agents to instruct and exhort the heathen concerning religious contributions. Titus was certainly an "agent" according to the exact modern use of that term (II. Cor. viii., 6, 16-24). Some agents in our day have been weak, selfish, or otherwise unworthy; but so have been some pastors and persons of every calling. A good agent, like a good teacher, will strive to make himself gradually unnecessary, by so training those to whom he is sent that they will know how to work without him. But it must

be a long time before agents will cease to be needed in many departments of Christian giving, and it is very foolish to treat them and their work with disrespect.

4. It is right to appeal to other motives for giving besides the grand motives of duty and gratitude to God. In II. Cor., chaps. viii. and ix., the Apostle early mentions "the grace of our Lord Jesus Christ" (viii. 9), and closes with the thought of gratitude to God (ix., 12-15). But nearly all this remarkable appeal is occupied with the enforcement of other motives for generous giving. He openly and earnestly strives to excite *emulation* between the Churches in Macedonia and those in Achaia, as to which will do best in this grand collection. He appeals to *personal affection* for himself, telling the Corinthians that he had boasted of them to the Macedonians in regard to this matter, and now when the Macedonians had done even more than they were able, if it should turn out that, after all, the Corinthians were not doing so well as was expected, he will not say that *they* will be ashamed, but certainly *he* will be. He declares that God will *reward* them according to the proportion of their gifts to their means, and according to the cheerfulness with which they give. Thus all the leading minor motives are appealed to—*emulation*, *self-respect*, *personal regard*, *hope of reward*—along with the motives which pertain directly to God.

5. It is important that those who have charge of religious contributions should carefully manage to leave no opening for accusation that they have taken the money for their own use. Paul knew that there were people in Corinth who, if this money were paid into his hands, would continue as long as they lived to say, "Who knows how much of it ever got to Jerusalem?"

So he tells the Corinthians (I. Cor. xvi., 2, 3) that messengers of their own selection shall carry the money to Jerusalem, who can return and tell that they paid it over to the elders there. This example is of great importance, and the failure to imitate it has sometimes greatly injured the cause of benevolence. Those who handle religious contributions ought to keep everything in black and white, to give and take receipts, to square their accounts frequently, and to have them regularly audited, and to preserve the books for future reference, should questions be asked. Religious business ought to be treated as *religious*, but also as *business*.

6. It is right to observe system in religious giving. System is necessary in every other department in life, in business, in the household, in study, in all personal habits, and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the Churches in Galatia and Achaia, in regard to this great collection, which system becomes a valuable example for all

times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (I. Cor. xvi., 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the Apostle came. To regard this as a law for literal observance among Christians of all ages would be out of the question; and as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.

The most systematic business man will readily embrace an occasional opening to make a little money outside his regular line of business. Those who are most regular in observing set times of daily prayer will now and then feel the impulse for special prayer at other times. And so system in giving should not prevent a willingness to make special gifts upon special occasion.—*Baptist Teacher*.

THE ELEMENTS OF SUCCESSFUL PREACHING.*

BY REV. H. A. BUSHNELL.

If it be true that preaching is the divinely-chosen agency for the salvation of man, the inference naturally follows that few subjects, if any, coming within the range of discussion for such a meeting as this, could be of more vital interest than that which has been assigned as the subject for this paper.

"How can I make the fullest proof of my ministry?" "How can I best respond to the divine call, and prove myself a workman that needeth not to be ashamed, rightly dividing the word of truth?" are questions of absorbing interest to the ambassador of Christ.

There are two thoughts ever lingering in the pastor's mind, which give especial significance to this theme. One is, the nature of the ministerial call. It is not the gratification of a personal choice of

vocation as in other lines of human activity, but rather to answer the end of a special divine call. "You have not chosen Me," said the Master, "but I have chosen you, and ordained you, that ye should go and bring forth fruit." In some sense, at least, it may be said concerning those whom Christ selects as His ambassadors: "For necessity is laid upon me." There is fixed in the mind a deep and abiding conviction, "I ought to preach."

Another thought fixed in the mind is, that a divine call to the ministry involves a solemn responsibility. It is not left as a matter of choice whether the call be accepted or rejected, but with it there comes the silent voice of Authority. The commission is, "I have set thee a watchman unto the house of Israel, therefore,

* Read before the Montpellier District Ministerial Association at Williamstown, Vt.

thou shalt hear the word at my mouth, and warn them from me. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way and he turn not from it, he shall die in his iniquity, but thou hast delivered thy soul."

While this call was especially imperative in an earlier dispensation, we have no authority to justify a belief that it is less so under the present. In Bishop Simpson's lecture on the divine call before the students at Yale, he said: "The selection of men given to the Church as its ministers is in the hands of its Great Head. If any change has been made in the economy of the Church in this respect, it is incumbent on those who allege this change to produce their authority. But no such authority can be produced." "No man taketh this honor upon himself but he that is called as was Aaron."

While this call is authoritative as it relates to duty, we are to remember, also, that it is simply a call to obedience. As preachers we are employed servants. We are co-workers together with Him. Effort is ours. Results are with Him. We are not responsible for the conversion of men, or for the growth of the Church in the graces of the spirit, or its perfection in holiness; but we are responsible in the matter of obedience to special divine calls.

Here alone is the end to be reached in the ministerial call. Obedience to the opening light of the Holy Spirit, obedience to the claims of the divine Word, and the opening developments of Providence, lead us up to the highest standards of efficiency as men and preachers. Here it should be remarked that the preacher's efficiency in his work is not always in its apparent results. In the realm of spirit, the same as in matter, it seems to enter the divine plan that one should plough and another reap. One lays the foundation, another rears the superstructure, while another enjoys the occupancy thereof. Paul plants, Apollos waters, but God takes care of the increase as He

wills. So it is in our ministry oftentimes. One man labors prayerfully and perseveringly during his entire term, and retires from the field with a depressed and sad spirit because there is no apparent fruit of his labor; but when another enters the field, the work develops and thrills with a new inspiration and life. Converts multiply, congregations increase, membership is strengthened; every department of the work moves forward with new and increasing interest. The new pastor is congratulated and his work is heartily endorsed as a brilliant success. He may justly deserve all honor which he receives; but may we not pause and inquire: What relation does the former pastor sustain to the new and thrilling interest, if any? May not he whose name is kept in comparative obscurity, and who, perhaps is hardly known outside his parish limits, justly share in the laurels won—won by his honored successor? He who forms his opinions of ministerial efficiency from the apparent alone, may err.

We must ever keep in mind the thought that obedience is the true test of Christian usefulness rather than apparent results. In the divine plan he who guides the plough is as essential an element of success as he who gathers the abundant harvest. He who digs deep and lays the foundation-stones below the surface of the soil where no eye can look upon them, is as important a factor in the erection of the structure as he who beautifies and attracts the public eye with the finest touches of art. The converts at the altars of our churches to-day are sometimes the fruit of the labors of years long since past and gone. The germ of a spiritual life planted in the soul sometimes delays its growth until favoring circumstances and influences develop the seed. He who awakens the human conscience to a view of the sinfulness of sin and the soul's great need of a Saviour, is as important a factor in its salvation as he who leads that soul in broken-hearted penitence to the fountain of cleansing. "And God hath set some in His Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing,

helps, governments, diversity of tongues. Are all apostles? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"

Now there are some general rules that may be considered as elements of successful preaching. To a few of these we direct attention. Successful preaching must be biblical. Paul's charge to Timothy was, "Preach the Word." Christ said, "Search the Scriptures, for they are they which testify of Me." As Christ is the central character of the Scriptures, so He must be the central thought in preaching. It is said that a Spanish artist was employed to paint a picture of the last supper. In doing the work it was his purpose to throw all the sublimity of his art into the figure and countenance of the Saviour. Unfortunately, however, he placed upon his table and in the foreground some ornamental cups the workmanship of which was exquisitely beautiful. When his friends came in to look at the picture, each one in turn said, "What beautiful cups!" Whereupon the artist said, "Here is my mistake. These cups divert the eye from the Saviour, to whom it was my purpose to direct special attention." Then he took his brush and blotted the cups from the canvas, and the figure and features of the Saviour became the chief object of attraction.

Whatever diverts the mind from the Saviour in the sermon weakens its effect. However beautiful the general arrangement, or the construction of its sentences, or its delivery, it loses the element of efficiency if it fails to hold the mind of the hearer to the Word and to Christ who is the spirit and essence of the Word.

Again, to be effective, the preacher must illustrate the points he would make in the sermon. A simple illustration sometimes fixes the point in the mind which would otherwise be forgotten. Illustration may be drawn from the simplest incidents of every day life as well as from science, history and biography. The wider the range from which to draw, the more forcible the effect, provided

they are selected with care, and have a direct bearing upon practical points of Scripture and experience.

In the preparation and delivery of the sermon, the fact must ever be kept before the mind that the word of the Lord is the sword of the Spirit, and that Jesus is in the word, reconciling the world unto Himself. It is the Word of God which is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. It is the Word which is the hammer that breaketh in pieces the flinty rock. The first and most important element of successful preaching is that the sermon be thoroughly biblical.

Another element of success which should be noticed is careful preparation for the pulpit. Paul charged Timothy on this point also when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Much as there may be crowding upon the time and effort of the pastor outside of his divinely commissioned work of preaching, yet he should ever keep before his mind the thought that his call from God is to preach. He who fails here, does himself a wrong, however much he may accomplish in other lines that is praiseworthy. The church not only defeats the pastor, but itself as well, when it makes demands upon his time that ought to be given to careful preparation for his pulpit. We are living in an age pre-eminent for specialties, and the preacher should be no exception to the spirit of the age. Such is the drift of public sentiment toward a more liberal theology; such is the tendency to lower the old and long established standards of evangelical truth; so subtle and far-sighed are the arguments of those who would undermine the foundations of saving faith; so plausible are the arguments made to appear for loosening the restraints of the Christian Sabbath, and throwing off the obligations of the marriage contract, and letting down the standards of strict integrity between man and man; such is the drift of self-indulgent

public sentiment from divine standards, that the preacher must take time for reading and study if he successfully meets these evils and maintains his positions and holds public attention.

Then, again, the constantly increasing intelligence of the age touching the best Christian thought should be an incentive to careful study by the pastor. Not only are the shelves of our Christian homes being filled with books and periodicals from the ablest writers of the Church, but these books and periodicals are being read more extensively, perhaps, than ever before by the Christian public. To keep abreast with the general intelligence of the Christian public is not enough for the pulpit. The pastor must be able to bring forth new things as well as old from the fields of Christian thought. His work is to feed the flock. He who reaches that efficiency which the times demand of the preacher, must be a man of one work.

Another element in the preacher's success which should be noticed is adaptation to the ever-changing circumstances and conditions of the congregation.

That which was adapted to the needs of a people last Sabbath may have but little or no adaptation next Sabbath. The drift of public thought and desire and purpose may undergo great changes from week to week. It is the pastor's work to keep informed concerning the mental tendencies and changes that may be taking place in his congregation (as far as may be), and be ready to adapt himself to these every-varying circumstances, and give to each portion of his meat in due season.

The pastor's success depends largely upon his personal acquaintance with the individual needs of his people. The sermons of a former pastorate cannot always be used with success in the present. Freshness of matter is indispensable, not only for the edification and instruction of the hearer, but for the inspiration of the preacher. Every sermon should have a definite aim in its preparation. It may be to awaken the thoughtless, or encourage the weak and tempted, or comfort the afflicted. Whatever the end to be reached may be, the preacher's work is not done

until it is accomplished. If his message fail to accomplish his purpose at first, let him present the same matter again and again from other standpoints. Sometimes his work is line upon line, precept upon precept—a repetition of the same thought in new dress over and over until the point is gained.

An incident is related of a certain preacher, who, on going to a new charge, and learning something of the peculiarities of his work, preached three successive Sabbaths on the text: "Except ye repent ye shall all likewise perish," though changing somewhat the sermon. On the Monday following the third sermon, the preacher was interrogated by the leading members of his church as to the reason for his doing as he had. His reply was, "I preach for effect, and when the desired effect is produced, I will change my text."

Our point is this: The preacher's efficiency is oftentimes lost because he fails to hold the mind of his hearers to certain points until the truth is photographed upon the mind and heart. To know the peculiar need of a people, and be able to adapt truth so as to reach that peculiarity, is an important element in the preacher's success.

The length of the sermon oftentimes has much to do with its efficiency. That which consumes time and adds nothing to effect, should be studiously avoided. Give the best thoughts in the most carefully-chosen language. Study brevity. Never weary an audience. To hold a weary audience, is to awaken the feeling, "I'll not go again." For ordinary preaching thirty or thirty-five minutes of carefully-arranged thought is more effective than more time. An evangelist, after preaching an hour and a half, expressed great surprise because the people were not moved to decision and action. The pastor with whom he was laboring said, "Make three sermons during the time occupied in preaching this one, and you will make three times as many converts." Devotion ends when weariness begins.

Another element of successful preaching, without which every other is comparatively of small importance, is intense

love for the souls of men. In other words, God's special endowment for the ministry. Some call this gift the "higher life"; others, "perfect love"; others, the "gift of power"; others, "sanctification." All these different terms as they are sometimes used by different persons mean what Paul had in his mind when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." Perhaps we can define this qualification no better than by saying it is that divine inspiration or energy constraining the soul which makes the man "mighty through God to the pulling down of strongholds."

In Bishop Simpson's lecture on pulpit power, he says: "It proceeds from the Father," and quotes the words of the Saviour: "Behold I send you the promise of My Father," referring to the pentecostal baptism.

Another characteristic of this divine

qualification is that it comes from on high. It is not to be found in the book. It does not come through the teachings of the wisest professorship or in the curriculum of the schools, but as a direct gift from God.

A third characteristic which he gives is, that it is found only in absolute and unqualified obedience to the divine will. He only reaches the true ideal of ministerial success who has this special gift of power from God, which comes through unconditional obedience.

Let me repeat in substance what I have taken too much time to elaborate. The elements of successful preaching are:—

1. Be thoroughly biblical.
2. Care and study in preparation.
3. Sermons should be adapted to circumstances.
4. Should not be too long.
5. The preacher must be in harmony with God, and in love with the souls of men.—*Zion's Herald.*

FAITHFUL BIBLE STUDY ESSENTIAL TO SPIRITUAL LIFE.

BY REV. R. GLOVER, BRISTOL, ENGLAND.

In the degree in which we have life, we have that which is the light of man; and in the degree in which we lack life, we lack any leading light which men will follow. Life is vision, it is power, charm, allurements, patience, a living glory of the Lord. What we say is important, what we do more important, but what we are—man, teacher, or preacher—is evidently the most important of all. That subtle thing called influence depends on life. If life be deep, natural, free, full of God, then our influence is like Peter's shadow—a miracle-working benediction; while, if life be poor, and shallow, and imitative, it fails to enter the kingdom itself, and keeps out those who would enter in. Spiritual life holds an important place in the teacher's work. All must remember the contagious power of character, its effective vigor. It carries its seeds within itself. Life infects other lives, especially when these other lives

are young, when every faculty is hungry, wanting direction, and ready to accept it; when every child-mind is ready to take our conclusions as its beginnings, and our thoughts as its oracles. Unless the child sets itself to resist our influence, it is moulded by it. All character is self-propagative. What the teacher is the child tends to become. If there be in the teacher's life generosity, courage, truth, compassion, the finer elements of soul, these of themselves impregnate other lives and mould them, and start them in careers of blessedness. If we can be what we should be, our children will be apt to follow. Our character is the interpreter of the Gospel, the commentary upon it. By our graces its meaning is understood. What does love mean? What the child sees in the teacher. What does piety mean, and purity, and mercy that seeks to save that which is lost? It means what is seen in the teacher. We

are interpreters of God. They look through the glass darkly. As God is mirrored in our lives, He is understood; and all the great attributes of God are only caught as they are reflected by us. While our creed is, "I believe in God the Father Almighty, the Maker of heaven and earth," the child's creed is, "I believe in God the Father Almighty, the Maker of my father and mother, and my Sabbath school teacher." The child judges of what God can do, of what God wants to do with his own soul, by what he takes to be the finished workmanship which he sees in the teacher's character. We mar the meaning, say, of a text like "God is love," if our love be not something so rich, so tender, so patient, so appreciative, so confiding in the child as to draw forth all his reverence and all his trust.

We must remember also that human character transmits the grace of God. God uses all sorts of human instruments, not merely our lips and our testimonies, but our lives. Magnetizing us, He makes us magnetic. Every heart that walks with God, every heart full of God, is a sacrament, symbol, and means at once revealing and transmitting the grace of God. The use that God makes of human personality, of human sympathies, in the work of saving men, is a work which theologians have overlooked, but which is largely illustrated in the history of all the Churches and all the ages. How rarely do we find any one who believes in Christ before he believes in a Christian! The doctrine of the Saviour is, that God opens human hearts not so much by words as by wedges, the thin end of which is a human life, and the thick end the life of God. Our great calling as teachers and preachers is to be heart-openers, to make the thin and slender slit by which, in process of time, God Himself will be able to enter the soul. Character is the result of many influences and many forces. We build it up, brick by brick, by deeds of self-denial. The faithful study of the Bible enlarges all our thoughts of men, duty, life and responsibility. If we live and move and have our being only in the ignoble pres-

ent time, it is only the surface of things that appeals to us—the clamorous vices, the obvious needs, the imperative difficulties. The deeper things of life are silent in their appeals, not clamorous. The only thing to keep us young is the study of the Word of God, that gives freshness and life; there is no note of despair from beginning to end. A faithful study of the Bible will give vaster and nobler views of the world in which we live, of the possibilities of our being, and stir us to nobler enterprise. Still more, it will permit us to find God. We are all seekers after the face of God. Mankind is a dreaming Jacob, that sees heaven opened, and the angels descending, and God above the ladder. But where can we find Him? In the cradle of Bethlehem, the Christ of Nazareth, the Son of God of Calvary. No other book in literature has a Christ. No other human figure has even pretended to be a Saviour. We want a redeeming God, and we find Him here, if we seek Him. Finding Him we find all. We are not men till we find God. This is the word of God behind you saying, "This is the way, walk ye in it;" for the guidance of life, which prevents mistakes, which makes life cumulative of blessing and of usefulness; which leads us from strength to strength, until we appear before God in Zion. Faithful study is essential,—not casual, off-hand, passive study. Use helps, brethren; but employ them rather than submit to them. Use helps that set you thinking, not those that save you thinking. Let us be on our guard against all meaning-made-easy helps. We have had too much of that in the Church. Be patient in your study; it will take you eternity to learn all the creed. Make not haste to be rich, for they that make haste to be rich fall into—generalities and technicalities. Better a creed of three articles home-grown than the whole thirty-nine—put into us by the schools. Faithful study means the earnest resolute study to know what the mind of the Master is. Faithful study is the study that wants truth to live by it, and not simply in order to teach it. Your lesson to your class is worthless unless it was first your lesson

to yourself. We never learn the truth until we live in it. We have to set ourselves to that sublime and blessed task. Let us be thankful for this living Bible. Time writes no wrinkles on its sacred brow. What is it? It is a smile of God.

Come ye, and let us walk in the light of the Lord; and, when we do that, we will catch His life, and we will lead many to the Light of Life, which will bless through immortality. — *Sunday School Chronicle.*

❖ HELPERS IN PASTORAL WORK ❖

Persistent Pastoral Work.

Four solid hours of real study four days each week is all a preacher needs to spend in preparation for his pulpit work. This is true where the preacher delivers two sermons on each Sunday. Solid hours of real study means something else besides reading light literature, newspapers, magazines, or any thing of the sort. It means more than reading the most solid, instructive, and important books. Real study is not dreaming over books and papers. It is not dawdling and yawning and pretending when head and heart have no vital interest in the outcome of effort. Four hours of intense, continuous, focalized thought will exhaust more than any ten hours of ordinary manual toil. If the pastor be faithful in his study, he must have some sort of recreation or change of labor that shall secure rest and invigoration, and this leads to the remark that it is not possible to find any employment or diversion where a more legitimate and complete change from the weariness involved in study is offered than by faithful pastoral work. The hours of study are spent within doors, the going from house to house involves much healthful walking exercise out-of-doors. If the sixteen hours of real study for each week be supplemented by twelve hours of pastoral work each week, there will result a freshness and vigor of both mind and body that will be truly and delightfully surprising.

The absurdest thing that preachers ever do in regard to pulpit preparations is to put off till Friday and Saturday night the sixteen hours' work that ought to be spread over four days in equal division.

Such unwisdom is only equaled when the pastoral work is carelessly neglected from day to day and from week to week, until goaded by conscience, or urged by the stewards, in a fit of desperation fifty or a hundred calls are attempted in a single week. The result will surely be that the calls will be fruitless, the pastor will be utterly wearied, and, worst of all, he will be disgusted with the whole business, and probably promise himself that he will not soon be driven to repeat the experiment. But if, on the other hand, he should wisely mingle the study with the pastoral work, he would not fail to experience in himself great increase of power and vitality in mind, body, and soul.

Why cannot men, and especially preachers, be made to understand that permanent profit must always come along the line of systematic and regular training, culture, development, and effort, rather than by irregular and sporadic, not to say frantic, endeavors at unreasonable times and places? Again, it must be evident to the most casual observer that it is exceedingly desirable that the preacher should be well acquainted with his people in order that he may fully enter into their plans, purposes, and sympathies, and so in his pulpit work and all public ministrations be qualified to do them the greatest possible good.

A preacher may present elegant essays, or lectures, or even so-called sermons, that may please his congregations, and yet they may be so superficial, so general, so heartless, that they have no special adaptation to any one congregation more than another. By this method little permanent good is accomplished, and few,

if any, hearts are touched and changed. It is when the preacher enters into the life and familiar experiences of his people that he can most impress them and do for them the work that must be done in order to lead them from sin to salvation, and from the meagerness of ordinary Christian life to the richer and deeper and fuller blessings God reserves for those who really hunger and thirst after righteousness. It must be acknowledged that in regard to many who have achieved most in the work of the ministry the one element that has secured success has been the performance of all the duties that the pastoral office requires. They may or may not have been great sermonizers and eloquent preachers, but they have been persistent in their house-to-house visitations, they have followed the example of the Apostle Paul, and with the tender persuasion of tears they have besought the people to seek and serve God.

But pastoral visiting is especially needful where there are poor people in the congregations. In most cases the pastor will live in a better house and he and his family will wear better clothes than the average poor person of his church and congregation, and whether it is right or wrong this average poor person does not visit at the pastor's house, does not easily feel that he shares the sympathy and love

of the pastor. Perhaps this ought not so to be, but so it is. What the Church especially needs to-day is to get back to the plane of the Lord Jesus Christ, and be able to say with glorious emphasis, the poor have the Gospel preached to them. The way to reach the masses is just to go after them. Go where they are, and they are reached at once. So the surest way to preach the Gospel to the poor is to visit them in their homes and preach to them there. Certainly, if this be done, they will come to the church, especially if the people of God will give them a decent, not to say cordial, welcome when they venture to enter the house of worship. What preachers need is the Pauline spirit; yes! the Christlike spirit, that will impel them to seek the lost, to gather the outcasts, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God. To do this work will require faith, zeal, courage, endurance, patience, gentleness, diligence, and, above all, self-denial and self-sacrifice; but there will come a sure reward in witnessing the prosperity of the cause of Christ, and the ingathering of converts, and in the reception of the divine approval, which will rest upon the soul of the faithful toiler as a constant benediction.—*N. Y. Christian Advocate.*

Christian Edification

The Things that God Uses.

BY D. L. MOODY.

In I. Cor. i., 27, 28, we read of five things that God hath chosen:

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.”

I believe there are a great many Chris-

tian people all over Christendom who are crying out for work; they say they want to be used of God. I do not think I have ever seen such blessed times as during the past six months. Everywhere I have found that there is a longing to engage in Christian work. Yet there are few people who seem really willing to launch out into the deep; they think they have not got the requisite ability. Now I am quite sure we are looking at this matter in a wrong light. We forget that God uses the weak, the foolish, the base and the despised things. I had a little tract given

to me a few months ago that made a deep impression on me. It was entitled, "What is that in thine hand?"

These words were spoken by God to Moses when He called him to go down and bring the children of Israel out of Egypt. Moses was trying to excuse himself—pleading that he was so weak, and all that; he wanted God to send some one else. "What is that in thine hand?" said God. It was only a stick—he could probably have gone among the bramble bushes and cut a hundred sticks better than it. Little did he know what God was going to do with the rod—that He meant by means of it to deliver His people from their cruel bondage. If one of our modern infidels had met Moses and asked what he was going to do with that rod, and had received the reply that he was going to rescue 3,000,000 slaves from the bonds of the greatest living monarch, the skeptic would have thought Moses had gone clean mad. Yet, how famous that rod became! Through it Moses turned the river into blood. He had but to stretch it out, and the plagues came upon the land of Egypt. See how he used that rod in the desert; he struck the rock with it, and the water came gushing out.

God linked His mighty power with that feeble instrument and what wonderful results followed. If God could use that rod, cannot He use you and me? You say you have not got talents; use what you have.

I could run along the pages of Scripture and show you many other examples of the way in which God used things that were weak and contemptible in the sight of the world—the blowing of the rams' horns at Jericho, Gideon's little band with their empty pitchers, Samson with the jaw bone of an ass, Shamgar with the ox goad.

But some of you say this is such a peculiar place; everything must be done "decently and in order." As some one has said of your city: "There is such dignity and death about it." Never mind the dignity if you can only get one poor soul drawn out of the darkness of eternal death. I would rather hear at last, the "Well done!" of my Master than

have all the honors the world can bestow. I verily believe we are not going to see a great work of revival in this land until the Church of God wakes up, and each individual member of it improves the talent God has given him. Moses was nothing; Joshua or Gideon was nothing. God did the work; they were but the instruments. People say they have no strength, but the trouble is they have too much. It is when we become as nothing and are emptied of our own strength that God can take us up and make use of us. He will do the work, and He shall have the glory.

I was much cheered in Birmingham by a circumstance I heard of when I returned after an absence of eight years. I was told of a lady who had gone to one of the meetings eight years ago, and heard the speaker remark that he "pitied any man or woman who had themselves been in the Kingdom of God for any length of time and never had the luxury of leading a soul to Christ." Then she heard Mr. Sankey sing, "Nothing but leaves." She knew she never had the luxury of leading a soul to Christ; her profession up to that time had borne no fruit. But she had set to work, and the first thing she did was to speak to a poor fallen sister in the street. She got so interested in that one woman that she gave up all her spare time to this class; now she has the names of between 200 and 300 who have been rescued from a life of shame, and have been helped back to live pure and useful lives. I think she is the happiest woman I met in Birmingham.

She thought she had no special ability but she did what she could and God has blessed her in the work. It seems to me as if she were one of the most useful women there is in that town to-day. Everyone speaks in the highest terms of her and her work. It is a quiet work, but my experience leads me to think that the people who make the most noise accomplish the least after all. A little brook runs near the house where I was born. When there comes a flood of rain you can hear the brook rushing and roaring if you are nearly a mile off. But after a few days of sunshine there is scarcely any-

thing left in it. There is a great river that flows by and I never heard it in my life. Towns have been built upon its banks and everything prospers where it flows. So this woman has not blown any trumpet but she is doing a most blessed work.

There was another case of a man in Birmingham who thought he had not much ability, but he went to work and got laboring men out at half-past seven in the morning that he might teach them. Every morning now in the winter long before daylight 8,000 working men come to the different classes that are being taught; every Sunday 8,000 men in Birmingham are there studying the Word of God. That man has set a stream of influence in motion that will flow long after he is gone. Let us be willing to do some little thing. Many Christians are so anxious in these days to get a great name, to have themselves heralded through the press. We must be willing to do our work in a quiet way, to do it as unto the Lord, and not be looking for any reward from the world. I believe a man who is looking for his reward down here is not qualified for God's service. "The crowning day is coming by and by." If we live for Christ we may not have the applause or the esteem of the world; but, if we are His true disciples, we shall be willing to do anything He appoints.

It is astonishing what one person can do when he is ready to use whatever talents he may possess. A lady in Dublin got stirred up during the meetings there eight years ago. She began to take an interest in the prisoners, and went to meet them at the prison gates as they came out. It was called the Prison Gate Mission, and now there are hundreds of men and women who have been rescued through its efforts. This lady gave her life to the work of saving these criminal outcasts. And God has richly blessed her efforts. It might have appeared a very small thing at the beginning, but it has now become a great and glorious enterprise. Things sometimes look small and insignificant to us at first, but if God is in any work, it is not small. The widow's two mites no doubt looked very contemptible in the sight of the rich Jews in Jerusalem. If

there had been a reporter on the daily press hunting about for city items, he would have taken no notice of it. If the Honorable Jacob So-and-So, or some other Hebrew Noble had given \$5,000 to the Temple service, or to build a new synagogue, it would have been blazoned abroad. But we must bear in mind that the Lord looks on things very differently. He saw what was in the heart of that poor widow, and the story of her gift has been told out, clear down the ages ever since.

People often have false ideas of what the widow's gift was. I once asked a wealthy man in America for a contribution to a charitable object. He said he would give his "widow's mite." "Then I will take all you have got!"

That was what she gave—she cast her all in the treasury of the Lord.

Mary did not know that she was doing any great thing when she brought out that alabaster box of ointment. But the fragrance of it has come down through all the centuries, and it pervades the Church of Christ to-day. I do not know that she was a beautiful woman, or a strong-minded woman. What a blessing it has been to the Church. I do not suppose she could go on the platform and make a speech; but she could love. You do not find anything particular said about the talents of those friends of Jesus at Bethany, but they loved Jesus and He loved Martha, and Mary and Lazarus. I believe a good deal of our work will go for nothing, because we do it in a professional spirit, and not from a true motive. God will just spurn the whole thing. We need to have our service for the Master raised to a higher plane, and to work for Him because we love Him. People are all the time talking about their duty; I am tired and sick of hearing the word. The love of Christ to us, and our love to Him, ought to be our constraining motive power. It is our privilege to be used by God, and if we are not being used by Him, it is because we are not ready or willing to be used. If we have not got a constraining love for the Master of souls, let us pray God to fill us with it. Then it will not be hard to go out and work for Him.

Consecration and concentration are what we most need in Christian work in these days. Let each Christian take up some one department of work and throw his whole life into it. This is an age of intense consecration in the affairs of the world. You will find that mostly all our great physicians are devoting themselves to the study of one particular branch of disease. So with our leading men of science; they cannot go the whole round of knowledge. As Christians let us take hold of one special kind of work and push the battle to the gate; then God will give us the victory.

There is not a child of God here, however feeble, whom God will not use, if he or she is willing to be used. It is not intellectual or social power that is going to reach this perishing world; it is the power of God. I would rather have one drop of God's power than all the wealth and intellect in the world. I believe Pentecost was only "a specimen day." I have no sympathy with the idea that it was a great miracle, wrought once for all, and never to be repeated. The God of Pentecost still lives; we can have Pentecostal blessings still, if we look for them.

In the last six months I have seen greater results than in any similar period of my life. I have never seen people so anxious to press into the Kingdom of God. It seems to me that the fields are white to the harvest. Now is the time for

the Church of God to thrust in the sickle and reap. I believe if any four or five consecrated Christian people were to get a room and commence to bring in the people a great revival would soon break out. We speak and pray about "the set time to favor Zion," but the set time is when we are ready to go to work. God is always ready.

What we need is to lay aside all our formalism and lukewarmness; to be about our Master's business and let our light shine. "He that winneth souls is wise." "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." If we are workers for God here we shall shine by and by; but do not let us be ambitious to shine here. When John the Baptist was asked who he was, he just said, "I am Mr. Nobody." He was but "the voice of one crying in the wilderness." As Dr. Andrew Bonar has said, he was a voice—something to be heard, not seen. Yet he was a mighty instrument in the hand of God; the land shook and reeled under his preaching, because God spake through him. "One shall chase a thousand, and two shall put ten thousand to flight." There are hundreds of men and women in this company who could do a mighty work for God in this city if they are only willing to be used by Him.

✻ SUNDAY SCHOOL CAUSE ✻

LIGHT ON THE INTERNATIONAL LESSONS.

BY ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

October 6,

The Tribes United under David.—II. SAM. v., 1-2.

1889.

I. Introduction: With the death of Saul ends the First Book of Samuel. (1) Immediately after Saul's death, David was made king at Hebron over his own tribe, that of Judah (ii., 1-7). (2) Ishbosheth was proclaimed king over all Israel (ii., 8, 9). (3) There was now a long war between the house of Saul and the house of David (iii., 1). Eventually,

however, the Saul party became so weak, that all the tribes came to David asking him to be the king. There were seven years spent in those civil conflicts before David became king of all Israel.

II. The union of all the tribes. Vs. 1-5. (1) It was a proposition from the people themselves. The true kind of union is that which is spontaneous and not forced.

(2) This union was based first on the sense of them being one people: "Behold we are thy bone and thy flesh" (v. 1); also upon the people's confidence in David because of what he had done for them in times past when Saul was alive (v. 2); and thirdly upon the fact that they knew the Lord was with David (v. 2). Here was a strong basis of union. It was under these circumstances that David became king over all Israel (v. 3). He had been chosen king by the Lord, Samuel anointing him many years before (I. Sam. xvi., 1-12). Now he receives the public recognition of the whole nation. David was about twenty years old when Samuel anointed him. He was thirty when Saul died and he began to reign in Hebron and in his thirty-eighth year when he was the acknowledged monarch of all the tribes. He was king forty years. It should be noted how many important circumstances transpired in David's life while he was yet a young man.

III. The conquest of the Jebusites. Vs. 6-10. (1) Here were a strong people that had held the ground all these years against the children of Israel. They were

powerful and insolent. David's first act after the union of all the tribes was to make himself master of Jerusalem, driving out this remnant of the Canaanites. (2) Where there is union there is strength.

It is the united Church that has both the courage and the ability to go against the insolent and powerful enemies of God.

(3) While the tribes were divided and quarreling with one another the Jebusites were left alone. Thus it is that great evils stand unmolested because the Church is engaged settling internal strife. O for the time to come when all named by the name of Christ shall join hands against Satan's kingdom, fearing neither its strength nor its insolence. (4) Having conquered the stronghold of the Jebusites he more and more fortified it and made it his own dwelling place. (5) Whatever David was when young, and we know he was very great, he went on increasing, growing greater and greater. The secret of all this was that the Lord God was with him. This is the secret of every man's true growth of influence. May the Lord continue to be with us that we may, in His service, go forward and not backward!

October 13,

The Ark Brought to Zion.—II. SAM., vi., 1-12.

1889.

I. The ark brought from Kirjath-jearim. Vs. 1-5. (1) From the time Israel had landed in Canaan until the closing days of Eli, the ark had been at Shiloh. In the war with the Philistines, the sons of Eli brought it from Shiloh to the battlefield of Aphek and then it fell into the hands of the Philistines and was taken to Ashdod and placed in the house of Dagon. After a time it was removed to Gath and then to Ekron (see I. Samuel, chapters iv. and v.). It was in the land of the Philistines about seven months, when it was brought to Kirjath-jearim. (2) Thus we see that during the days of Saul the ark of the Lord was not thought of (I. Chron. xiii., 3). Saul would have been a better man had he given more heed to the sacred things of God. (3) From the fuller account given in I. Chron., xii., we learn that this circumstance of bringing up the ark was a very great one, in which David had engaged the interest of all Israel. The whole history of the ark shows it to have been worthy the attention Israel gave it. For a very long time, this holy thing had been shut up in a man's house when it should have been out in the conspicuous eye of the whole nation, and the resort of the people there to enquire of

"the Lord of hosts that dwelleth between the cherubim." (4) It is probable Abinadab was a Levite and hence a priest. (5) There was great joy in David's heart and in that of all Israel as the ark moved along from Baale to Jerusalem, a distance of about eight miles. When we think of all that the ark meant to Israel, we need not wonder at the greatness of this occasion. What joy the Gospel creates when it comes back into a heart, a home, a community.

II. Uzzah smitten. Vs. 6-9. (1) Israel at Aphek were defeated because of their misuse of the ark. The Philistines greatly suffered because they dishonored it (I. Sam., 5). We read in I. Sam. vi., 19-21, how the men of Beth-shemesh suffered because of their curiosity in looking into the ark. Here now we find a similar instance in the case of Uzzah. (2) There must have been some rudeness in his act, handling the holy thing as if it was a common and useless box, or the Lord would not have smote him. The wrong, we think, must have been more in the spirit of the man toward the ark, than in his act. God will not have the holy things of His house and Word misused. He who treats as unholy such things will

surely suffer. It may seem severe what the Lord did to Uzzah, but let us bear in mind that the Lord, who is ever tender and merciful, did it and hence he must have deserved it. (3) David was displeased with the Lord and fear fell upon him in the midst of his joy. It is right that we should fear the most high God, but we should never be angry because of what He does. His ways are not our ways, nor His thoughts our thoughts. All His acts spring from love. If at any time they seem unnecessarily severe it is

because we do not understand all that is involved. David had no right to say: "How shall the Ark of the Lord come to me?" for he had a better idea of its use and its sacredness than Uzzah. Taken to the house of Obedom what blessings it brought. So it ever is. O to have that love toward God which casteth out fear. In three months' time David learned better things regarding the ark, hence he went and brought it up to his own city with gladness. This is what he should have done on the day of Uzzah's death.

October 20,

David's Thanksgiving Prayer.—II. SAM. vii., 18-29.

1889.

I. Introduction: Having purposed in his heart to build a house for the Lord (vs. 1, 2, 3), David received through Nathan the prophet what the purpose of God was in the matter (vs. 4-17). Here we find that though David was not to build the great Temple, yet it was to be built by Solomon, whose reign was to be most prosperous and whose kingdom was to be established for ever. The vision of Nathan was a glorious one as to Israel's future. It were these things that inspired David with the great prayer of thanksgiving which is our lesson. Learn that David was not jealous because it was not granted to him to build the Lord's house. A true man, one having the grace of God in his heart and the glory of God before his eyes, rejoices all the same whether he does the work or another, so long as the work is done and Christ's kingdom prospers. It was the infinite goodness of the Almighty toward him and toward Israel that made the king's heart here to rejoice. Let us learn that though we may be willing to do many things in the Church, yet the Lord may not see it well for us to do them and may give the toil and the glory to another.

II. The prayer of thanksgiving. Vs. 18-29. (1) This was a private prayer, made while King David was alone in the tabernacle where the ark of God was (vi., 17). (2) It was a prayer of deep humility. David felt himself very insignificant in the presence of the King eternal: "Who am I, O Lord God? and what is my house that Thou hast brought me hitherto?" (v. 18.) As we compare ourselves with God and think of His infinite goodness toward us, how else can we feel but insignificant. Possessed of any other feeling, how can we come to God aright? O for a baptism of humility upon every Christian and upon the whole Church of Jesus

Christ. (3) It was a prayer of deepest reverence and highest adoration. Words seem to fail David to set forth his lofty conceptions of the Lord of hosts, the God of Israel. "Thou art great, O Lord God, for there is none like Thee, neither is there any God beside Thee. . . . let Thy name be magnified for ever." No heart filled with divine grace can ever cease praising God and uttering that of Him which is the highest the human mind can imagine or human language express. Jesus Himself, did this, when He called God "Father" which is the grandest possible exhibition of the Creator and preserver of men. In all of David's lofty conceptions of the Lord God he did not quite comprehend Him to be his Father. Such a revelation was reserved for Jesus Christ to make. (4) In His prayer David thought first of himself and house (vs. 18-22), and then of his people, Israel (v. 23, 24). He was not only grateful that the Lord had lifted him up, as it were from nothing (v. 18), but he had also strong faith in Him to bring about all he had promised as to his house "for a great while to come" (v. 19). It is one thing to be thankful. It is another thing to be trustful. One thing to feel that the Lord has done great things; another to feel that He will yet do greater things! (5) The source of the Lord's goodness in the past and fidelity as to all His promises as to the future is His own loving heart and the integrity of His character—not the worthiness of man or any claim man may have upon Him. "For Thy Word's sake and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them" (v. 21). That God sees in man that which He highly values none can doubt; but that man, knowing his own sinfulness and unworthiness, can think of anything in himself to

call forth the mighty acts of divine love, power and wisdom, none can think who is not puffed up with pride. We all believe King David to have been an extraordinary man in courage, wisdom, military power, intellectual ability and spiritual life. Yet David thought of the Lord acting because of the deep resources of His own being. (6) The gratitude of David was also called forth by what God had done for Israel, making them the greatest of nations and a people to do great things upon the earth for the glory of God (vs. 23, 24). It should ever be to us a cause of gratitude, what God has done for His Church, and the status of His kingdom upon the earth. Too often we only think of what we ourselves have received, leaving out of account what benefit others have had and the glorious redemption of Jesus Christ, which has been blessed to all the past generations. Surely if God Almighty has confirmed to Himself a people to be His for ever, we ought to show forth our daily gratitude for it, for in this one fact is our hope and the hope of the race. We are apt not fully to take into account the complete grandeur of Christ's redemption and all that is involved in that frequent Gospel expression: "Kingdom of God." We live, work, pray, sing and meditate, as if the salvation of Jesus Christ did not extend beyond our own hearts, or homes, or schools, or congregations. O for a prayer

of thanksgiving inspired by a full sense of our Lord's redemption. Such was David's. (7) In his gratitude the king did not forget earnest supplication (vs. 25-29). Observe in this prayer: (a) The Lord God is asked to fulfil His own word (v. 25). True prayer consists in this: knowing what God has promised and simply asking Him to fulfil such promises. There is too much praying accompanied by a total ignorance of what the Word contains. There is nothing to be asked for outside of what God has promised. (b) The glory of God was involved in David's prayer and not that of himself or his house or people: "And let Thy Name be magnified for ever" (v. 26). (c) It was on account of the Word of God that David was inspired to pray (v. 27). This is a grand truth. Would that all could read this reason for David going into the sanctuary of his Lord. The reason why there is not more joyful thankfulness to God and burning petitions offered, is to be found in the fact that men are not inspired to such by their knowledge of the Word. The great king of Israel found in his heart to pray to God because He had first revealed it to him that He would build him a house (v. 27). (d) It need not be said that this prayer of David was answered. In Christianity all that is here promised has been gloriously fulfilled. The promises of God stand sure.

October 27,

Sin, Forgiveness and Peace.—Ps. xxxii., 1-11.

1889.

I. Golden text: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Romans v., 1). This text contains the foundation of our salvation. (1) The "therefore" connects it with the closing statement of the last chapter, where we find it said that Christ was crucified for our "offences" or sins, and that He was raised from the dead in order that we might be justified, or made personally free from all the consequences of our sins or offences. As there is no hope for any man until he has been justified, we behold, at once, the absolute importance of the resurrection of our Lord. Paul says that the truthfulness of all preaching depends upon it—for the simple reason that there could have been no justification for any man if Jesus Christ had not conquered death, that is, sin. (2) Justification is an external act of God towards the sinner, whereby he is made free from the

consequences of his sins. It is not a subjective work in the sinner's heart. It does not say the sinner has no guilt. It takes away no pollution from the soul. It simply frees him from the just punishment of God Almighty. It is neither regeneration nor sanctification. It is only pardon, or that "forgiveness" which is the subject of this lesson. (3) The ground of all this on the divine side is the finished work of the Lord Jesus Christ culminating in the resurrection of the Son of God. He who rejects what Jesus has done can have no hope of such forgiveness or justification. (4) On the human side it is faith. True or saving faith involves both repentance toward God because of our sins, and self-surrender to God, to be His forever, both in service and love. This faith is wrought in the soul through the Word securing conviction of sin by the Holy Spirit. It is when a man, convinced of his lost con-

dition because of his sinfulness, turns to the Lord Jesus Christ for salvation, that God, at once, justifies him. (5) This justification or forgiveness having taken place, the Holy Spirit, at once, enters the heart, working there the change called regeneration or the new-birth, which is a subjective planting of the divine life of holiness in the soul and the beginning of the great work of sanctification whereby the whole soul is purified from sin and the whole manhood built up into the perfect character of the Lord Jesus Christ. Justification is not regeneration nor sanctification and should never be confounded with either. It is that pardon of sin which is necessary before the Holy Spirit can enter a man's heart. (6) The fruit of justification is peace or reconciliation with God. Nothing is more glorious than this inward consciousness of being one with Him why is able to destroy us and yet who has so loved us as to give His Son to save us. Our lesson treats of sin, forgiveness, and peace: sin, the natural condition of every man; forgiveness, that which is granted to the sinner when he exercises saving faith in the Lord Jesus Christ; peace, which is the conscious blessing the soul receives when the Holy Spirit has performed His work of regeneration. The Psalm before us should be studied in the light of the golden text and not in that of man's own free construction of sin, forgiveness and peace.

II. Sin, forgiveness, and peace.—Vs. 1, 2. (1) Here the writer sets forth the three great truths he afterwards more fully develops. We see by the terms used what an awful conception David had of sin. It is "transgression," "sin," "iniquity" and "guile." These words have each its special shade of meaning. "Transgression" means the lawless spirit of man, his proneness to do the wrong, to break God's holy commandments. "Sin," means man's utter failure in life, "falling short of the mark," or that for which God intended him—a creature lower than the Creator designed him. This is the wider and more general use of the word "sin" in the Scriptures. "Iniquity" stands for the awful selfishness that is in man, the injustice that prompts him to constant action and the crimes he is capable of performing, in order to gratify his carnal nature. "Guile" means deceit, craft, cunning. It is that which, in Scripture, is designated by the word, "serpent," the form in which Satan first appeared to man. It is, in the verses

before us, climatic—the other words showing man's disposition to do evil, and this one that such evil shall be accomplished by even the most hellish device. In the words we behold a black picture of the sinful heart of man. (2) The second great truth presented in these opening verses of the psalm is that of "forgiveness." Transgression is pardoned; sin is covered; iniquity is not imputed; and guile is not even seen in the spirit. All this is but another way of setting forth what takes place when a penitent sinner believes on the Lord Jesus Christ—the blessedness which comes is the "peace" of Ro. v., 1. It is that reconciliation of which we read, in II. Cor. v., 19, 20. When such reconciliation or blessing comes to a man's heart, he knows it. It only comes when God has justified or forgiven him and when the Holy Spirit has in consequence of such forgiveness or pardon, wrought a change in the heart. Forgiveness or justification on the one side and regeneration on the other have a logical order, but cannot be said to have an order as to time, as the one is instantaneous with the other—faith in Jesus Christ, justification by Christ because of such faith, and regeneration by the Spirit, all take place at one and the same time. Logically, however, faith is first, justification second, and regeneration third. After regeneration, sanctification begins, going forward till glorification has been reached. From the instant that man exercises true faith in the Son of God, the peace of God in the soul flows like a river.

III. Conviction, repentance, and faith. Vs. 3-8. (1) The Psalmist felt the deep, black sinfulness spoken of in the first two verses. The third and fourth verses show the deep conviction he had in consequence. The language here is very strong. Without the state of heart here described there is no hope for any man coming to God to be justified and blessed. Even the very young who have not greatly transgressed in outward conduct must have a sense of personal sinfulness before they will ever look to Christ as a personal Saviour. But of those who are not young there can be no hope until they feel that day and night God's hand has been heavy upon them. (2) Mere conviction of sin is not sufficient. While David kept silence his very bones waxed old through his roaring, and his moisture was turned into the drought of summer (vs. 3, 4). That is, his peace was all gone and he was ready

to perish, having no hope at all. To be saved men must be brought into conviction; but they must be taken farther before they are actually saved. In verse 5, David informs us what the soul, all broken up because of sin, must do in order to obtain forgiveness—repent before God, make an open confession of sin in all its forms and aspects. "I acknowledge my sins unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord." This confession having been made, then we read: "Thou forgavest the iniquity of my sin" (v. 5). The forgiveness spoken of here is justification or pardon. It is the act of God toward a convicted sinner, when he believes on the Lord Jesus Christ; that is, when he, from deep penitence of heart, makes an open confession to the Lord. (3) Prayer is the means by which the man convicted of his sins must come to God in his confession. "For this (forgiveness or justification) shall every one that is godly (or who would be godly; that is, have God's justification) pray unto Thee in a time when Thou mayest be found." Here we find the duty of prayer plainly stated; also that it is a privilege for "every one"; and that, as a privilege, it should not be trifled with—there being "a time when God mayest be found," implies a time when our prayers will not reach Him. "Now is the accepted

time." "To-day, if ye hear His voice, harden not your hearts." There are floods of great waters when the Lord will not be found by the anxious sinner. How many to-day feel the pangs of sin in the heart. O that now they might give themselves to that prayer that is born of true faith in Jesus Christ. (4) Full assurance in God comes after His forgiving grace has been experienced by us. In verses 3, 4, we find David all broken up. In verse 5 he opens up his heart to the Lord in prayer, receiving in consequence a full pardon. In verses 7 and 8, all is glorious; God is his hiding-place, his Preserver from all trouble; his joyful Deliverer from every foe. The Lord Himself is actually speaking to him the tenderest words of goodness and love—"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye." (5) In view of the great truths brought out in his own experience with sin and forgiveness, David closes this memorable psalm by a most powerful exhortation: (a) As to our understanding, we must not play the part of the brute as to God's Word. As intelligent, spiritual creatures, we must allow God to teach us and to guide us with His eye. (b) If not we must expect the sorrow of the wicked that ends in death, and not the mercy and joy which belong to the righteous and to the upright in heart.

— Mission Fields —

Revival at Aintab, Turkey.

BY PRESIDENT A. FULLER, D.D., CENTRAL TURKEY COLLEGE.

We are now in the fourth week of a powerful and widespread revival. The work began in connection with, and near the close of, anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the Central Turkey College, Sunday, June 23. The series included commencement exercises, examinations, and graduating exercises of the Girls' Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the

annual meeting of the mission, July 10. This was, of course, a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jananyan, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land.

The fire once lighted, spread immediately to the other two churches, and our whole Protestant community was soon in a glow of revival. Special meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and conviction of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met, in church, street, or market, the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice were electric with the message of God's love. Almost from the first men and women began to cry out with tears, "What must I do to be saved?" and the number of such in the aggregate is already very large.

Our college professors, the teachers in the Girls' Seminary, in short, all our force

of missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is Himself in the field and leading on His own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is "a day of the right hand of the Most High" in Aintab. The number of hopeful converts cannot be less than three hundred, and inquirers are still numbered by hundreds. Many from the Armenian Church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. Whether we consider the extent and the thoroughness of the work, or the importance of it with relation to this mission field, or its future influence on the religious character of the college and Girls' Seminary, it certainly marks an era in the religious history of Aintab and the mission. We ask all our friends to rejoice with us and pray for us.—*Missionary Herald*.

QUESTIONS OF THE DAY

OPPONENTS OF CHRISTIANITY.*

BY SIR WILLIAM DAWSON, PRESIDENT OF MAGILL UNIVERSITY, MONTREAL.

The history of Christianity has been that of a warfare, a struggle, and though Christians may at the present time be exposed to less of actual persecution than at some former periods, they meet with quite as much of opposition. The prince of this world is by no means disposed as yet to abdicate, though he seems to have a lively conviction that his time is short. Some of our opponents are very old. Others are new or in new forms. Of the latter, perhaps the most formidable at present are materialistic and agnostic evolution and destructive historical criticism

of the Bible. I use the qualifying adjectives because among the multiform and often contradicted theories grouped under the name evolution there are some that are harmless or respectable, and there is a fair and legitimate criticism to which the books of the Bible, like other books, may be subjected.

It is a favorite *ruse de guerre* with writers and speakers against Christianity to represent that these oppositions are due to modern science, meaning thereby physical and natural science; and that all or nearly all scientific men disbelieve Chris-

* The substance of an address delivered at the rooms of the Y. M. C. A. of Toronto, Sunday evening, Sept. 1st, 1889, during the sessions of the American Association for the Advancement of Science.

tianity. These, however, are groundless assertions. The experience of fifty years and acquaintance with very many scientific men of different types in different countries, enables me to say that very many of the most distinguished scientific men are Christians, and I know many others who, if not Christians, may be said to be "not far from the kingdom of God." The utterances of a few popular or prominent men should not be taken as expressing the views of their whole class. The best and ablest of scientific men have all along been Christians and Christianity has helped to make them what they were and are; while science itself, though it may have been used to give new forms to old objections, has been on the whole the handmaid of religion.

As examples of oppositions, supposed to be based on science, we may refer to those of positivists and agnostics, as they have recently been presented so ably and clearly by Harrison and Huxley in some of the reviews, where also they have been sufficiently answered. Such discussions, I believe, must do good, and will result in a clearer perception of truth and a more intelligent faith. It is in any case encouraging that they centre around the Word of God, which is thus shown to be still a formidable power and not a thing of the past.

One curious admission which has appeared in these discussions is that of the necessity of some kind of religion or substitute for religion, while it is apparent that those who reject theism and Christianity are at variance among themselves, and fail to find any good substitute for what they avowedly reject, except by falling back on some portions of its doctrine.

In the recent articles referred to, the Positivist combatant believes in the religion of humanity, that is in setting up an ideal standard of human nature, based on historical examples as something to live up to. His agnostic opponent thinks this futile—stigmatizes man as a failure and as a "wilderness of ages"—and would adore the universe in all its majesty and grandeur. They thus rehabilitate very old

forms of religion, for it is evident that the most ancient idolatries consisted in lifting up men's hearts to the sun and moon and stars, and in worshipping patriarchs and heroes.

Thus we find that there can be no form of infidelity without some substitute for God, and this necessarily less high and perfect than the Creator Himself, while destitute of His fatherly attributes. Further, our agnostic and positivist friends even admit their need of a Saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a divine revelation. Now all this is precisely what the Bible has given us in a better way. If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect Man, and at the same time the manifestation of God, the Good Shepherd giving His life for the sheep, God manifest in the flesh and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate and infinitely more. Nor should we think little of the older part of revelation, for it gives the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations are in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the newer formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus—"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

HELPFUL HINTS FOR WORKERS

The Lay Element in Christian Work.

By REV. W. K. SHORTT (INDEPENDENT),
CANADA.

The present is an age of great activity. In hundreds of different forms, work, physical and intellectual, is being prosecuted. But besides the avocation at which each may toil, spiritual work is required.

In order for a Church to be right it must be a working Church. The idea that only the minister should be engaged in Church work, has happily in great measure passed away. Others may now preach, exhort, pray. In fact, it is being more and more realized, that a Church which works not is a dead Church. Speaking on this subject, Mr. Spurgeon forcibly remarks, "The better anything is while alive, the worse it becomes when dead. The only thing that can be done with it is to bury it out of sight; and a dead Church is the most loathsome thing upon the face of the earth."

There are different kinds of work, but at least one form suited to each. There is official work as that of the deacons and Sunday-school teachers; and again there is an official work in which all may engage. There is a sphere in connection with prayer meetings and special services, in which part might be taken more freely and frequently than is often the case. A word of exhortation, a testimony from experience, a few words of prayer, and spontaneous snatches of sacred song, from those who have been accustomed to leave all to the usual three or four, would prove a source of enjoyment and benefit all round. Sometimes sinners have been touched and won by a few words thus simply spoken, that an elaborate sermon had failed to reach.

Again, opportunities for speaking a word for Christ, in private, should be improved. Dr. Guthrie lamented not speaking to a Highland chieftain, whom he met at a friend's one evening; for that night the chieftain died.

Sometimes a tract may be given, or a book lent or some kindness shown, that will tend to bring another to Jesus; and again non-attenders may be invited to church and provided with seats, and so brought under good influences.

We need to fit ourselves in this working in the cause of Christ, by seeing that our own experience is clear; for "the joy of the Lord is your strength."

We need also constant study of the Word, combined with fervent prayer. We need tenderness and sympathy, and we require to guard against discouragement. Let us "stand fast" as Wellington said to the British at Waterloo; remembering who is on our side, not only hosts of Christians and the seraphic legions of heaven, but above all, Jesus. Let us have faith. All can do something; but it is easier in some ways commencing young. Dr. Cuyler observes that if young converts do not commence speaking for Christ, within thirty days after their conversion, they are apt to become tongue-tied. Youth is proverbially impetuous, but let the impetuosity be in the right direction. We want those who will do and dare for Christ. Even a little child has been instrumental in leading others to the Christly life. A letter addressed by one little girl, in her childish effort, to "some sick soldier at Nashville," during the late American war, led to the conversion of one who subsequently became a Sunday-school superintendent, and earnest worker.

None need say, "I cannot do anything." Rather should the determination be formed, "I must do something for Christ." One may blunder at first but practice makes perfect. So it was with Moody, and many others.

It is said that when Baptist churches are founded in Germany by Rev. Mr. Oncken, he requires as a condition of membership, the promise to engage in some work. That may not be our way, but we need it impressed on our people, that the Lord expects spiritual work.

There is much to move us to engage in it heartily. We may think on its transcendent greatness. If one be not living for this, what is he living for? Here is that work which will last for eternity. He may remember the shortness of the time. "The night is coming when no man can work." We are urged by the needs of the perishing. By the instrumentality of Christians comes the knowledge of the truth; by them Christ is brought before men. But they must show that they are in earnest. This is the call which is resounding throughout Christendom—"Work for God, strengthen the brethren, feed the lambs, save sinners;" and we may remember for our comfort, "Work done for God, it dieth not."

❖ Beautiful Thoughts ❖

'Tis not more men we want, but a better brand of men.—*Drummond*.

God's promises are fulfilled a hundred cents on a dollar.—*Mershon*.

The way to improve the prayer-meeting is to improve ourselves.—*Childs*.

We have enough of ecclesiasticism, but not enough of faith, hope and love.—*Thrall*.

Tell me of Jesus, is the cry of the world in sin to the world of redemption.—*Mershon*.

The great fact is that life is a service. The only question is, "Whom will we serve?"—*Faber*.

The holiest man will ever be the man who thinks least of his own holiness.—*Rev. W. H. Aitken*.

Recipe for keeping faith from degenerating into hard bigotry—Link it always with a loving act.—*Caroline Fox*.

There is no work so small, no art so mean, but it all comes from God, and is a special gift from Him.—*John Tauler*.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot*.

There is more danger in a theology that differences man from God than in one which assimilates man to God.—*Parkhurst*.

"Learn of me," says the philosopher, "and ye shall find restlessness." "Learn of Me," says Christ, "and ye shall find rest."—*Drummond*.

Next to the Lord's Prayer the best prayer that a man can say day by day is the beginning of the ordination hymn, "Come, Holy Ghost, our souls inspire."—*Selected*.

Christ is not a created angel, not merely a perfect man, but our divine Saviour, strong enough to take the weight of the world upon Him, rich enough to free from sin.—*Brooks*.

There is more of power to sanctify, elevate, strengthen and cheer in the word "Jesus" (Jehovah-Saviour) than in all the utterances of man since the world began.—*Dr. Charles Hodge*.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

A holy life spent in the service of God, and in communion with Him is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melancthon*.

Peter was permitted to make the trial (walking upon the sea) in order to teach him more humble views of himself, by revealing the weakness of that which he thought so strong.—*Watson*.

There is a threefold submission to God—first, of our carnal hearts to His holiness; secondly, of our proud hearts to His mercy; thirdly, of our revolting hearts to His sovereignty.—*Dr. Manton*.

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—*J. Tillinghast*.

The Church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no authority to lift up its voice in the name of God and His Christ.—*Dr. H. Bonar*.

Christianity furnishes the most satisfactory solution of all the difficult enigmas that are presented to the mind. Christianity can tell them that humanity lost itself, but that in Christ it has strength and redemption.—*Bishop of Peterborough*.

We cannot be saved without denying self. The Lord Jesus could not have saved us without denying Himself. No pardon save through the blood of the cross; no progress in holiness, save by the power of the Holy Ghost.—*Rev. H. S. Patterson, M.D.*

From meetings where our hearts have melted under divine love, where our souls have been refreshed with heavenly manna and water flowing from the living Rock, one does not think of rushing to places of frivolity and wordly amusement.—*Rev. L. O. Thompson*.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—*Flavel*.

Above the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ's eye turns less on the glittering crowns His redeemed ones cast at His feet than on His people here—fighting in the fields of battle, weeping in this vale of tears. Therefore let us pray on, nor cease praying till we cease living.—*Guthrie*.

Illustrative Selections

BY REV. C. M. HAWKINS.

24. Prompt Decision.—HEBREWS xii., 4.

In the recent disaster at Samoa the way in which the British man-of-war, the Calliope, escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and right in the face of the terrible storm, steamed out of the harbor and into the open sea, where she safely outrode the storm.

In the Christian life there are times when safety is only to be found in like decisiveness and boldness. Strengthened with all might by His Spirit in the inner man, the soul must bravely go forth to meet its spiritual foes, and boldly attack them.

25. Determination in Evil.—PSALM ii., 2, 3.

A great depth of depravity and fearful extreme of evil may be indicated by a seemingly trivial act, as indicated by the conduct of a Mormon in Colorado on the fourth of July. "Intense excitement was caused in a village in that State by the actions of a Mormon who made a raid upon the American flags used in decorating. After tearing down quite a number, he was locked up. He was sober, and said the reason for his action was that the flags were opposed to his principles."

And so the explanation of a trivial sin may be that the soul is determinedly opposed to the moral government of God.

26. Deceptive Destruction.—PROV. vii., 27.

How many rush into places that seem all ablaze with light, only to find themselves smitten and stricken like those firemen in an Indiana town. "During a heavy storm at night, the wires from an electric light station were blown down, and buildings became charged with electricity, from contact with them, until they emitted great volumes of light and fire. Those rushing into these buildings, to ascertain the cause of their appearance, were thrown to the ground violently, and in many cases so severely shocked as to be rendered unconscious. Several are yet reported to be in a precarious condition."

Such is the destructive force of light when wrongly used, and such is often the blasting power of that in moral things which seemed bright and inviting.

27. The Only Atonement.—LUKE xviii., 13.

A fundamental fact, always to be borne in mind, is that God only can forgive sins, and for the sake of no other plea than the atoning blood of the Lord Jesus Christ. Perhaps, in many minds, there is some such idea as that

expressed by a murderer now awaiting execution in St. Louis. "The most peculiar feature of the case is the perfect willingness of the prisoner to give up his life. He tells everybody that he does not desire a commutation of his sentence, but is anxious to die. He says that his life is no better than that of his wife whom he murdered, and that he is willing to give his life to atone for his crime."

But his death can offer no atonement to God, and nothing that any of us can do can avail to secure our pardon. We must appeal to the Blood that was poured forth on Calvary.

28. Dead in Sins.—EPH. ii., 1.

The law of habit, in certain of its aspects, is one of the most fearful we can contemplate. This is illustrated by the case of an old lady living in Ohio. "Her chief peculiarity is that she cannot sleep unless her husband beats a drum in front of the house for at least an hour every night. During the war, on account of her nervousness, she could not sleep at night unless her husband was awake. As he was not permitted to sleep, he put in his time practising upon his drum. Soon the sound became a necessity to her. And now, summer and winter, she demands, and goes to sleep during the sound of, that which originally is calculated to keep people awake."

So in spiritual things the soul may become insensible to the awakening calls of God and the fact of an imperiled Eternity, and sleep on, just as this old lady goes to sleep while the drum is being loudly sounded.

29. Mistaken Confidence.—II. PETER i., 10.

The inventor of a safety elevator invited several to witness a test of his invention. Three men got on the elevator, and it was confidently expected that when the elevator was cut loose it would easily and safely descend a distance of some sixty-five feet, owing to certain safety appliances. Instead, however, when it was cut loose, it descended with awful velocity, and when the door was opened the three men were found lying on the bottom of the car insensible, and frightfully bruised and mangled.

There is a similar danger in spiritual things. Many, trusting in some brilliant theory or false reasoning, have gone down to death, in spite of all their confidence in their system. There is only one thing that has stood the test of the centuries, and trusting in it not one has ever been disappointed, and that is the simple religion of the Lord Jesus Christ.

→ Monthly Survey ←

The United States has 164,000 schools and 195,000 saloons.

There are 1,600,000 men in Illinois between the ages of sixteen and thirty, of whom 550,000 are not members of the evangelical churches.

There are 47 organizations engaged in the evangelization of the Jews, with 397 workers and 195 stations. At least 150 of the missionaries are converted Jews.

In point of population the sexes are about equal in the United States, but in church membership two-thirds are females, and of 60,000 penitentiary inmates 55,000 are men.

In New Mexico people go out in procession with an image of a Virgin at their head asking for rain, and if the rain does not come they beat the image as the Africans do their fetiches. All this in the United States in 1889.

In Northern Michigan there are many counties without a church of any denomination, and thousands of men, women and children grow up in the towns and in the woods who never have heard the word of God or seen a church.

The first donation to missions in English Protestant annals was a gift of £100 by Sir Walter Raleigh in 1588, in aid of a society formed to convert the Indians in Virginia. This was the year of the Armada, and the Protestant mind was aflame with zeal.

Rev. George Grenfell, lately returned from the Congo, reports 'Christianity spreading even where missionaries had not labored. As even he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the Gospel to their native brethren, and that town a few years ago, was sunk in heathenism.

The African Methodist Episcopal Church, which has not a white man among its members or any organic relation with any white Church organization, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sunday-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than \$2,000,000 annually for the support of Church work.

The missions of Brazil comprehend, Presbyterians Synod—63 churches, 32 ministers, of whom 12 are natives, 3 licentiates, 7 candidates 2,956 members and 13 schools; Methodist Episcopal Church—346 members, 7 ordained ministers, 6 candidates for ordination; 3 local preachers, 20 preaching places,

two schools and four foreign missionary lady-teachers; Baptist Church—5 churches, 241 members, 12 male and female missionaries and 3 native preachers.

The 55th report of the Commissioners of National Education in Ireland is issued. In face of a rapidly declining population, during the past year there were 1,060,895 pupils enrolled, while the average attendance was 493,883. There are 2,637 mixed schools exclusively under Roman Catholic teachers, in which, during the past year, there were 19,595 Protestant pupils mixing with 325,644 Roman Catholic pupils, giving to each school an average of 5.6 per cent. of Protestant pupils, and, of course, 94.4 per cent. of Catholic pupils. Of these schools 858 are in Ulster, 673 in Munster, 677 in Leinster, and 489 in Connaught. There are 1,192 schools exclusively under Protestant teachers, in which, in the same period, there were 17,173 Catholic pupils mixing with 113,000 Protestant pupils, giving to each school an average of 13.2 per cent. Catholics and 86.8 per cent. Protestants. There are 60 schools under Catholic and Protestant teachers conjointly in which 7,433 Catholics are mixing with 7,008 Protestants.

In 1876 Dr. H. Guinness went to Algiers, and found a race of people called the Berbers, among whom no missionary work had ever been attempted. The Berbers are a fine looking race, numbering 10,000,000, reputed to have originated in Rome in the early centuries. They were Christians up to the seventh century, when they were conquered by the Mohammedans and compelled to adopt the religion of their conquerors. On certain days of each year during all these centuries, the Berber has secretly laid a sword across his Koran, to indicate that the Koran was made his Bible by force of the sword. Dr. Guinness succeeded in establishing missions among the Berbers, and to-day these missions extend through all Algiers, and run over into Morocco on the west and Tripoli on the east. In 1878, he visited the Congo country and established missions. To-day ships of 2,000 tons burden ascend the Congo for one hundred miles, and unload their cargoes on the way. Five years since the first steamer was placed above the great falls on the upper Congo. To day fourteen steamboats navigate that portion of the great river. Railroads are also being built in that dark region. The Soudan is now the great objective point of Dr. Guinness. This country is 4,000 miles long, running east and west, and 1,000 miles wide. The population is ninety millions. There is not a missionary among them.

❖ Book Department, Etc. ❖

WHAT IS TRUTH? By the Duke of Argyll. New York: Anson D. F. Randolph & Co., 38 W. 23d St. Price, 25 cts.

The substance of this little book was recently delivered in an address to the Students' Representative Council of the University of Edinburgh. It is an able exposition of an all-important theme by an highly intellectual and honest seeker after truth. His views are broad, full of suggestion, and should lead those who read his expression of them through nature up to nature's God. It is a valuable brochure.

THE GOSPEL OF COMMON SENSE, as contained in the Canonical Epistle of James, by Charles F. Deems, D.D., LL.D., Pastor of the Church of the Strangers. New York: Wilbur B. Ketcham, 13 Cooper Union. Price \$1.

This tasteful volume is the outcome of a series of sermons preached by the author on the Epistle of James in 1888. But its chapters, however, are in no sense sermons, but practical expositions of this most practical epistle. Dr. Deems has pierced with his Ithuriel spear both the head and heart of the Apostle, who seems to have possessed a larger amount of mother-wit than any of his compeers in the apostolic band, and thenceforth there has flowed this volume of common sense for the guidance of men upon the earth. There is no mere verbiage in its composition. Every sentence is full of thought and every thought has a practical bearing. It will be a monument to Dr. Deems more lasting than brass.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, held in Exeter Hall, June 9th-19th, London, 1888. Edited by the Rev. James Johnson, F.S.S., Secretary of the Conference. Vol. I., II. Fleming H. Revell. New York: 12 Bible House, Astor Place. Chicago: 148 and 150 Madison Street.

Every reader of the name of these two volumes will have large expectations regarding the information furnished by them and the stimulus given thereby to missionary effort. A conference composed of representative men from all Protestant missionary societies in every part of the world, and devoting fifty meetings to a searching scrutiny into each department of missionary labor and to the public statement of the results, must have thoroughly ventilated everything connected with missions, and have thrown upon all a white light. This is all included in these noble volumes of about 600 pages each, which are a very storehouse of information and should be in the library of every Christian family.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE PANSY, JULY, 1889. Her Mother's Bible, *Pansy*. The Way Out. The Blind Boy's Patience. Margaret's Fire-works. Hester's Experience. A Practical Joke—Swedish Fishwomen. Bob—a Story for Boys, *Margaret Sidney*. All Along the Line, *R. M. Alden*.

ATLANTIC MONTHLY, SEPTEMBER, 1889. The Isthmus Canal and American Control, *Stuart F. Weld*. The Gold Heart, *H. P. Robinson*. James Wilson, *F. Gaylord Cook*. Americans at the First Bastille Celebration, *J. G. Alger*. The Day of Rest, *Charles W. Clark*.

HARPER'S MONTHLY, SEPTEMBER, 1889. American Artists at the French Exhibition, *Theodore Child*. The Religious Movement in France, *Edmond De Pressensé*. Kentucky Fairs, *James Lane Allen*. Holy Moscow, *Theodore Child*. London Mock Parliaments, *John Lillie*.

HOMELETIC MAGAZINE, SEPTEMBER, 1889. Christian Reunion, its Ideal and Standard, *H. R. Reynolds, D.D.* The Two Witnesses, *Rev. A. T. Bott*. Joshua and Naaman the Syrian, *W. Irwin, D.D.* Eli's Weakness, *Rev. C. H. Irwin*. Popularity No Criterion of Worth, *J. Willcock, D.D.*

LIPPINCOTT'S MAGAZINE, SEPTEMBER, 1889. Frontispiece, Portrait Edgar Fawcett, Recollections of George W. Childs. The Australian Ballot System, *Charles Chauncey Bimey*. Our One Hundred Questions. The Log College and Early Presbyterianism in Pennsylvania, *Anne H. Wharton*.

THE CENTURY, SEPTEMBER, 1889. Frontispiece. Portrait of Chief-Justice Marshall. Napoleon in Exile, *Eleanor C. Price*. Abraham Lincoln—Cabinet Changes—Chase as Chief Justice, *John G. Nicolay and John Hay*. The Pharaoh of the Exodus and his Son in the Light of their Monuments, *John A. Paine*. Telegraphing in Battle, *J. Emmet O'Brien*.

POPULAR SCIENCE MONTHLY, SEPTEMBER, 1889. Frontispiece, Portrait of Joseph Lovering. A Study From Life, *Olive Thorne Miller*. The Wastes of Modern Civilization, *F. L. Oswald, M.D.* Some Modern Aspects of Geology, *Prof. G. H. Williams*. Origin of the Rights of Property, *H. J. Philpott*. Arctic Ice and its Navigation, *A. A. Ackerman*.

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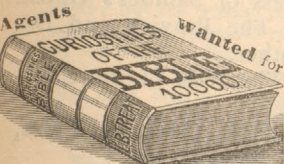
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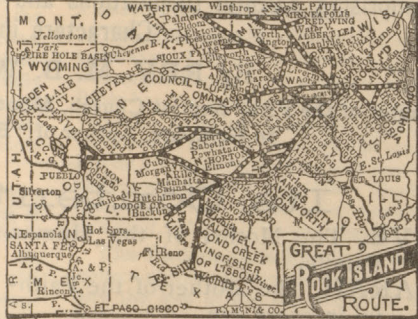
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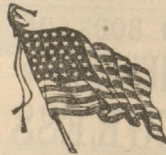
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I. KINGS, V.

Solomon buildeth the temple.

Before CHRIST 1014.

CHAPTER V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. 13 The number of Solomon's workmen and labourers.

AND ^aHiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: ^b for Hiram was ever a lover of David.

2 And ^cSolomon sent to Hiram, saying, 3 Thou knowest how that David my father could not build an house unto the name of the LORD his God ^d for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me ^e rest on every side, so that there is neither adversary nor evil occurrent.

5 And, behold, I ² purpose to build an house unto the name of the LORD my God, ^o as the LORD spake unto David my father, saying, whom I will set upon thy room, he shall build at my name.

6 Now therefore command they hew me ^h cedar trees banan; and my servants s thy servants: and unto the hire for thy servants accord that thou shalt ³ appoint knowest that there is not at that can skill to hew timber the Sidonians.

7 And it came to pass, I heard the words of Solomon rejoiced greatly, and said, the LORD this day, which unto David a wise son over people.

8 And Hiram sent to Solomon, saying, I have ⁴ consents thou sentest t all thy desire cedar, and con

9 My servant from Lebanon will convey t the place that and will cause there, and thou shalt ac

giving food for 10 So Hiram and fir trees o

11 And Solomon thousand ⁶ me to his household of pure oil: Hiram year by

12 And the LORD gave Solomon wisdom, ^m as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a ² levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and ⁿ Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and ^p hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew them, and the ³ stonesquarers: so they prepared timber and stones to build the house.

CHAPTER VI.

Solomon's temple. 5 The chambers d's promise unto it. 15 The ceiling of it. 23 The cherubims. 31 The court. 37 The time of building it, came to pass in the fourth and eightieth year after of Israel were come out of Egypt, in the fourth year s reign over Israel, in the which is the second month, began to build the house of

the house which king Solomon for the LORD, the length threescore cubits, and the roof twenty cubits, and the of thirty cubits.

the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the s the breadth

de d 5 windows

wall of the nbers round of the house temple / and le 8 chambers

ther was five iddle was six rd was seven in the wall of arrowed rests as should not f the house.

n it was in e made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

Before CHRIST 1014.

2 Heb. tribute of men.

n ch. 4. 6.

o ch. 9. 21. 2 Chr. 2. 17, 18.

p 1 Chr. 22. 2.

3 Or. Gabbites: as Ezek. 27. 9.

α 2 Chr. 3. 1, 2. 1012.

β Acts 7. 47.

γ Heb. built.

c See Ezek. 41. 1, sc.

d See Ezek. 40. 16. & 41. 16.

5 Or, windows broad within, and narrow without: or, screened and closed.

6 Or, upon, or, joining to.

e See Ezek. 41. 6.

7 Heb. floors.

f ver. 16, 19, 20, 21, 31.

8 Heb. ribs.

9 Heb. narrowness, or, restraints.

g See Deut. 27. 5, 6, ch. 5. 13.

a ver. 10. & 18. 2 Chr. 2. 3. Hiram. b 2 Sam. 5. 11. 1 Chr. 14. 1. Amos 1. 9. c 2 Chr. 2. 3. d 1 Chr. 22. 8. & 28. 3.

e ch. 4. 24. 1 Chr. 22. 9.

f 2 Chr. 2. 4. 2 Heb. say.

g 2 Sam. 7. 13. 1 Chr. 17. 12. & 22. 10.

h 2 Chr. 2. 8, 10.

3 Heb. say.

4 Heb. heard.

i 2 Chr. 2. 16.

5 Heb. sent.

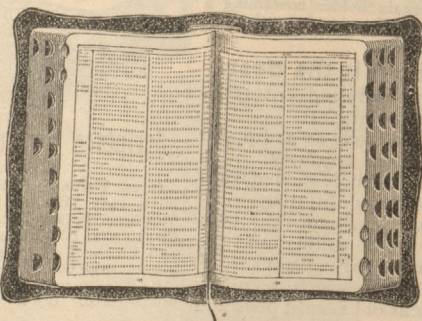
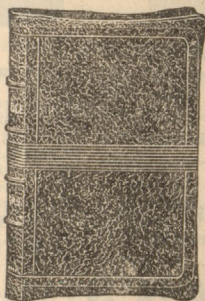
k See Ezra 3. 7. Ezek. 27. 17.

l Acts 12. 20.

m 2 Chr. 2. 10.

6 Heb. cors.

n ch. 3. 12.



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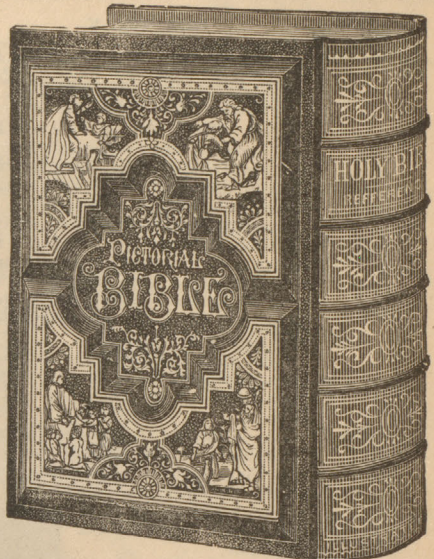
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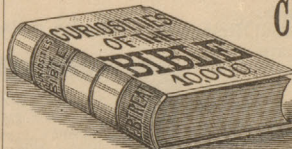
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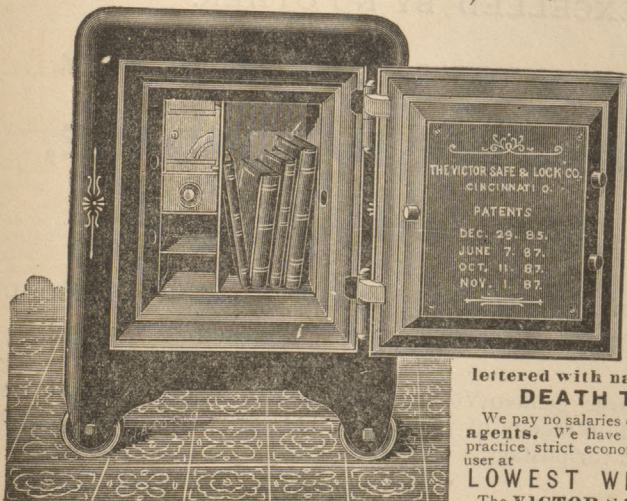
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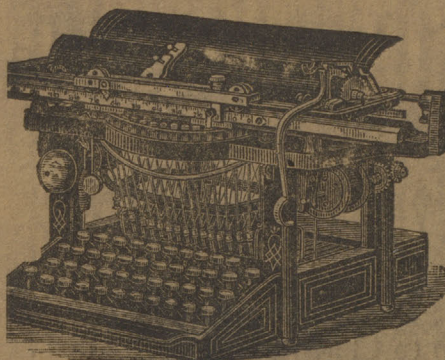
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