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and Golden Rule.

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Holiness and Christ.

BENSON HOWARD ROBERTS.

A SEMI skeptical spirit in the churches is largely responsible for the lack of genuine piety confessed on all sides by all denominations.

Some years ago in a large and flourishing Baptist Church the pastor said, "We want a revival of the type that means family prayers in the home of every church member." Recently in a large gathering of ministers of all denominations the Rev. Jas. Cochrane, a secretary of one of the boards of the Presbyterian church stated the decay of family piety was the chief reason for the decline in the number and character of candidates for the ministry.

When under the name of scholarship the ministry and teachers of a church begin to weaken the faith of the church in the reliability, the Divine origin of the Scriptures, and question the divine birth of Christ they then open the doors to a flood of doubt and unbelief that means disaster and wreck to spiritual life.

The world needs a Divine Saviour whose power can reach the utmost need of humanity, whose love

embraces all the varied types of men of every age and every race, and also each man of each age and each race. He must meet men of primal instincts, the savage of the American forest, the cannibal of the South Sea Islands, the black of the African wilds. He must meet the need of the man of cultivation and refinement. Augustine, Wesley, Jonathan Edwards, Madam Guyon, souls who lived on lofty planes of thought and sentiment have found in Christ, the Son of God, the Saviour of the world. To them as to Peter came this revelation. They, too, with the hymn writer have felt

"The arms of love that compass me,
Would all mankind embrace."

To them He has become the one mighty to save as well as to the negro and Chinese martyrs of our day.

But why did He come? What was the purpose of the Divine mission? To Joseph, filled with marvel, the angel said, "Thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1:25. The apostle, writing

to the church founded in Asia, said, Christ gave Himself for the Church, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:27.

This age presents great contrasts of deepening and spreading poverty and increasingly vast fortunes, great religious activity, multiplied Bible study agencies abound, together with half-filled churches and lessened Bible reading. Some churches are praying for a revival, others are afraid of one. It is a question just what reception Jesus Christ would meet if He were to start, unannounced, on a preaching tour in churches of New York, as He did on a tour through Galilee. Would numbers be added to the church under His preaching in Chicago, St. Louis, and San Francisco, if He were to spend a month unannounced in each city preaching in the churches? What conclusion does a careful study of the situation bring you to?

Jesus Christ was radical to the extreme in His treatment of sin. It never met with palliation at His hands. "Ye love darkness rather than light because your deeds are evil." He it was who related the parable of Lazarus and Dives. "The rich man being in hell lifted up his eyes in torment." His parable closes with the stern command, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnash-

ing of teeth."—Matt. 25:30. His are the stern words of Matt. 25:41.

"Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." The terrible excoriation addressed to the Scribes and Pharisees in the twenty-third of St. Matthew proceeds from His mouth.

Sin met no palliation at His hands, yet He could forgive the sinner. No man hated sin, and no man loved the sinner as did the spotless Son of God who laid down His life, "gave himself a ransom for many."

That Christ came to save men from the penalty of sin all admit; but His work is deeper and far beyond the remission of sins, it reaches even unto the regeneration, the renewing of the moral nature of the sinner so that he who was one time under sin is now under grace. He who was subject to the flesh, now is under the sway of the Holy Spirit. He now walks not "after the flesh but after the Spirit." He becomes a new creature in Christ Jesus.

What a work is this! A moral creation worthy of a Creator of the physical world. This work reaches the very heart of things. A mighty spiritual dynamic this! It engenders and sets free new forces. Saul becomes Paul. He who set out to tear down, to destroy the church becomes the great church builder. Corinth, Philippi, Colosse, Ephesus, Thessalonica, each bears witness to his power to persuade men to leave

Paganism, idolatry, and seek in Christ the fulness, the perfection of life.

What hinders this work in the church, the individual? Sin principally, occasionally ignorance, misconception through erroneous teaching. The love of sinful pleasure, sinful indulgences, sinful gain. These often are the causes. A love of self, the desire to have one's own way, to insist upon this at any cost often hinders. The sinful nature of these hindrances often is not clear to the individual, but a candid consideration will soon reveal their true character. The man who wants to have Christ abide within must be done with evil, he must be ready to part with the whole brood of evil spirits. One will keep Christ out as well as a legion. He who would have Christ in His fulness must put out Satan with all his wickedness. A pure heart for a pure Christ.

Now this means a holy man, a holy church. There will be no half way. A soul intent on Christ will have real worship, not an imitation. He is in a real not a mimic

strife and he must have the help of a very real God. So he is through with all things feigned in the lodge, in the church, and wherever else. This man is in dead earnest. He is dealing with God Almighty. A mighty moral revolution is on. The inner man is the seat of the war. There a new King is on the throne, the old power of darkness is cast down and is out.

This is Christ's work to establish holiness in the hearts and lives of men in the church, the town, the neighborhood, the home if you will have it so. Will you? Do not be afraid because some speak slightly or scornfully of perfectionists. Have they not reason? Has not the unwisdom of some, the unfaithfulness, the shameful fall of others, and the presumptuous boasting of some spiritual weaklings given occasion enough to the world to speak evil of the great truth itself? Yet because they who profess this doctrine are divided and some are harsh, censorious denounciators. Shall this prevent us from being filled with all the fulness of God?

Trust the Lord.

A CONGREGATION in a hilly district in Ohio bought a small tract of land and erected a church building upon it. Mr. Sipes, the wealthiest member, who had contributed more than half the money needed for the new structure, declaring that he did not believe in insurance. "This is the Lord's

building. He'll take care of it," he said.

His view prevailed, and there was no insurance. In a few weeks the building was struck by lightning and almost totally consumed by fire. Another one was erected, Mr. Sipes contributing the greater portion of the fund as before.

This time the demand was almost unanimous that it be insured, but Mr. Sipes again objected, on the same ground.

"If it burns down again, brethren," he said, "I'll agree to rebuild it myself."

Again he carried his point. In less than a month the new church was struck by lightning again, and although strenuous efforts were made to save it, the loss was almost total.

"There must be some reason for this, Brethren," said Brother Sipes.

"I am going to find out what it is."

Thereupon he employed a force of men to sink a shaft on the site of the twice-destroyed church. Within a few days a rich vein of ore was found, and the church property was sold for many times the amount needed to buy land in another locality and build again.

"I tell you, brethren," said Brother Sipes, "it pays to trust the Lord. He's a great deal better business manager than anybody in this congregation."

—*Youth's Companion.*

The Importance of Sound Doctrine.

H. FRANKLIN HILL.

ONE of the signs of the times is the multiplication of contrary doctrines—each opposed to the other—which prevail throughout the Christian church. This is indicative of heresy—for all cannot be right—and that probably on a large scale; for vast bodies of professed Christians are found holding diametrically opposite views from other equally large bodies, on a variety of important Scripture questions.

This is to be lamented, for soundness of doctrine is the basis of intelligent faith and practice; but it is according to the Scripture prophecy which saith, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears

from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4. There is, indeed, a sense in which "the letter killeth, but the Spirit giveth life," and it is admitted that honesty and purity of motive are crowning characteristics. No doubt certain people, who have no very clear conception of doctrine, but have sterling faith in an unseen Saviour, may be justified far above some that are learned in the Scriptures yet lack this loving faith. Without this qualification greater knowledge will only bring greater condemnation. But, other things being equal, soundness of doctrine gives breadth and efficiency to the faith, a greater capacity to the soul for spiritual things, for the Holy Spirit Himself, who is the very Spirit of truth. Therefore, in addition to a living faith, to have a

character that is built up soundly in the truth, is to be protected against the snares and assaults of the enemy on every side, and also against evil tendencies from within.

Error of whatever kind, not being in harmony with the Holy Spirit, is a detriment, in some way, to the Christian who clings to it. It is like a weak place in a fortress, which renders it vulnerable. It is building wood, hay, stubble on a foundation, though the soul, if sincere, may be saved through the far extending mercy of a gracious God, even yet it shall certainly suffer loss. (See 1 Cor. 3:12-15).

The word of God is the "sword of the Spirit," and the Holy Spirit is tenacious of every jot and tittle of this word. The Spirit and the Word agree in every particular. Not only every moral precept, but every prophecy, every miracle, every ordinance, is a part of its doctrine. There are no non-essentials among any of them; every one is put there for a purpose, and contributes in some measure to the spiritual well-being of those who hold it with reverence; and whoever ignores, or holds in light esteem, or fails to observe through mis conception, one of the least of them, robs himself of a portion of the Gospel's power. Jesus said of commandments, that "whosoever should break one of the least of them, and should teach men so, should be called least in the kingdom of heaven."—Matt. 5:19. They might do it ignorantly—the effect remains the same—"they

shall be called least in the kingdom of heaven."

For errors in doctrine are apt to lead to errors in practice. That is their direct tendency; and great deviations from the path of righteousness—great apostasies also—are frequently traceable to errors in doctrine which seemed to have no direct bearing on personal experience. Hence the zeal of the apostle Paul for the maintenance of sound doctrine in the churches. Nothing gave Paul more concern or pain than the teachers of any kind of error, "whose word," he said, "will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already."—2 Tim. 2:17, 18. Paul wrote to Titus, "The man that is a heretic, after the first and second admonition, reject." The purity of the church depended on such being cast out. But notwithstanding all his efforts and authority as an apostle, error could not be entirely uprooted, even under his particular supervision; for he said, "The mystery of iniquity doth already work." Repentant moral transgressors of a flagrant type were received back into the bosom of the church with great consideration and kindness, but disseminators of error were regarded as enemies of Christ and treated accordingly.

In the days of the apostles it was an easier task to eject error from the church than at the present time because of the acknowledged authority of the apostles. Their

teaching was the admitted standard of truth, no deviation therefrom was allowed. (See 1 Cor. 14:37, 2 Cor. 13:10, and Gal. 1:8, 9). Divisions in any church regarding doctrine was looked upon as an evidence of heresy, and correspondingly treated. (1 Cor. 11:18, 19. Being right on the ground, and the apostles being the best interpreters of their own teaching, misunderstandings were quickly made clear to all who would receive the truth. But since the apostles' time, error itself has often been in the seat of authority, and many an alleged heretic has been excommunicated for holding to the truth of God. But what an undertaking for the apostles themselves, to straighten up the divisions of the present day! Think you that they would be equal to the task? Probably not, from the fact, foretold, that "they will not endure sound doctrine." But if division in doctrine is an evidence of heresy, what widespread and injurious heresies must at this very time be sweeping over the Christian church! The very preaching of the truth causes division as Jesus said it would. (Luke 12:51-53). While many will receive portions of it, they will not receive the whole of it, possibly in many cases through erroneous teaching, not searching the Scriptures for themselves. Judging from the multitudes of divisions and subdivisions in matters of faith, the great mass of the church to-day must be holding a mixture of truth and error. It is not surprising therefore that

grievous errors are sometimes tacked upon wholesome doctrines in such combination as to bring the truth itself into disrepute. Often just enough of the truth is presented to draw the unwary into the net of error. This also apostle Peter particularly prophesies of, false teachers who should "privily bring in damnable heresies," and of the pernicious effect of their teaching, in consequence of which "the way of truth should be evil spoken of." (See 2 Peter 2:12).

It is thus in regard to the glorious doctrine of Christ's second advent: so many unscriptural opinions have been attached to it that the doctrine itself is looked upon with suspicion by many Christians, sound and orthodox in other respects. Thus is the truth discounted; and multitudes are driven to the opposite extreme of error, calculated to lull the church into the slumber of carnal security in the lap of worldly conformity.

But there stands the immutable Word, like the shadow of a great rock in a weary land. Truth is truth, and there we may find it without mixture. By diligently comparing Scripture with Scripture we may so know the truth that we may intelligently take our stand on any Thus-saith-the-Lord found therein, and the gates of hell shall not prevail against us. It is God's word to us. It is for the common people. The Bereans were considered "more noble than they of Thessalonica," not because they took Paul's word alone, but in that

“they searched the Scriptures daily whether these things were so.” But of what profit are the Holy Scriptures to us if we do not give them attention? The selections found in the International Lessons are no doubt made profitable to many. But what are these brief studies to those whose hearts and souls are hungry for the truth of God? Apart from these it is the crime of the age—this lack of interest in the Word of God. In the multiplicity of other books, in the tremendous whirl of events of a fast age, there seems everything to draw the mind from that which should be the great center of its attraction. Even controversy itself would seem a sign of life, but there seems not interest enough for that; but religious fads multiply almost unchallenged, also fanciful interpretations of the Book of Revelation, some of which already have a large following. Itching ears are attracted by novelty. That is what

they want—something new. But the lover of truth for its own sake, more than ever by what he sees around him, is drawn to “inquire for the old paths.”

How important were God's words to Jeremiah: “And if thou take forth the precious from the vile, thou shalt be as my mouth.” Error when mixed with truth, is injurious. On the other hand, it is easy to condemn things at wholesale, but to take forth the precious from the vile often requires fine spiritual discernment, for the precious and the vile are badly mixed in this world. Many a gem of truth lies hidden beneath a mass of rubbish. It is sad to condemn the truth with the error, for the truth is of untold value. The teacher who will be most owned of God's Holy Spirit, is he who can thus rescue the truth, and hold it up to the light, no matter underneath what mass of rubbish it may be piled.

Rochester, N. Y.

Future Punishment.

REV. E. P. MARVIN.

IT is common and popular in the pulpit, to expand the Fatherhood and Love of God into universal salvation. This is the almost resistless trend of the age.

“The pulpit is generally too gentle, too genial, too compromising in dealing with evil and with evil doers, in places both high and low. Some popular preachers seem to devote a large amount of their effort

to hushing the consciences of their hearers when points of doubtful conduct are raised. Others lull the souls of the public at large by evincing a disposition to meet the world half way on these questions and make a sort of alliance for mutual benefit, in ethical societies and social clubs.” Thus the sense of the exceeding sinfulness of sin and the fear of future retribution fades out.

Hope and fear are correlative terms, and both equally proper motives.

None but the most pious, fearless and faithful preachers now faithfully present the holiness and justice of God, and the guilt and penalty of sin, as found in the Scriptures, and as preached by Christ and the Apostles. Love is magnified and justice minimized. The dangerous half-truth is most popular :

For the love of God is broader
Than the measure of man's mind.

Any honest and intelligent student of the Bible may find three facts plainly revealed :

1. The doom of the wicked is fixed at death.
2. It is dreadful beyond expression.
3. It is eternal in duration.

Few can view it with near vision and steady gaze, as it involves all the possibilities of an endless life. The eternal doom of sinners is the supreme impending concern of the universe, before which all other concerns shrink into insignificance. All other questions can well wait until this one is settled—Where and how shall I spend eternity?

The figures and language portraying the sinner's doom, are the most dreadful that can be conceived, and it is impressively significant that the most awful of all this language fell from the lips of our adorable and faithful Saviour.

On such a great concern we should expect God's word to be very clear and emphatic. The record of laws and penalties for crime are clear and decisive and a judge's

sentence is always unequivocal. If the testimonies of the Scriptures is not clear on this subject, on what is it clear? We should be willing and anxious to know the whole truth, and not object because it is dreadful. Many occurrences around us are fearfully dreadful, like the sudden volcanic destruction of the city of St. Pierre. Our doubts and objections should not stand against the clear light of revelation.

We are finite in knowledge and judgment; God is infinite. We see in part and see dimly; God sees all the universe and all eternity. Our moral powers are weakened and beclouded by sin. God's sense of sin, His holiness and justice, His moral government for the universe and for all ages, are themes that we cannot fully comprehend. As accused criminals our judgment is biased.

We get some conception of the evil of sin by viewing its awful work in our fallen world, but this conception is infinitely inferior to that of God's viewing its everlasting results. Many mysteries in God's government here in this world are utterly incomprehensible to us. God has done and is doing many things that we cannot reconcile with His wisdom and goodness. We must not presume on the benevolent Fatherhood of God. No earthly father would do as He is now doing in many respects. Besides, He is never called the Father of wicked men, but only their Creator. No men are called sons of God in the Bible but those who are

born of the Spirit into the family.

Why did God permit sin to enter Paradise, and why has He allowed sin and misery to prevail here for six thousand years? If it is a great wrong to allow it forever, it is a little wrong to allow it six thousand years. As great mysteries exist all around us in creation and providence, as in redemption and perdition. The unequal distribution of good and evil to virtue and vice here, points to a future state of rewards and punishments. Here often "Virtue starves while vice is fed," and pious assemblies are afflicted while "the tabernacle of robbers prosper."

Punishment is not always disciplinary, and it is nowhere said to be always so intended. Satan and fallen angels do not reform or repent. The future imprisonment of Satan for a thousand years does not reform him; he comes out to work his old tricks of deceiving the nations. If sin is infinite and does not deserve infinite punishment, why should finite obedience deserve infinite reward? The degree is graded but the duration is endless.

We see here that moral character tends to a fixed state, and that there can be no harmony nor happiness without the separation of the good from the bad. In proportion as people disbelieve in a future judgment and retribution, lawlessness, vice and crime increase. Washington did not believe that a free government could exist among such unbelievers. The Old Testament dwells mainly upon the pres-

ent life, and yet it does also warn the wicked of a future hell. Nearly all intelligent Bible students in all ages, have understood the Bible to teach the eternal punishment of the wicked. The Jews believed it, and the Reformers who discarded tradition and fully accepted the Bible, taught it. Even many infidels, like Theodore Parker, have asserted that the Bible teaches it. Indeed, it is so plainly revealed that almost all who deny it, also reject other if not all of the fundamental truths of the Gospel.

The New Testament reveals an eternal hell as plainly as an eternal heaven, so it is absurd to believe in the one and not in the other. The same language is repeatedly used for the duration of the one as the other, and the same terms are used to define the duration of God's life, power and glory. Any one who is candid and seeks the truth, can read these numerous testimonies, warnings and entreaties. Neither God nor man can reveal a hell in plainer language.

Why, then, not give this all-important subject a prominent place in preaching as Christ and the apostles did? It is high treason to God, and infinite cruelty to man, to keep silent upon this awful danger. If there were no way of escape, we might be silent, but since Christ has died to redeem us from this awful doom, how solemnly, earnestly, and kindly we should warn and entreat sinners to flee the wrath to come. Sinners may reasonably infer that preachers who

omit or slight it do not believe it. Preaching the love of God apart from His holiness and justice will not convert sinners as we may learn in Ezekiel 33rd.

A man who preached universal salvation eloquently for twenty years, told me that he never saw a sinner converted.

Christian life will be weak, revivals shallow, conversions few, unless we emphasize the sinfulness of sin, the holiness and justice of God,

and the dreadful doom of the finally impenitent. Why do sinners exultantly exclaim: "Nobody now preaches hell!" and why are they not afraid of coming Judgment and eternal hell?

Ought not the church to wake up and sober up? Ought she not to abandon her worldliness, unbelief and untimely frivolity, and go forth in the power of the Spirit to rescue perishing sinners?

Lockport, N. Y.

Power to Conquer.

MRS. M. BAXTER.

WHEN the children of Israel were established in Palestine, after Joshua and Eleazar divided it among the tribes, "the children of Judah came unto Joshua in Gilgal: and Caleb, the Son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh barnea. Moses sware on that day, saying, Surely, the land whereon thy feet have trodden shall be thine inheritance and thy children's for ever, because thou hast wholly followed the Lord my God. Now, therefore, give me this mountain."

Caleb's title deeds were the words of the living God, the proof of His promise fulfilled in his spared life and undiminished strength, and the confirmatory witness to the deed was his fellow-witness for God, the faithful Joshua. "And

Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance." What a proof is Caleb's physical strength at eighty-five years of age to those words of God through Solomon: "My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add unto thee. . . . Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. . . . It shall be health to thy navel and marrow to thy bones."—Prov. 3: 1-8.

The journey of the children of Israel was meant to be an object-lesson of what God could do for a people who fully trusted Him. Their food supply and water supply was miraculous, the keeping of their clothing not less so. "Thy

raiment waxed not old upon thee, neither did thy foot swell these forty years."—Deut. 8:4. "He brought them forth also with silver and gold; there was not one feeble (or sick one) among their tribes."—Ps. 105:37. The only sickness which appeared among them was when God in judgment sent the plague and the fiery serpents in punishment for their sins. We may infer that had they all truly followed the Lord as Caleb and Joshua did, not one of them would have died until they reached Canaan. The service of God does not exhaust, the power of the Holy Spirit quickens the mortal body (Rom. 8:11). It is the fleshly energy which leads to unnatural excitement, or the unbelief which leads to miserable depression, that wears out nerve and brain.

"Now therefore give me this mountain," said the strong old warrior; the mountain "whereof the Lord spake in that day; for thou heardest in that day how that the Anakim were there, and that the cities were great and fenced."—Josh. 14:12. Give me the possession that will enable me to put my God to the test; give me no easy land to conquer; consider not my age; thou and I know the might of our God, and we seek glory to His name. The fear of these Anakim caused the failure of our companion spies; let us prove to all Israel that when God is with us, no foes are to be feared. "If so be the Lord will be with me, then I shall be able to drive them

out as the Lord hath said." Here is the point; "If the Lord be with me." "Certainly I will be with thee," God said to Moses; and he was enabled to bring a nation out of bondage to another nation, "by signs and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors."—Deut. 4:34. "I will be with thee," He said to Joshua, and the mighty fortress of Jericho fell before him. "With God all things are possible."

"And Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance." Hebron stood on high ground; it was mountain country. The meaning of Hebron is "fellowship." Our fellowship is with the Father, and with his Son Jesus Christ."—1 John 1:3. How few of God children have real and continuous fellowship with God! It is one thing to be reconciled to God, to be forgiven, to become a servant, a son.

—*Christian Herald.*

Your Redemption's Nigh.

JOHN W. CROUCH.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

See! the time is fast approaching.

Hear the summons from on high,
Telling those for Jesus waiting

That his time is very nigh.

See the signs the Lord is giving

On the earth and in the sky!

Blessed news to all "the living."
 "Your redemption draweth nigh!"

Is not this the hope we cherish?
 Blessed hope of endless life!
 When earth's throne's, corrupt, shall
 perish,
 We shall live and reign with Christ.

See the pestilence and sickness,
 Thousands smitten, droop and die.
 Friend, be sure you have "the wit-
 ness,"

'Tis your passport to the sky.
 See the wars and desolation!
 See the nations—how they sigh!
 Christian here is sweet consolation,
 Your redemption now is nigh.

Is not this the hope we cherish?
 Blessed hope of joyous life!
 When sin's dark dominions perish,
 Past shall be the bitter strife.

Sinner haste to be forgiven,
 Ere you're left in sin to die:
 Christ's your only hope of heaven,
 Your salvation now is nigh.
 Give us, Lord, the moral fitness,
 To dwell with the blest on high,
 Hail with joy eternal gladness,
 Our redemption's drawing nigh!

Is not this the hope we cherish?
 Blessed hope of glorious life!
 Christ has died—we need not perish—
 He hath paid the ransom price.

The Task and Time of Life.

PROF. CHARLES R. ERDMAN.

"I must work the works of him
 that sent me while it is day."—John
 9:4.

"Are there not twelve hours in the
 day?"—John 11:9.

THESE two contrasted texts were
 uttered by our Lord on two dif-
 ferent occasions, but they are uni-
 ted by their relation to one funda-
 mental truth—namely, that life is
 a divine mission.

In the first instance, our Lord
 was about to open the eyes of a
 man who had been born blind. In
 the second, He was about to raise
 from the dead His friend, Lazarus.
 But of each miracle our Lord was
 saying, "This is part of the task
 which has been assigned me; this
 is a portion of my life work."
 Christ continually took such a view
 of His earthly course. When but

twelve years of age He surprised
 Mary and Joseph by those familiar
 words, "I must be about my
 Father's business." When seated
 at the well near Sychar, He is say-
 ing, "My meat is to do the will of
 Him that sent me, and to finish
 his work." On the night of His
 betrayal, He turns to His Father
 in prayer, saying, "I have finished
 the work thou gavest me to do;"
 and while breathing out His soul
 upon the cross, He cries, trium-
 phantly, "It is finished."

Christ believed that He had been
 commissioned to accomplish a cer-
 tain task, yet for that task He had
 been given an allotted time. He
 could say to His brothers, "My
 time is not yet come;" and on the
 last day of His teaching, He could
 say, "The hour is come," for He

knew that the time allotted for His task was ending.

This is a familiar view of life ; but it is the only true view. It is this conception which ennobles the labor of each hour, which dignifies the most simple and insignificant occupation, which fills the heart with inspiration and with hope. It gives to all experiences a new meaning and a true glory. In the Life of Mr. Gladstone, Mr. Morley twice quotes this sentence : "Be inspired with the belief that life is a great and noble calling ; not a mean and groveling thing that we are to shuffle through as we can, but an elevated and lofty destiny."

I. With this conception in mind, the first text suggests to us the necessity for promptness, for diligence, for vigilance. No task is to be slighted ; no time is to be lost. "I must work . . . the night cometh." Jesus was passing through the crowded streets of Jerusalem with His disciples. He sees a poor man who had been born blind and as He heard His disciples asking the cause of such distress. He replies that it is no time to discuss causes, it is an opportunity for effecting a cure. The opportunity is a call for action. The need of the sufferer is a divine summons. Christ could not pause for debate. He may not pass this way again. He speaks the word ; He touches the blind eye ; He sends the sufferer to Siloam ; the work is complete. Jesus never lost an opportunity for doing good. A

task was ever ready for His hand. He was always healing, or teaching, or giving light, as on this Sabbath morning in the city street. All these opportunities for words and works constituted to His mind the task which the Father had given Him to do. As we follow the footsteps of our Master, we too shall find opportunities for service. There will be work to be performed, words to be spoken, help to be given. The spiritual blindness of the world will appeal to our hearts ; and every opportunity for showing sympathy and helpfulness will be to us a call for service. There will be no time to lose. No opportunity is to be neglected. Each hour must be filled. Sometimes it may be the duty of the hour to rest, sometimes to strive ; but if any task is neglected, the opportunity will be gone forever, the day will be complete, but the task undone. We remember the fable of the sleeping princess, drifting down the silent stream and about her neck a broken string of pearls. The gems were slipping into the water one by one to disappear forever ; and we have been reminded that so it is with the opportunities for Christian service which when neglected are forever gone.

Death worketh, let me work too ;
Death undoeth, let me do ;
Busy as death my work I ply,
Till I rest in the rest of Eternity.

Time worketh, let me work too ;
Time undoeth, let me do ;
Busy as time my work I ply,
Till I rest in the rest of Eternity.

Sin worketh, let me work too ;

Sin undoeth, let me do;
 Busy as sin my work I ply,
 Till I rest in the rest of Eternity.

II. The second text speaks to us of courage: "Are there not twelve hours in the day?" While the time is limited and the task definite, there is no need of fear, of worry or of haste. If the first text suggests diligence, the second suggests calm confidence in the protecting care of our Father. Jesus was east of the Jordan, in hiding from the Jews who were seeking His life. He learns that Lazarus, His friend, is dead. He proposes to His disciples to return to Judea, and to go to the stricken home in Bethany. The disciples attempt to dissuade Him, telling Him of His peril, but He replies, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not; but if he walk in the night, he stumbleth." He is saying, in effect, that He has a task to perform and in its accomplishment He is perfectly safe. The day which has been allotted Him cannot be shortened by any peril, by any accident, or by any effort of man. To desert His task, to fail in the accomplishment of His duty would be to "walk in darkness," but to continue in the faithful performance of His work is to "walk in the light" of a divinely measured day.

Such a message is full of encouragement to us. There is no peril for him who walks in the path of duty. If we turn from the path to avoid danger, we are at once in the

place of dark night, and peril and despair. No burden can be too heavy, which is of God's giving. No task can be too heavy which He assigns. Neither weakness nor sickness, however bitterly they may come upon us, can affect the plan and purpose of God. What we call accidents are but incidents in a divinely ordered plan. While we obey His voice, we are secure and we shall have enough both of time and of strength. Frances Ridley Havergal has remarked, "If any work is really God's giving, and He puts it into our hearts to devise or into the power of our hands to do, no fear but He will also provide stuff sufficient, whether metal or mental." The story is told us of General Lee who, on one occasion, gave his subordinate officer a command to execute a difficult and dangerous manoeuvre. The officer made request for more troops and an extra battery. The General replied firmly; "You already know what I expect you to do with your forces." With a pale face, the rebuked officer started to attempt the task; and he was successful. Afterwards in explaining his apparent severity and abruptness, General Lee remarked, "I knew what he could do, and that I had given him forces enough. Had it been necessary, I would of course have given him more." So it will ever be with us.

Our times are in his hand,
 Who saith, "A whole I plan."
 Trust God, see all nor be afraid.

But some one is saying, "How

can we know our task?" Look for reply to that first text and watch the speaker as with a single touch He opens the eyes of the blind. It is He who can give us light. Follow in the footsteps of Christ; seek to do His will; yield wholly to His service. We shall find that He will open our eyes.

Or again, some one is saying, "I

see my duty, but I lack power for its accomplishment." Read then the second text, and follow the speaker as He stands before the grave of Lazarus, and by a single word calls the dead back to life. It is He who can give us power. We are to trust in Him and believe that we can do all things in Him who enables us.—*China's Millions.*

Showers of Blessing.

RAMABAI.

I MUST praise, and *praise*, and PRAISE the Lord with all my heart, for all His goodness to me and mine. How great and wonderful are His mercies! He continues to bless His children at Mukti, lifting up the fallen, warming up the cold and lukewarm, healing our backslidings and loving us freely, according to His promises, and the unspeakable riches of His goodness. I do not deserve the least of His goodness, but it is like Him, that He is so "MERCIFUL and GRACIOUS, slow to anger, and plenteous in mercy."

Early in the year 1906, the Lord began to give us a fresh spiritual uplift, another and greater outpouring of the Holy Spirit. Most of the workers, and many of the girls and boys have received greater blessings. The fruit of the blessing began to manifest itself in deepening Spiritual life, continuance in earnest prayer, greater zeal in winning souls for Christ, increasing love, peace and joy in the Holy

Ghost. Some of our girls who have come under the power of the Holy Ghost have received a definite call to preach the Gospel.

Our friends may remember reading in the Prayer Bell an account of my visit to Pandharpur nearly three years ago. The Lord has heavily laid that place on my heart since then, and many of us here have been praying that some way might be opened to preach the Gospel to the thousands of pilgrims who visit Pandharpur all the year round. The Lord has wonderfully opened the way, and many of our girls, who have had a call to give the Word of God to the heathen, have gone there to work with the lady missionaries of the Poona and Indian Village Mission.

The devil is opposing God's Word with all his might. So we ask all our praying friends to pray that the powers of darkness be put to flight, and the promise of God in Isaiah 59:19, "When the enemy shall come in like a flood, the Spirit

of the Lord shall lift up a standard against him," be realized.

It was noised one day that some of the girls in the praying band were praying in different tongues. I had heard of the gift of tongues having been given to God's children in other parts of the country, so I was not surprised to hear about our girls praying in new tongues. I did not go very near these girls, lest I should stumble them by taking too much notice of them, but quietly sat down and praised God for doing something new for us.

One Sunday, as I was coming out of the church, after the morning's service, I saw some girls standing near the door of a worker's room. They seemed greatly excited and wondering. I soon found out the cause of their wondering. A girl was praying aloud, and praising God in the English language. She did not know the language. Some of us gathered into the room and joined her mentally in prayer. She was perfectly unconscious of what was going on, her eyes were fast closed, and she was speaking to the Lord Jesus very fluently in English. I had heard her and some other girls uttering only a few syllables. Some of them repeated certain words over and over again; some spoke one or more sentences and some were simply groaning as if under a great agony of heart and mind and carrying a great burden for souls.

The Lord gave me a message from His Word by way of explanation of all that was happening, that

I might not give any offense to anybody by putting my hand to the work of God and grieving the Holy Spirit. Here is the message:

"For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken."—Isa. 28:11-13.

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe."—1 Cor. 14:21, 22.

These tongues were given for a sign for unbelievers among us, that they may see and hear of God's wonderful works and repent of their hardness of heart. The gift of prophecy was also given to many of the praying girls, so that they could give God's message in very clear language, taught by the Holy Spirit. The believers and unbelievers were moved alike by these messages, and a deep spiritual work began in our midst.

The girls who received the gift

of tongues are not using them for delivering Scripture messages, except those who have received the gift of interpretation. They pray and praise God, and sometimes sing hymns in unknown, and sometimes in known tongues.

The Lord is teaching many of us a word at a time, that we may become quite like babes, and learn to speak as the Holy Spirit gives utterance.

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh. And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit Before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

We think, with many of God's children, that this is what is happening in our country, as well as in other countries. Those who know how to read the clouds, and prophesy about the weather, ought surely to know the signs of the times. I am not aware that anything like the present Holy Ghost revival has ever visited India before the year 1905. God, the Holy Ghost, is visiting us in a very special manner, and the spirit of prayer and supplication has been, and is being, poured out on our children and ourselves. We realize more and more this is the time

when we should give ourselves to prayer, and to the study of God's Word, and to do His bidding rather than criticize others.

It is sad beyond expression that God's children, who have been praying for years for an outpouring of the Holy Spirit upon all flesh, should now, when God is beginning to answer their prayer, be so hasty in judging and picking their fellow-Christians to pieces. I wish they would heed God's voice, and "Stand still and see the salvation of the Lord." It is not within human power to correct any if they choose to go on erring. The Lord's children can move the Almighty hand of their Heavenly Father by prayer and intercession, dropping an occasional word of warning in a loving Christian spirit. This is what is needed more than arguments and excommunications. The household of God should not be divided against itself. We should all watch, and prayerfully "walk worthy of the vocation wherewith" we "are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:1-3.—*Prayer Bell.*

Suppose you were attending to hear a will read where you expected a legacy, would you employ the time in criticising the manner in which the lawyer read it? No, we would be giving all ear to hear if anything had been left to us. So we ought to hear the Gospel.



Henry Martyn.

T. B. RAY.

THERE has hardly passed across the field of missionary history a more unique and impressive character than Henry Martyn.

Few men have been able to drive through hardships and opposition to the accomplishment of so much in so brief a career. The pathetic loneliness which hung about his life wins our sympathy, and the beauty of his complete devotion gives us great inspiration.

He was born February 18, 1781, in Truro, Cornwall, England, of good parentage. He inherited a frail constitution with a predisposition to consumption. He was an ambitious youth, and although he was careless at first about seeking an education, afterwards when he entered Cambridge University he pursued his studies with great zeal, and graduated with distinction, having captured some of the most coveted honors in the gift of the university.

After a protracted struggle with academic fame, which seems to have been the chief obstacle in his way to surrender to Christ, he, being impressed by the death of his father and the good offices of his sister, gave his heart to the Lord. This struggle towards the light, during which he was heavily burdened with a sense of his guilt, shows how really humble in soul he was, and how sincerely he dealt with spiritual affairs.

Shortly after his conversion he formed an intimate fellowship with the Rev. Charles Simeon, who proved himself to be one of the most helpful friends Martyn ever possessed. A sermon by this good man, in which he made a strong plea for missions, and recited the fact that India had only one witness for Christ—namely, William Carey—went far towards leading Martyn to give himself to the missionary cause. The other agent which influenced Martyn's decision was a study he made about this time of the biography of David Brainerd, written by Jonathan Edwards. The heroic fire of this devoted missionary to the American Indians caught in the tinder of Martyn's heart and flamed forth into an ambition to become a messenger of the Cross in foreign lands. Finally, in 1805, having received appointment as chaplain by the East India Company, Martyn set sail for India, and after a most trying voyage of nine months, reached Madras, April 22, 1806. His first exclamation after landing was: "Oh! if I live, let me have come hither to some purpose."

It should be remembered that Martyn did not go out as missionaries usually do. He was not sent to preach the Gospel to the heathen, but to the English in the East India Company's colony; and furthermore, the policy of the East India

Company was opposed to giving the Gospel to the heathen. Martyn was also under the restraint of the military authority. These facts made his position very difficult. Besides all this, his evangelistic fervor was very offensive to a considerable portion of the English and soon most violent opposition rose to his work. He served in Calcutta at first and trod a thorny path, but nothing could prevent him from preaching to the natives, with whom he had such great sympathy, and from giving full utterance to his views in his preaching to the English.

His fields of labor in India were Calcutta, Dinapore and Cawnpore. In all of these fields he met with about the same success, which meant that he received from the English criticism and opposition and from the natives suspicion, indifference and prejudice. The natives were shy and the English held aloof. No missionary ever met opposition so uniformly. There were a few people, to be sure, who gave him sympathy and friendship, which proved to be a soothing balm to his heart, but his life, as a whole, was spent in a hostile and uncongenial environment which caused him constant hardship and suffering.

His position was extremely lonely, and the constant bickerings and persecution by the factions among the English who opposed his evangelistic fervor, and the suspicions of the natives, left him almost without anyone to sympathize with him and cheer him in

his work. He had come out with the conviction that it was his duty to go unmarried, although his intimate friends often tried to persuade him to the contrary. Experience on the field soon taught him that his friends were right, and he accordingly decided to ask Miss Grenfell, whom he had loved for a long time before leaving England to come out to India and share his life with him. His cautious letter of proposal would be exceedingly amusing did it not demonstrate the man's extreme desire to place nothing between himself and his devotion to God. Miss Grenfell, who, he had every reason to believe, loved him, declined his offer. This refusal almost broke his heart. However, it caused him to apply himself more assiduously, if possible, to his work, and the manner in which he accepted this providence as a new call to consecration was as beautiful as it was pathetic.

The great and enduring work of Henry Martyn was in the translation of the Scriptures. He realized early the necessity of rendering the Word of God into the native languages and dialects. His splendid scholarship fitted him admirably for doing this kind of work; so, he set himself to the great task of translating the Word. His first effort was to translate the New Testament into Hindustani. While at Dinapore he began the additional labor of translating the New Testament into Persian. It was that he might perfect this last-

named task that he left India in 1811 for Persia.

His reception in Persia was pleasant, and for some time he enjoyed a certain kind of appreciation, but when he had succeeded in controverting the Mohammedan teachers they began to persecute him, and the remainder of his time in Persia was passed in the face of bitter persecution. But none of these things moved him. Although he was battling at this time with the fatal disease that had broken his health in India, and although the opposition to him in Persia was both dangerous and painful, he pressed on with his work of translation with great zeal, and when he finished his course in life, Oct. 16, 1812, he had gone far toward accomplishing the work which he had set out to do.

While Martyn had not that evangelistic success which he sought—in fact it is doubtful whether there was a single convert under his ministry—yet before he had reached

thirty-two years of age he had translated the New Testament into the Hindi, Hindustani, Persian and portions, at least, of the Scriptures into the language of one quarter of the entire population of the world. What a stupendous accomplishment! And done in six short years by a frail body in which the spark of life often flickered down almost to the vanishing point! He did, in fact, burn out for God in India.

It is impossible ever to estimate the far-reaching influence of a life like this. Generations have passed and we are still reaping the fruits of his labors in India and Persia. Not least among the things Martin did was the example of devotion he bequeathed to us. How splendidly did he render an account of himself, and his life has become one of those stories which will be a constant inspiration to Christian people in all generations.

—*The Foreign Mission Journal.*

The Use of Failures.

FRIEND, do not be discouraged because you see failures in your life. They may be the way to victory for you. You may have trusted in your own strength and goodness, and God saw it necessary to prove to you your own depravity and helplessness.

Notice how God dealt with Job. He was a perfect and an upright man. God said of him: "There is none like him in the earth, a perfect and an upright man, one that

feareth God and escheweth evil." —Job 1:8. He had great trials, the devil did his best to make him curse God and die. He was stripped of every earthly good, had a sickness that was loathsome until his wife even advised him to die, and in all this Job did not charge God foolishly, nor sin with his lips (see Job 1:22, 2:10). But later, Job's three friends, who undoubtedly loved him and often spoke to him before his tribulation, came to mourn with

him and comfort him, but his condition was so terrible that instead of comforting him they sat for "seven days and seven nights and none spake a word unto him." After that he complained of life because of his anguish; he cursed the day he was born and wished for death. Then Eliphaz, the Temanite, accused him of merely reaping what he had sown (see 4: 6-9), and Bildad, the Shuhite, accused him of hypocrisy (see 8:13, see also 27:8). All this had been almost unendurable to Job, and then he sinned, and charged God, and expostulated and contended with God, and derided his friends, saying to them: "No doubt ye are the people, and wisdom will die with you." "But," he says: "I have understanding as well as you; I am not inferior to you. What ye know the same do I know also" (Chap. 12:1, 2; 13:2), and continued with, "Miserable comforters are ye all (16:1). He felt that they were mocking him (21:2). At last God Himself answered Job out of a whirlwind and questioned him and humbled him until he answered and said: "Behold, I am vile. I abhor myself, and repent in dust and ashes" (Chap. 40:4; 42:6). Then God magnified and blessed him, and later James refers to his patience. After all this he was a tried, perfect man. But he had failed to keep up his own self-righteousness and goodness, and had to trust God's mercy.

Maybe the failures in your life are the very things which are need-

ed to prove and try you. Job's life should be an encouragement to every sorely tried soul. Do not add rebellion to your sins, as he did, but submit. That was all that was needed. As soon as he acknowledged his sin and submitted to God all was well and God manifestly blest him.

There are others among Bible characters that failed. Moody said: "Every man has been a failure at some period of his life. Abraham failed. Moses failed. Elijah failed. Take the men that have become so famous and that were so mighty—the moment they got their eyes off God, they were weak like other men, and it is a very singular thing that those men failed on the strongest point of their character. I suppose it was because they were not on the watch.

Abraham was noted for his faith, and he failed right there—he denied his wife. Moses was noted for his meekness and humility, and he failed right there—he got angry. God kept him out of the promised land because he lost his temper. I know he was called the servant of God and that he was a mighty man and had power with God, but humanly speaking he failed and was kept out of the promised land. Elijah was noted for his power in prayer and for his courage, yet he became a coward. He was the boldest man of his day, and stood before Ahab and the royal court, and all the prophets of Baal; yet when he heard that Jezebel had threatened his life, he ran away to

a desert and under a juniper tree prayed that he might die. Peter was noted for his boldness, and a little maid scared him and he swore that he did not know Christ. John the beloved disciple was noted for his meekness, and yet we hear of him wanting to call fire down from heaven on a little town because it had refused the common hospitalities."

Keep up courage. Keep your eyes on Jesus and your heart full of faith, and your purpose firm, and nothing can overthrow you. The strongest, who put confidence in their strength, fail, for Jesus said: "Without me ye can do nothing" (John 15:5), and it is this lesson we need to learn when failures beset us.—*Gospel Herald*.

Preaching to Win Souls.

REV. THEODORE L. CUYLER, D.D.

"HOW far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master workman, Charles H. Spurgeon, is pertinent; yet it showed his estimate of the highest purpose of the Christian ministry. Certainly the chief aim of our Divine Master was to seek and to save the lost; His first text of which we read was the word "repent." To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the key note when he declared that he was determined to know nothing but Jesus Christ and Him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefield rose at once to the de-

mand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Saviour. Out of these wise labors grew the mighty Methodist church, with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought, you may wax eloquent over social evils and plead for reformatory measures and philanthropies, and you may say many good things and true things and helpful things—but if you stop

short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses;" but people are not saved in the mass; they must be reached and persuaded Christward, one by one. Men may go to perdition by the regiment; they must be led to Jesus individually.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means *me*." "Thou art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender, and solemn presentation of the divinely revealed retribution of sin is an attempt to "scare people into religion," is utterly preposterous. As the ambassador of Jesus Christ, it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to

conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversion; shallow convictions produce shallow conversions and half way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance, you cannot be too pungent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who want to converse with you. Pastoral visitation (which is going too much out of fashion) will give you op-

portunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once, when during my afternoon visits I discovered three or four inquirers. I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing and then gird yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in

gathering some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible, or the need of the Spirit or the power of prayer. God never means that this world shall advance a single inch beyond the Cross of Calvary. Plant yourself beside that Cross! Preach Jesus Christ right there, and He will "draw all men unto him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.

—*Evangelical Messenger.*

My Creed.

DO not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and be made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers, you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring

them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

—*Sel.*

I am more and more inclined to think that there are none living so established in grace but that they may possibly fall.—*Wesley.*

MISSIONARY DEPARTMENT.

First Six Months in Africa.

My first six months as a humble missionary in far away East Africa have been a time of testings and uncertainties as well as of great joy and assurances.

The Lord has brought me to a beautiful spot in Africa. Nature's scenes of beauty are beyond description. Mountain, hill and plain, with abounding forests of wild olive and cedar, and the most charmingly fascinating sunsets at quiet evening-tide. There is a perpetual green upon the trees, because we have neither winter nor scorching summer. It seems like April, May and June the year round. There is a rainy and a dry season. The rainy season is much like April with its showers, but it seems almost to pour down here sometimes. I said we had no scorching summer, that is because we are so high up in the mountains. When we go down into the plains it is scorching enough, especially in the dry season, and we are obliged to be very cautious.

When I left home many of my friends questioned what there would be to do in a country like Africa. There is no place to go to and no people to visit with. All sewing for three or five years had been done, and there would be no fashions to follow, not much cooking to do, not any neighbors with whom to borrow or lend. Well, in short, it would be like going out of the world. But I have not found it so. My time has never been so occupied with all sorts of work and experiences new and old, teaching school, cooking, baking, giving music lessons, traveling over

the plains a distance of about forty miles to nurse a sick one, learning a new language, visiting the women and children in the villages, writing letters and many other things. It seems there has been a continual go since I left the dear old home. The "go ye" is being literally carried out in my missionary life so far. And the carrying out of the "go ye" gives the "pray ye" the most essential part in every day's experience in life. The Lord has been graciously blessing me with excellent health and strength so that the more I go and do the more I seem able to do. Of course I ask Him every day to teach me how to care for my health, and strength, that I may serve Him long and well if it be His sweet will.

My first duty after coming here was to go and nurse a sick missionary. The long voyage was scarcely ended when I was asked to take a trip of about forty miles across the wild plain with a missionary doctor, whom I was to meet on the way. There was a strange, hesitating feeling about it all, but there was the blessed assurance of being in God's care, and I could go without fear.

My two-weeks' holiday vacation was spent at Nairobi and Kambui. Nairobi is an English town of about five hundred English people and nine thousand five hundred natives and Indians—natives of India. We can go there by train, a distance of about seventy-five miles. Kambui is one of the A. I. M. stations, about seventeen miles from Nairobi, across the country. My friend and I walked half way and then were met with a

mule, so that we took turns riding the last half of the way. Kambui station has a beautiful location on a sort of a plateau, from which one can see Mt. Kiliamanjario to the south, Mt. Kenia to the north, Danusaboc to the east, and Kennongop to the west. Kilimanjario and Kenia exhibit perpetual snow and ice. It seems we can almost continually feel the cool of the winds that blow over the snow caps.

In February it was my duty to again give my services as nurse to one of our missionaries. This time it was about one hundred and fifty miles by train and between thirty-five and forty miles across the plain. The missionary doctor with the native porters were again my escort. I walked all the way, except when carried across streams on the back of a native, which was fourteen times one way. To cling to the back of one of these big, black, filthy natives is not one of the most pleasant and agreeable things to do, but almost anything becomes somewhat natural when there is no other way. My big, black friend was a jolly, good natured fellow, and called himself "Bibi's Nyumbu." the lady's mule. It being the dry season, the streams were not very deep, yet my skirts did get into the water crossing one stream. On the return trip, just as my carrier had brought me across one of the streams, he slipped and fell on the bank and threw me overboard into the mud. I was not hurt, but got a little more mud. We passed right through the country

Where the rinoceri grow
And the elephants go,
Where the savage lions roar
And the hyenas outpour
Their hideous, hungry yelps;
Where the leopard spots show

And the white ants flow,
Where's the home of the buffalo,
yet not one animal did we see. It

It does seem wonderful with what calm assurance and security one can lie down to sleep in the midst of this wild savagery of both man and beast, with only a canvas cloth protection. But we know that "underneath are the everlasting arms," and that we dwell "in the secret place of the Most High, and abide under the shadow of the Almighty."—*Missionary Letter in the Evangelical Messenger.*

They Are Acting.

The Laymen's Missionary Movement, born but a year ago in the Fifth Avenue Presbyterian Church, New York City, has already surprised us with its marvelous achievements.

As a result of this movement fifty business men have already departed to make a tour of the mission fields of the world. Hundreds of others have signed the following declaration card:

"Believing it to be the duty of the church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study and to work, as God may give me opportunity, that the church of this generation may obey this command."

On February 11-13, in the Academy of Music, Philadelphia, will be held one of the most remarkable meetings of men to consider the work of foreign missions that has yet been held in this country. Our pastors and laymen in the eastern part of Pennsylvania especially should note this date and plan to attend this gathering.

"Those Christians who pass through the deepest sorrows are the very ones who see the love nature of God the most."

EDITORIAL

Mrs. Ellen Lois Roberts.

The mother of the Editor, the wife of the founder of *The Earnest Christian*, passed homeward to be with God, at her home in North Chili, N. Y., at one o'clock in the morning of January 28, 1908.

A telegram was received at Pittsburg Monday afternoon stating that my mother was dangerously sick and the heart was failing. We felt that this meant the end, and prepared for departure on the first train. But death was fleetier than steam. She passed away quietly, peacefully, unconsciously some hours before our arrival.

The funeral services were conducted by Bishop Walter A. Sellew, at the Free Methodist church, and were largely attended, eleven ministers were present.

She was borne to the grave by Rev. L. A. Sager, Rev. D. S. Warner, Rev. Wm. Pearce, Thos. Sully, J. B. Cady, J. S. Prior.

From a Rochester paper we take the following brief account:

"Mrs. Ellen L. Roberts, widow of Rev. B. T. Roberts, the first bishop and one of the founders of the Free Methodist church, died at her residence, at North Chili, N. Y., at an early hour Tuesday morning, aged 82 years.

"Mrs. Roberts, whose maiden name was Ellen L. Stow, was of revolutionary stock. Her grandfather, Stoddard Stow, was one of the band of Connecticut emigrants who ventured west into the Indian country and established the settlement of Windsor-Broome county, N. Y. Her father

afterwards migrated to Illinois, and built a log cabin on the edge of the prairie of Boone county.

"Mrs. Roberts was reared in the family of her uncle, Rev. Geo. Lane, of New York, and later she married Benjamin Titus Roberts, and with him entered upon the life of an itinerant minister of the Methodist church. She stood with her husband in the troubles of 1856-60 that led to the foundation of the Free Methodist church with loyalty. With her husband, she, with great denial, founded the A. M. Chesbrough Seminary at North Chili. At the dedication services, Dr. Anderson said: 'You will find many who will willingly sacrifice you on the altar of Christian education.'

"She was known to many thousands, east and west, as for many years she traveled with her husband in religious labors. She was the first president of the Woman's Foreign Missionary Society of the Free Methodist church. For many years she wrote for *The Earnest Christian*, a monthly magazine published at North Chili, on religious topics.

"She is survived by four sons, G. L. Roberts, an Attorney, Pittsburg, Pa., Dr. B. T. Roberts, Morgan Park, Ill., C. S. Roberts, Attorney, North Chili, and Benson H. Roberts, editor of *The Earnest Christian*."

MEMORIAL NUMBER.

The March number will be devoted to the memory of my mother. It will be a memorial of great interest and value.

Mrs. Ann Chesbrough.

The home of S. K. J. Chesbrough, on the farm at Pekin, Niagara county, N. Y., was known to me in my childhood. A boy of five or six, I was often in that hospitable home, with its great kitchen, long, well spread table, and its group of lively, curly haired boys and girls—a pleasant remembrance through all these passing years, the orchards, barns, and shops are remembered spots; the nearby home of Father Chesbrough, Isaac Chesbrough, a man of marked ability, a railroad builder in the days when railroads were new in the world, a forceful man of principle and Christian integrity, who would give a hearing to the new preacher who, by his fidelity to Scripture truth and Methodist doctrine, won for himself persecution, unpopularity, a conference rebuke and later expulsion from a conference, said by its members in later years, to have been dominated by secret society influences. When the new preacher had been heard, the older man said to his son, "Sam, this is Baltimore Methodism. We must stand by it." Benjamin Titus Roberts had won friends loyal to the hour of death, and the Free Methodist church to be, two of its most faithful and efficient upbuilders.

Sister Chesbrough, of a wealthy, fashionable family, stood by her husband in his decisions and course, though it cost her much in separation from friends and courses of life alien to her new choice and determination, which grew stronger as the years passed on.

By a faith that saw the invisible she was enabled to endure. To how many has she been a source of

strength and help? During the many years when her husband served as pastor, she was ready to encourage and strengthen all who came within the circle of her influence. She was zealous of good works, ready to assist where help was needed. Her impulses were generous and she was ready to follow them. From her own home she helped to furnish the parsonage for the new, unpopular preacher, and the friendship thus begun continued to the end.

The power of such souls who are bent on helping others to God and on the road to heaven cannot be measured. Her work was for God and He alone can measure its value.

In the fulness of years she passed away. The power of disease was spent, and she went home.

Her husband and the children survive her. May he and they realize to the full the comfort God can give. The parting of husband and wife after a half century of life together is as the parting of Abraham and Sarah, not an event to be portrayed in words. To a good age they lived and for good, so for them are the golden ages of eternity where they shall be forever with the Lord.

Rejoicing Everyday.

Pre eminently this is an age of science. Such advances have been made in inventions, such progress in scientific research as no other age has equalled or even approximated. The strides made since 1800 in perfecting mechanical devices for applying the energy of natural forces to the service and purposes of humanity surpass all the success of all the preceding ages

in this sphere of invention and activity. Steam, electrical energy, compressed air, chemical combinations alike are successfully pressed into the service of mankind.

From Panama to Annapolis the forces of the air convey intelligible messages through the two thousand miles of space without cable, without wire. The realm of the Supernatural has been invaded and science claims large portions of territory where formerly the supernatural held undisputed sway.

The activities of men have been allured from other fields by the brilliant conquests in this field. In a marked degree the material world is encroaching upon and engrossing the human mind. Literature does not hold the sway that was hers in the days of Longfellow, Tennyson, Macaulay and Bancroft. Theology is relegated to the few. The pulpit does not attract the men it once did. The secretaries of the Educational Boards of the large churches deplore the fact that the field of moral and spiritual leadership is largely left to the second-rate men of the colleges.

This much is certain. With the passing of the old time revival, the deep and marked conversion has passed, also much of the old time joy that marked the saints of God. Do you remember the chorus you heard sung years ago?

Happy day! Happy day!
When Jesus washed my sins away;
He taught me how to watch and pray,
And live rejoicing every day.

Many a millionaire would give vast sums could he buy the secret of the last line of that chorus.

To live rejoicing every day! It is worth more than money. It is the very gist and essence of true living.

To live and not be happy is misery continued. Read of the woes of the unhappy rich, the unhappy poor. Sin is the cause of all this woe, wretchedness and suffering that too often leads to suicide.

There are marked disadvantages that result from this all-absorbing interest in material things. A few years ago *Everybody's Magazine* presented a most interesting paper of some length deploring and depicting some of the loss that is ours. The paper was called, "Good Times in Religion," and the writer declared, "notwithstanding all we had to boast of we did not have the good times in religion that we used to have. The old-time revival that meant conviction and conversion, deep sorrow for sin, and great rejoicing over pardon, repentance for wrong, and restitution was nearly forgotten; ridiculed by some, to others it was a psychological phenomenon, to others a mark of narrow and weak minds, emotional, and to be discountenanced."

For His children, Christ has joy unspeakable, joy that is full of glory, too. An honorable, noble joy that ennoble the soul and lifts the man Godward. Have you found this? You get it, not by directly seeking it, but it is well to know that it is part of your inheritance and it is well to insist that you know why you have it not. It springs rather spontaneously in the soul that is done with sinning and that believes in God. It is, I think, the child of faith and related, not remotely, to love.

Have you been sorrowful, and has the burden pressed upon you? Why not look away from the sorrow to Jesus? Why not cast the burden upon Him and believe that He careth for you. Try this, and to your faith add

obedience in all things, and see if He does not give "The garment of praise for the spirit of heaviness."

Discretion.

Discretion is practical wisdom. It is that quality that prompts one to do the best he can under the circumstances in which he is placed. It takes into consideration all of man's interests for time and eternity. In this respect it differs from worldly policy which looks only for temporary advantages. It differs from mere enthusiasm in its making choice of the right means to accomplish the proposed ends. It is cautious without undue suspicion; circumspect without timidity.

Discretion is an essential element of a perfect Christian character. "A good man showeth favor and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be had in everlasting remembrance." —Ps. 112;5, 6. Here a good man and a righteous man are spoken of as one and the same person. One trait in his character is *he will guide his affairs with discretion*. In religious and business matters he will be governed by sound judgment. Fellowship with God and folly in practical matters do not go together. It is for want of grace that men go into foolish things. A man should be better fitted for any proper occupation of life by being sanctified wholly to God. The more one truly prays, the less he has to repent of. The lack of prudence in every-day life is a lack of piety. It makes the matter worse when one does some absurd and injurious thing to say he was led by the Spirit of the Lord; God never leads

that way. The Holy Spirit is the spirit of wisdom. It is a great mistake to suppose that a man is unfitted for ordinary affairs by being, to an extraordinary degree, under the influence of the Holy Spirit. The reverse is true.

In their early ministry the apostles needed some practical men to help them in some business matters which required too much of their attention. Did they select some cold-hearted professors who were too much absorbed in business to find time to attend prayer-meeting? Nothing of the sort. They said to the multitude of the disciples: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." —Acts 6:3. Notice how they are connected together, *full of the Holy Ghost and wisdom*.

None of the men became defaulters. We presume they did their business correctly—there is nothing said about that. All we hear concerning them afterwards is their zeal and success in preaching the Gospel. If the churches of the present day would put such men in charge of their business matters there would be fewer instances of church treasurers running away with the funds entrusted to their care.

The Apostle Paul was a man of wonderful zeal and large discretion. This he showed:

1. In the pains he took to adapt the truth which he preached to his audience. He did not berate the church at Corinth because they were superficial in their experience and, in a measure, carnal in their lives. But he cherished what good there was in them, and encouraged them to grow in grace and not throw away what they had. "I have fed you with

milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. 3:2.

Some honest souls appear to be afraid to follow the apostle's example in this respect lest they should be compromising. But one need not compromise in order to adapt the truth to his audience. Our Saviour told His disciples "I have yet many things to say unto you, but ye cannot bear them now."—Jno. 16:12. Truth, then, should be given to the people as they can receive it. They should be taken along step by step. A preacher, as a rule should go no farther than the can carry the convictions of his congregation with him.

2. The Apostle showed his practical wisdom in his mode of presenting the truth. He respected men's prejudices and did nothing to shock them. "And unto the Jew I became as a Jew, that I might gain the Jews. . . . To the weak became I as weak."—1 Cor. 9:20-22. Consider well this whole passage. You say you are consecrated to tell the truth; but are

you consecrated to tell it in this manner. A reckless manner of presenting the truth requires neither pains nor skill, but audacity only.

Nicodemus came to Christ *by night*, doubtless in order to avoid being seen in His company. But Christ did not call him a coward and drive him away, but received him kindly and preached to him one of the most important sermons He ever delivered.

So when St. Paul went to Jerusalem to preach, he says, "And I went up by revelation and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain." Why *privately*? Because they would not risk their standing by hearing him in public. Let us learn wisdom. Above all let us come to God for it, that our best intentions may not be defeated by our unwise course in our efforts to do good. Many consecrated persons are doing but little good in comparison with what they might do if they were guided by discretion. B.T.R.

Correspondence.

FRANKLIN, Pa., Jan. 10, 1908.

The condition of things political in Natal, S. Africa, does not seem to improve. Ever since we left there, last April, rumors have been abundant as to the restlessness and dissatisfaction of mind existing among the Zulus living in the Colony. From some reports this uneasiness does not appear to be confined to the colony of Natal, but rather is felt more or less throughout the whole of South Africa. This has continued, and the agitation

has been growing constantly, until several of the native chiefs have been murdered by the rebellious natives, a number of whites have also been murdered by them, and now, as a culmination of the matter the whole Colony has again been proclaimed under "martial law," and several thousand colonial troops have been ordered into that part of the country (Zululand), particularly affected. This information I get from my Natal paper, coming regularly to me from there, while

from our own newspapers I gather that more recently Chief Dinizulu has been taken prisoner by the British Government, because of suspected sedition and rebellion against the Government.

The cry has gone forth from the subjugated African races, "Africa for the Africans," and it seems only too sadly evident that they will be deluded into measuring arms with the Government. We view the whole concern with anxiety, and can only pray that matters may be properly adjusted without recourse to strength of arms; which, of course, could only end in one way, the deeper and more grievous subjection of the native races, and their removal still farther from the uplifting benefits of the Gospel and civilization.

Our missionaries, and our work, are not within the present "zone" of operations. Let us pray for them much at this time. Your in Christ,

—J. P. BRODHEAD,
Corner 5th and Egbert streets.

S. S. Tremont, Nov. 6, '07.

DEAR MISS CARPENTER,—It is quite cold with a heavy wind and snow storms to-day. I was quite seasick the first Monday. It was not so windy, but just the swell of the ocean. It took one day to get through the Straits. It has been quite rough nearly all the time since, but I do not mind it. I like the rough waves. It was very beautiful this morning. The sun shone in places, sometimes touching the top of a breaker away in the distance.

We passed the 180th meridian to-day. Up until yesterday our course was a little north of west, but now we have turned a little south of west. They say we are within sixty miles

of the Aleutian Islands, are following them.

WED. Nov. 13th.—We expect to reach Yokohama next Friday afternoon, that is if nothing prevents our progress. Heavy head winds and poor coal have made us a little late, but the last two days have been fine. We are feeling the effect of the Japan current: to day it is warm enough to sit on deck with only a sweater for wraps.

We saw whales spouting one day. Yesterday some saw one so near that they could see the whale itself. The gulls have come back to us again. They are very beautiful birds, and sit in the water as easily and peacefully even when it is roughest. A few petrels—two or three—have been around.

We have not had a real hard storm, but the doctor said they seldom had such continuous strong winds.

The Lord is still with us. I am not sorry to be here. I think of you all very often, and, if possible, would so like to see you but I am contented here. I am so glad that I feel perfectly sure that this is God's will for me. It prevents a whole lot of doubts and questions.

FRIDAY, A. M.—We sighted the first light house of Japan about 9:45 last night. Miss Jones and I watched until a little past 11. We watched the dim shadow of land for a time. At about 5:30 this morning we passed the place where the *Dakota* sunk.

The waters literally swarm with odd, little Japanese fishing boats, and now and then quite a large sail boat. Fuji Yuma is behind the clouds this morning, we hope to see it later. The Chinese boys are preparing the gang plank, but we may not get ashore before noon.—LUCY H. TITTEMORE.

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