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Editorial

Holiness the Central Idea

That was an accurate conception and most fortunately expressed which the late Bishop Peck of the Methodist Episcopal church once crystallized into the title of a masterly book on holiness, when he called it, "The Central Idea of Christianity."

Holiness is assuredly the central thought and purpose of the whole Christian system. It is the central truth of Scripture—alike in the Old Testament and in the New. Hence the inspired writings are called "The Holy Scriptures." They were "given by inspiration of God," and that to the end "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 17). Jesus prayed to the Father, "Sanctify them through Thy truth: Thy Word is truth" (John 17: 17).

Holiness is also the central idea or thought of the Incarnation and the Atonement. The angel of the Lord pre-announced to Joseph concerning the birth of the Christ-child, "She shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1: 21). Regarding God's purpose toward us in Christ St. Paul exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ: accord-

ing as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," etc. (Eph. 1: 3, 4). The central thought in the divine mind, even before the world was made, regarding the earthly manifestation and work of Jesus Christ, here appears to have been man's complete redemption from sin to holiness, in Him. To this end He was born, and to this end He died and rose again, and finally ascended into heaven.

The central idea in connection with the institution of the Church is also that of holiness. "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; 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: 25-27). All the travail of His soul—in the wilderness, in the lonely nights He spent in prayer upon the mountain brow, in the agony and bloody sweat in Gethsemane, and in His anguish on the cross—was to the end that His Church, collectively and individually, might be sanctified in truth, and at last presented unto Him as His holy, beautiful and glorious bride. Then, and only then,

"He shall see of the travail of His soul, and shall be satisfied" (Isa. 53: 11).

The same idea was central in the choosing and ordaining of the various orders in the ministry by the great Head of the Church. "When He ascended up on high, He led captivity captive, and gave gifts unto men: * * * * and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 8-13). The legitimate mission of every Christ-called and God-ordained minister, therefore, is that of leading believers into the experience of full salvation, and perfecting them individually and collectively, so far as in him lies, in the likeness of Christ their Redeemer and Lord.

Holiness is also the central idea of the Law and the Gospel. The former commands it, thereby showing us our own fallen condition, our

inability to stand before God in legal righteousness; while the latter discloses the remedy for our fallen state—the grace of God in Christ Jesus, whereby, when we truly believe in Him, our sins are remitted, and the Holy Spirit is given to renew our fallen natures and sanctify us wholly, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 4). Hence, while legal holiness has been forfeited and can not be regained, evangelical holiness is made gloriously possible to all the children of God.

Holiness, too, is the central idea in all the types, prophecies, provisions, promises and prayers of Scripture—in fact, the central idea not only of Christianity, but of revealed religion from first to last. All is a revelation of the holiness of God, of the necessity of holiness in His creatures, and of the divine method of bringing fallen men from sin to holiness, and so to eternal blessedness. The central thought of all is summed up in the single brief injunction, "BE YE HOLY; FOR I AM HOLY" (1 Pet. 1: 16).

Glorying in the Cross

It was a lofty note of Christian faith and courage struck by Saint Paul when he exclaimed, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14). Many can glory in the more pleasant things of Christianity—in its teachings, in its spirit of philan-

thropy, in its purpose of world-wide evangelization, in the simplicity of its worship, in the sublimity of its morals, and in the magnitude and grandeur of its achievements, who, nevertheless, shun the real cross of Christ, and to whom the requirement to take up Christ's cross daily and follow Him is a grievous offense.

"Jesus hath now many lovers of

His heavenly kingdom," says a' Kempis, "but few bearers of His cross. He hath many desirous of consolation, but few of tribulation. He findeth many companions of His table, but few of His abstinence. All desire to rejoice with Him, few are willing to endure anything for Him. Many follow Jesus to the breaking of bread; but few to the drinking of the cup of His passion. Many reverence His miracles, few follow the ignominy of His cross. Many love Jesus so long as no adversities befall them. Many praise and bless Him so long as they receive any consolation from Him. But if Jesus hide Himself, and leave them but a little while, they fall either into complaining, or into too much defection of mind."

There are some, however, who love the Master for His own sake, and not merely for the comforts and other benefits they receive; who are still loyal to Him when to follow Him involves reproach and shame; who bless Him, and sing and shout His praise, in tribulation and anguish, as well as when all goes well and the multitudes applaud, and cry, "Hosanna to the Son of David!" They love Him for what He *is*, not merely for what He *does*, or what He *gives*. To them He is "the chiefest among ten thousand and the One altogether lovely," however much He may be "despised and rejected" by the worldly wise and prudent among their fellow men.

These are they who truly glory in Christ's cross. By their faith in Jesus they have been brought into sympathy with His crucifixion, and led to know "the fellowship of His

sufferings." They "have been crucified with Christ," and with Him have become "dead" to the world and sin, and have also "risen with Him" to newness of life "through the faith of the operation of God." Such can say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, *by whom the world is crucified unto me, and I unto the world.*" The world with its manifold allurements appeals to them in vain. They are quite content to let all its vanity and pomp and show, all its treasure, fame and glory, all its gayety, glitter and grandeur, pass unheeded, fascinated as they are with Christ, Himself, and with "those things which are above, where Christ sitteth at the right hand of God."

The true disciple of Jesus, who has entered the life that is "hid with Christ in God," not only *bears* the cross for his divine Master, but *glories* in the Cross of Christ. It is His joy to bear reproach for Jesus; to be ostracised and shunned by men because of his devotion to the Redeemer of mankind; to have his name cast out as evil, and to be buffeted, spit upon, shut up in prison, or banished to some lonely isle for the word of God and the testimony of Jesus. He proves the truth of the Scripture which says, "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you" (1 Pet. 4: 14).

They grievously err, therefore, who shun "the offense of the cross," thinking thereby to get on more easily in the Christian pilgrimage. The way of freedom and rest, the way of

victory and holy joy, the way of fruitfulness and final exaltation, is the way of the Holy Cross. Any and every other way of attempting to serve God and gain eternal life is a way of bitter bondage and of spiritual death. Self and the world will ever rule the life with unrelenting tyranny until the individual is enabled to cherish the cross of Christ, and say of it, as did the apostle, "Whereby the world is crucified unto me, and I unto the world." This is the point of full emancipation and of perfect victory.

"Why, therefore, fearest thou to take up the cross which leadeth thee to a kingdom?" says a' Kempis once more. "In the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweet-

ness, in the cross is strength of mind, in the cross joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity.

"There is no salvation of the soul, nor hope of everlasting life, but in the cross. Take up, therefore, thy cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His cross, and died for thee on the cross, that thou mightest bear thy cross and desire to die on the cross with Him. For if thou be dead with Him, thou shalt also live with Him; and if thou be His companion in punishment [suffering], thou shalt be partaker with Him in glory."

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers 'round its head sublime."

The Eleven Thousand

The New York *Tribune* of January 4th contains a telegraph dispatch stating that on the Sunday previous, in the city of Cleveland, Ohio, eleven thousand young people pledged themselves with solemnity to take Jesus as their pattern for daily living for the two following weeks. They were to speak as He would speak. "They will perform their ordinary vocations as heretofore, but in all their actions they will use Christ as their model. They will mend their dispositions, and will endeavor to keep in a cheerful frame of mind both at home and at their work."

We are not now concerned with the individual preparedness for such a lofty life, possible only through

the indwelling Spirit of Christ, nor with the success of this concerted effort which God alone can finally determine. With the fact of this effort we are impressed, and with its significance.

What a move of the mind Godward it evinces! What workings of the Holy Spirit it attests! We are so disposed to think that God has lost His grasp on the world as we see everywhere the ruin sin has wrought. But where sin abounds, grace doth much more abound. We rejoice at the evidences of the work of the Holy Spirit in this day, shown in this and other movements, the great growth of organized effort for the spread of the gospel. The laymen's movement—was not

our own Church born of laymen's conventions? — the Bible Study, Prayer and Sabbath Observance Leagues; these all point to the quickened spirit of the Church to-day.

Join the eleven thousand. You will find this life worth living. It means peace on earth and good will. Quarrels, grudges and disputes end, as this life is begun. It means the end of pride's dominion. It means peace and joy. Living like Christ means emancipation from the world idea of success, from the world's enthronement of selfhood; it means that Jesus Christ is crowned Lord of the life.

In the Christ life, men do speak with other tongues. The sharp, biting, bitter word of envy, of strife, is spoken no more; rather the words that make for peace, the soft answer that turneth away wrath, the words of comfort, of love, of fellowship. Peter no longer curses and denies his Lord, but with the power of the indwelling Spirit he boldly proclaims the crucified Christ to be the Messiah.

"How can I live like Christ," do you ask? "By having Christ within you," is the reply. Open your heart to Him and He will control its very affections. To live like Christ means to have Christ within; so the apostle says, "I live, yet not I, but Christ liveth in me." Without this indwelling Christ, the Christ-like life becomes a vain dream, a mockery, the most discouraging effort that humanity can undertake. It means, however, to the honest soul, a revelation of his own feebleness, of his own sinful-

ness and of his absolute need of a moral power outside of himself. With the effort of soul uplift comes soul enlightenment of the soul's deep need of a Savior from the power of sin and self.

The world needs men and women who live like Jesus Christ. They will purify political and social life, they will soon erect on the fallen ruins of false social and political systems a Kingdom of God. So shall His will be done on earth as in heaven. Millions no longer will suffer in dire want while thousands enjoy or misuse unearned millions, a menace to themselves, to society and to industry.

The Church needs men and women who live like Christ; who by their lives, adorn the religion they profess; who are zealous of good works and of good words; who speak openly; who do not spread an evil report nor backbite; in whom the spirit of love supplants the spirit of envy, of self-seeking. The church which can show a score of men and women who are honestly doing to others as they would that others should do to them, will speedily become a power in any community. These people are wanted in trade, in the shops, in the offices. Everywhere there is a demand for the honest measure, the full equivalent. Yet this is just what every child of God is doing, and what every church member is professing to do—to live like Christ. Shall not our lives harmonize with and make good our professions?

BENSON HOWARD ROBERTS.

Prayer is the mightiest lever.

Truth versus Imitation

Pilate asked, "What is Truth?" as if *aletheia* and *baseleia* had little or no connection. He was not aware of the fact that the King of Truth stood before him.

The world had come to believe in nothing beyond the realm of the senses. Pilate as much as said, "Bah! What is Truth? I understand positive science, but as for your higher notions of so-called Truth it is all a chimera." But what Pilate may have called a chimera the world is coming to recognize as the only real and enduring, even eternal truth. More powerful than armies of mail-clad warriors! More influential than weapons of war! Bullets of truth are more powerful than bullets of lead. They, after the impact, are but battered pieces of lead; but truth, after the impact, takes root and fills the world with fragrance and beauty.

Luther's discovery, that "The just shall live by faith," and Wesley's message of "conscious salvation through faith," not only shook the nations of Europe, but promise to girdle the world with the glory of God. To His disciples, Jesus said, "I am the way, the *truth*, and the life."

What, then, is Truth? Is it conformity to fact? Yes. Is it conformity to standard or ideal? It certainly is. Is it conformity to the highest good? Yes, and it is also the analogue of the Divine! It is conformity to Jesus Christ; to absolute reality. It is God-likeness in character and in freedom. The sons of truth are free men in Jesus

Christ. "Ye shall know the truth, and the truth shall make you free."

"Truth," says John Ruskin, "is a faithful representation of any fact. Hence," he continues, "truth and imitation can not be the same."

Imitation can only be that which *appears*; whereas truth is the essence or soul quality of that which *is*. Imitation may approximate truth by a thousand degrees, but *truth is truth*, as round is round. What folly, then, to attempt to imitate Jesus Christ, who is the King of Truth! We must be born, or be begotten of the truth. We are slaves of the law, but sons of God. Not servants, but free-born! "Ideas of truth," says Ruskin, "are inconsistent with ideas of *imitation*."

Why? it may be asked. Because the nearer an imitation represents the truth, the more fully it deceives. So he who acts the most like Christ (imitates Christ) not being Christ-like, is the most dangerous enemy of the truth, because he who most perfectly imitates Christ, not having been "Christed," or begotten of Christ, the most fully deceives unspiritual seekers after the truth.

Again Mr. Ruskin says, "No painting can be good that deceives by its imitation, because nothing can be good or beautiful which is not true." So no life can be good which deceives by its imitation, because nothing can be morally beautiful which is not true. Hence Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt;" *i. e.*, do not deceive; do not pretend

to be what you are not. The more perfectly you succeed, the farther you are from the truth, because you thus deceive the more perfectly. Hence, no life can be morally good which merely imitates the Christ-life.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "For it is God which worketh in you both to will and to do of His good pleasure;" and "We all, with

open face beholding as in a glass the glory of the Lord, are changed into *the same image* from glory to glory, even as by the Spirit of the Lord."

"Holy Spirit, Truth Divine,
Dawn upon this soul of mine;
Word of God and inward Light,
Wake my spirit, clear my sight.

"Holy Spirit, Truth Divine!
King within my conscience reign:
Be my law, and I shall be
Firmly bound, forever free."

A. L. WHITCOMB.

The Spiritual Life

Elements in the Prayer of Faith

Rev. F. M. Campbell

"When prayer dies in us, then the soul closes itself against revelation," says Hermann, of Germany.

Prayer unveils the soul to the light of heaven. It means more than as a recent writer has said, "to go out at night and look up at the stars." To commune with God in prayer is the most difficult and penetrating work in which we can engage. It awakens and calls into action the highest elements of our being. It requires all there is of us to really pray. So that a disinclination to pray is to be regarded as a bad symptom. We fail to pray, not because of a lack of time, and pressure of duties, but because some difference has arisen between us and God. Many are constantly shorn of power and usefulness through a failure to pray, and they are unable to pray because of an

underlying unwillingness to give up all, to yield the vital point, to God. We need to say with the disciples, "Lord, teach us to pray."

Prayer originates in an intense heart desire. It is a movement of the soul toward God. That intensity of desire so essential to real prayer is awakened only as we are made deeply conscious of our need by the divine Spirit. Desire is the outgoing of the heart for some object that will bring gratification. It is the power that moves the world. Starve a desire and it will gradually die; but indulge the same, and it will become a ruling passion.

Much, then, depends upon the attitude we sustain toward God and ourselves. If we neglect the deeper yet higher impulses of the soul, spiritual declension will set in, and we shall soon wither and die. Oth-

ers may become anxious and wonder why we are so discouraged, but all the time, down in our hearts, we know just where the trouble lies.

We must pray to live. Spiritual life begins and continues through communion with God. As the sun's rays are necessary to stimulate the seed germ and cause it to reach out and take hold upon its environment, so the Spirit of God must awaken the soul of man and enable it to lay hold on eternal life in Jesus Christ.

The expression of desire in prayer is a confession of need to God. Many sincere and good people are often perplexed because others insist that it is necessary to pray out loud in order to get the best results. Now, the reason for insisting on this course is not arbitrary, but psychological and moral. No desire matures till expressed in action. Expression deepens and entrenches the desire, and contributes to the building of character. It is not necessary to pray in order to make the Almighty propitious and favorable, but rather to remove a moral barrier in us that deters Him from being gracious unto us. Prayer is a clearing house experience that must precede justification by faith. It is this inward subjugation of heart to the divine will that is wrought out in the struggle of prayer. And we can pray only as we move toward the light that shines upon our hearts. It is the stimulating influence of the Spirit and this peculiar inward moving of the heart toward God that give the soul power to express itself in prayer. This confession of heart in prayer vindicates the attitude of the Al-

mighty. We are made to own up that the wrong is in us. In this way we are able to "pray through"—till every moral difficulty is swept away, and the soul is in sweet communion with God.

True prayer culminates in a heart faith toward God. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Jesus said to the Jews who disbelieved Him, "Ye will not come to Me that ye might have life." The difficulty in exercising faith is not circumstantial but rather inward and moral. It is impossible to believe God with the heart while we are quibbling over some divine requirement. A concealed idol will destroy the vitality and grip of faith. In fact, it will inhibit the rise of faith. We may continue to hold tenaciously to our creed, and even maintain the same intellectual attitude, but if there is a moral hitch in our hearts, we shall soon discover that our connection with Heaven is broken. And a life of prayer is absolutely essential to the maintenance of this vital union with God.

The natural end of prayer is faith in God. The whole inward struggle of the soul in prayer prepares the heart for the vital action of faith. Prayer supplies the desire and creates the expectation and venture found in all genuine saving faith.

Faith assures us of the realization of our desire. Faith is not an end in itself; it reaches out and lays hold upon the eternal God. It brings into operation a divine power that is adequate to every human need. As faith apprehends

God, an assurance is begotten in us that "we have the petitions that we desired of Him." This inward assurance of faith is a fundamental element in the consciousness of every real Christian. It sustains him in the darkest hours of life, when all else fails us in utter disappointment. Faith waxes strong as our personal weakness and limitations become more apparent. It refuses to go on

unanswered. And then, furthermore, genuine faith *cannot* go unanswered, for it was awakened and fostered by the Spirit. In a profound sense Jesus Christ is "the Author and Finisher of our faith." We trust not in horses and chariots, nor in any part of this fleeting material order, but in the all-wise, ever-present, omnipotent and everlasting God.

New Year Reflections

Rev. W. Gould

The year 1908 is gone. Where? Into eternity, out of which it came. It was but a fragment thereof. What did it bring to us? A series of opportunities. What has it taken away? Our record.

In recent years men have found a way to catch the sounds that make the air to vibrate on cylinders prepared with care. On these all the words we may speak, in earnest or in jest, the songs we sing or the sobs we utter, our laughter or our moans, are recorded, being marked thereon by lines, dots or indentations. These, becoming hardened, can be made to reproduce whatever was sung or spoken. Thus the cylinder becomes a record, and a truthful one, from which we may some time hear again, to our joy or sorrow, what we had long forgotten.

The year just passed will doubtless prove to be a cylinder of God's own invention. It is of very ancient pattern, of intricate and complicated make. Each dweller on the earth has made thereon his imprint of thought, word and deed. This record, perfect and complete

in every detail, will be carefully preserved and some day each one among all the tribes of men now living shall be made to face that record; and according to its contents will God, the Judge of all, deal with each soul in righteousness. How shall we stand in God's estimate before *our* record? Serious question, and one that may help us as we face the coming year!

It is not wise to shrink from contemplation of the truth. Facts cannot be obliterated by shunning inquiry. Has the past been marked by deeds not pleasant to contemplate? We should avoid the like in days to come. Does any vision of the past give pleasure as we view it, we may learn therefrom the secret of true happiness. Pleasures that will not bear reviewing are not worth seeking. It is in the light of eternity alone, as it shines on us through the Word of God, illuminated by the Holy Spirit, that the whole truth concerning our lives, our conduct and their consequences, is fully revealed.

Does a review of the past reveal

failure, fault, or sin, it should lead us immediately to Christ, who alone can forgive and save us from the consequences. Does it show anything in our conduct concerning which God can say, "Well done,"

rejoice and be thankful for the grace He has given, without which it would have been impossible. Learn also that every step well taken in the path of life enables us to take a higher one.

The Present Apostasy

Rev. E. P. Marvin

We now face a general apostasy of the Christian Church. Intelligent and orthodox Christians see it with sorrow. Some think it transient, and others regard it as prophetic of the near coming of the Lord.

One manifest cause of this apostasy is our splendid, rich and luxurious civilization; but primitive Christianity prevailed in spite of these worldly influences. This is not the great primary cause. Worldliness is both one cause and one effect of apostasy. The supreme cause is the falling away of faith. Our "higher critics" with their modernized infidelity are at the head of it.

Hear a faithful and an able witness:

"The greatest foe of the Church to-day is to be sought in nothing external; no unfavorable surroundings, no outside opposition, no tempter or attitude of the world without: none of these things can greatly hinder her success or handicap her progress. The greatest difficulty confronting the Church to-day is to be found in her own condition; her lack of seriousness, a certain thinness or superficiality of conviction as to spiritual realities, a pitiable shallowness of repent-

ance due to such superficiality, a lack of virile faith that makes real the great verities of the gospel when it deals with sin and with grace. Hence there is wanting an intensity of earnestness in prosecuting her work, and an appreciation of her supreme need of God's immediate presence and of the interposition of His divine power.

"There is too much of froth and frills, too much of the entertainment bureau and the social exchange, too much of the gospel of soup and soap, instead of repentance and faith; too much of a feverish, restless activity, a sort of hobby-horse exercise of much motion with little progress, and too little of communion with God and earnestness in waiting upon Him; too much magnifying of machinery and of methods, societies of every conceivable kind for every imaginable thing, so that with the multiplication of meetings on the Lord's day, we are in grave danger, in a "well organized" church, of desecrating the Sabbath by religious dissipation.

"This seems to be the growing vogue of the day; the trend is towards a formal and mechanical type of religion, totally unequal to resisting the rising tide of worldli-

ness within the Church that after all is its most dangerous foe.

"What the Church needs most to-day is a return to the primitive faith and fervor of the gospel, and the two will always go together; with revitalized energy of faith will come revived fervor of feeling, and the result will be a deepening of consecration that will wait con-

stantly on God until He pours out a blessing that no amount of machinery has been able thus far even to simulate. In such condition no foe could harm her, no power on earth or hell could hinder her. The Church of Christ can be seriously wounded only in the house of her friends."

Lockport, New York.

Keep Your Blessing and Get More

"Bud" Robinson

I don't suppose it will be out of place for me to say that I am still religious. Slow ~~up~~—no, never. Backslide—no, never. Cool off—no, never. Give up my crowd—no, never. Well, how glad I am that I am in the great Holiness Move, and then how thankful I am that the great Holiness Move is in me; and then glory to God for a salvation that I am not ashamed of. The other day I heard of a preacher who was so sorry for me that he sorter looked on me with pity. Well, I felt so good in my soul; but I remembered that I had traveled more in a single year than he will ever travel in his life at the gait he is pacing now, and that I had preached to more people in a year than he has preached to since he joined the conference, and that I see more souls kneel at the altar in a single year than he will see in ten years; and again I have received more for my work in the past twelve months than he has received in ten years. Now I don't refer to these things because they bother me, for they don't; neither do I refer to them as one that is a bragger,

for I am not; but the point I wish to make, or rather the question I want to ask, is this: What kind of eyes is there in the head of a man who knows nothing and goes nowhere and sees nothing and never gets anything done, and yet can look through his tobacco smoke and pity me? Now, I am willing for the fellow to pity me, but I want the dear brother to know that I am having the best time on earth. No man above ground has a place I want. I have a job of my own that just suits me, and if it were possible for me to exchange my place with the President of the United States, which it is not, of course, I would a million times rather be Bud Robinson in the Holiness Move than to be President in the White House.

Every preacher needs the love and sympathy of all other preachers, but the man that the God of both heaven and earth has laid His hand on and called him into the field of labor is not the man to be pitied; and if a man has eyes so dull and heart so hard, and a head so thick that he pities us because we have and enjoy the blessed experience of

sanctification, we are at a place where we can really pity him; and to-day I want it known in three worlds that I am having such a good time that a fellow who blows blue smoke and trots after the lodges is so far below where I am that the only way I could get on the same plane with him would be for me to backslide; for I am up in the Canaan land, and I don't think that he lives in the country at all. I have never seen him in this land of promise. I look on all preachers of the gospel as the chosen vessels of the Lord, and every preacher needs the love and respect of all other preachers. We can help and encourage each other, and by the grace of God we will do it. The little sacrifice that a fellow has to make to get wholly sanctified looks so small to him after he gets the blessing that he is almost ashamed to ever refer to it again in this life, and for a fellow to pity him because he has the blessing only adds to the stream of joy that flows through his heart and life. To see a fellow blow out a big mouthful of smoke and look over his glasses and look profound, and give his head a toss and pity the poor little fellow that has gone after the second blessing when he himself has had a thousand blessings! Oh, well, it almost tickles us to death; that is, we who have received the second blessing, properly so called.

Now, reader, whatever you do, don't go around looking for pity because you are in the holiness revival that is sweeping over the land; for if we will stand true and be loyal to the Captain of our salva-

tion, some of these days we will meet the Savior in the air, and we will be so glad that we stood true to Him and His great cause that we will shout for at least a thousand years, and never let the angels hear the last of it.

Don't you see, dear reader, that the man who has been born of the Spirit, then baptized with the Spirit and made holy and filled with all the fulness of God is not a candidate for pity? A wholly sanctified man is in a position and a condition to really look down on the man below him and pity him. The man needs pity who is down under the cloud of tobacco smoke, and no man is able to help him only the fellow who is above him, spiritually. He is prepared to reach down and take him by the hand and lead him on up into the blessed experience of full salvation.

Well, we have the best thing on earth, and I want to make a motion if I can get a second to it, that we keep what we have got and get all we can. Well, amen.—*Pentecostal Herald*.

I have read of Caesar that, when the day appointed for a great feast proved to be gloomy, he was so enraged that he commanded all those who had bows to shoot up their arrows at Jupiter, their chief god, as in defiance of him for that rainy weather. Their arrows fell upon their own heads, and many were sorely wounded. So all our murmurings, which are so many arrows shot at God Himself, will return upon our own heads.—*The Sunday School Chronicle*.

Christian Work

Brotherhood for Christian Service

By the Editor

Many churches fail in the matter of effective service for God and their fellow men because no one organizes its members for co-operative effort and gives direction to their activities. Most people in our churches are of a character to require leadership in service, and all can accomplish much more in an organized capacity than can ever be accomplished where each member is left to take initiative for himself and work in goodly measure independent of his fellow Christians.

It should be the pastor's care to see that the working force in his church is duly organized and given the proper kind and amount of work to do. We are living in a time when it is not enough for Christians to be good, they should be good for something. President Charles G. Finney, who was no visionary character or mere enthusiast, tells us we should teach even young converts that the only thing God leaves them on earth for after they are converted is to pull sinners out of the fire, and that unless they do this they would be better dead than alive.

We are often asked to give advice as to how the young people of the church may be organized for service. This is a somewhat difficult and delicate question to answer, especially where there is no general society for the young people in the denomination. Different

places and varying conditions are likely to require different modes of procedure. The pastor and official board should be able to decide wisely concerning this in most instances.

The following form of organization for the young men of a Methodist church in Washington, D. C., was published by the late Rev. B. T. Roberts, during his editorship of this magazine, who said, among other things, "We see in this and similar moves a hopeful symptom. The rules are not very stringent, but they are good as far as they go. We do not see how any one can do less and be a Christian." We give this form of organization place, thinking it may serve as a partial guide to pastors in organizing whole societies, or the young men, or the young people as a whole, for systematic service on their respective fields of labor.

RULES OF THE CHRISTIAN BROTHERHOOD. MOTTO.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4: 12).

RULES.

"I. We, the young men of the _____ church, form ourselves into a society, to be called, 'The Christian Brotherhood,' for the conversion of young men.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John 2: 14).

"II. The officers of this society shall

be a president, who shall be the pastor of the church, *ex officio*, and an advisory committee of five appointed by the pastor annually, whose duties shall be to provide for the efficiency and success of the Brotherhood.

"Be ye followers of me, even as I also am of Christ' (1 Cor. 11: 1).

"III. The duties of members of the Brotherhood shall be as follows:

"1. Personal consecration to Christ.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom. 12: 1).

"2. Secret prayer at noon each day.

"At noon will I pray, and cry aloud: and He shall hear my voice' (Psalm 55: 17).

"Christian courtesy toward each other.

"Be courteous' (1 Pet. 3: 8).

"4. To labor for the conversion of young men, by conversation, distribution of religious books, invitations to the house of God, prayer, and by good example.

"He that winneth souls is wise,' (Prov. 11: 30).

"They that turn many to righteousness [shall shine] as the stars for ever and ever' (Dan. 12: 3).

"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins' (James 5:20).

"5. To hold prayer meetings on Wednesday evenings, after lecture, and at other times, subject to the pastor's appointment; and to give a monthly report, on the last Wednesday evening, of their labors in accomplishing the objects of the Brotherhood.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching' (Heb. 10: 25).

"IV. All moneys necessary for the attainment of the objects of the Brotherhood shall be raised by contributions.

"V. These rules may be changed by a majority vote of the members of the Brotherhood.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good' (Eccl. 11: 6)."

It is not expected that any organization that may be effected will conform in all respects to the foregoing, which is here printed more for its suggestiveness than as a model to be followed to the letter by other societies. The main thing is for our societies, and especially for our young people, to be organized for service, and then set to work and kept at work. In societies where there are enough of each class to warrant it the young men and young women might profitably be organized into separate societies—into a Brotherhood and a Sisterhood—and each given their respective lines of service and fields of operation, all to be done in harmony with the regular order of services and of church work, and with the approval of the pastor and the church officials.

Where societies have too few young people to warrant this method of organization, it would be well to organize all there are into one society, which might be called the Young People's Alliance for Christian Service. Those who join it should sustain such a relation to the church as a whole as did the minute men of revolutionary times to the American army as a whole. "To every one his work," and, "All at it and always at it," are rules that should find a hearty response from all.

There is much talent for service going to waste among us that might

and should be utilized by wisely organizing it, and carefully directing it toward the accomplishment of the ends desired. Our young people desire to work for the Lord. Let us give them a chance.

Work

The sincerity and reality of prayer will be tested by work. It is not enough for the Church to be clean, and free from evil of every kind, its members must go about doing good in the community. Many unbelievers criticise the Church unmercifully and say all manner of evil against it falsely. How shall we put to silence these accusers of the brethren? We may use strong arguments, and preach convincing sermons, and write good books in defense of the kingdom, and all these will do good. But there is a better way. The apostle says, "That by well-doing ye may put to silence the ignorance of foolish men." This is the strongest argument. Nothing will put to silence those who falsely accuse the Church so effectually as constant well-doing on the part of those who profess to be the followers of the Lord Jesus Christ.

The work to be done is abundant. The call is loud and strong for laborers. "Go work in my vineyard to-day," is the call which every Christian may hear if he will listen. The vineyard is large. It includes the home, the Church, the Sunday school, the young people's societies, the missionary societies of the Church, the community, the city, the whole world. "The world is my parish." Wherever there is a vine of grace, water it and help it to grow and prosper. Wherever there is a harvest ready for the garner, thrust

in the sickle and reap. Wherever there is a stronghold or evil, lay to a hand and help to pull it down. Wherever there are thorns and briars of error and wickedness, root them up.

That is an old story about Stephen H. Tyng telling an applicant for church membership who did not want to be called on to do anything that he had made a mistake, and should go round the corner and unite with the church of the heavenly rest. Heavenly rest is a sweet name for a church, and an attractive grace, but every Christian must be a diligent laborer in the vineyard of the Lord, and any rest which is not perfectly consistent with strenuous effort is not the rest that Jesus promised to His disciples.

Every Christian should be a worker. The work of the Church is often left to a very few, while the large majority seek to escape the burdens. "All at it and always at it," was one of Mr. Wesley's mottoes. In this way early Methodism made rapid progress. Every Methodist was a worker. The people believed in salvation by faith alone, but they practised a religion which was full of good works. The prosperous church is a working church.

"Work while the day grows brighter,
Work in the glowing sun,
Work, for the night is coming
When man's work is done."

—*Christian Advocate.*

The Word of God

God's Repentance

An Exposition, by the Editor

Among the numerous difficulties which, for the common reader of the Bible, may need solution or explanation is the fact that God is sometimes said to repent (Gen. 6: 6; Jer. 18: 7-10). The question raised is, "How can it be possible for an all-wise, almighty and all-holy Being ever to repent? Is there not a grave inconsistency here?"

The solution of this difficulty must be found in the different senses in which the term repent is used in the Scriptures. In the Old Testament, where we find the term used with reference to the Divine Being, it is "a translation of the Hebrew *niham* or *nicham*, and *hithnahem* or *hithnachem*—to lament, to grieve; (a) in regard to others, hence to pity, to have compassion; (b) in regard to one's own doings, hence, to repent; often one who repents grieves for the evil he has brought on another (Exodus 13: 17; Judges 21: 15; Job 42: 6; Jeremiah 8: 6, etc.)" (*Smith's Bible Dictionary*.)

Now when God is said to repent we must understand the term in the first of the two foregoing senses—that is, He *grieves* on account of the misconduct of His moral subjects, also because of their sufferings, and for the whole train of evil consequences due to their departure from moral rectitude; in view of which He is moved to take a different course from that formerly pursued toward them, or from that which

He might otherwise pursue. Hence, in Genesis 6: 6, we read that "It repented Jehovah that He had made man on the earth, and it *grieved Him at His heart*. And Jehovah said, I will destroy man whom I have created from the face of the ground," etc.

In this passage the expression, "It repented Jehovah," etc., is explained by the last clause, "and it *grieved Him at His heart*." He does not, like sinful men, so grieve over His own course as to condemn Himself for what He has done, or as to change for the future what He had before fully determined to do or to bring to pass. But the wrong doing of His creatures compels Him to assume a changed relation toward them, as changing one's course in traveling involves a changed relation of the sun toward him. The real change is in the purpose, not in the sun.

How often is it the case in traveling by rail on a winding track that the sun is now on our right, and in a few moments more, is as directly on our left. Not that the sun has in reality changed its place, but *we* have made a change in our course which makes the sun appear changed to us, and in which it is *relatively* changed with reference to us.

Now, God is the Sun in the moral universe—"the Father of lights, with whom is no variableness, neither shadow of turning" (James

1: 17). Literally it reads, "with whom is no parallax." Parallax is the difference between the real and the apparent position of a heavenly body. If one person could be on the surface of the earth and another at the center, and both were observing the same stellar body, that body would appear to each to be in a different position in the heavens. The angle formed by imaginary lines projected from the person at the earth's center to the person on its surface and to the heavenly body, would be the measure of the parallax. It is by getting the measure of the parallax that the scientist is enabled to calculate the distance to the heavenly bodies and to measure their bulk. But it is said of God, "the Father of lights," that He is "without parallax." Hence, He is for ever unmeasurable, and can not be located as to distance, in terms of space, since He, as omnipresent Spirit, transcends all space, although as vital and vitaliz-

ing Spirit He is immanent through all space and within all things.

Being "without parallax" God is always in the zenith of the moral realm. It is always high noon with Him, and hence on His part there is "no turning of a shadow," as some translate the phrase, "neither shadow of turning." He changes not unto the ages of the ages—"the same yesterday, to-day and for ever." Twice in the year the sun shines vertically down on the equator of the earth. At those seasons a person standing on the equator would cast no shadow. Just so they who live and walk in the center of God's will enjoy the unclouded light of His countenance; but they who turn away from the straight pathway of obedience to Him find that while He has not changed, His *relation* to them and His *method* with them have changed; and this changed relation and method are what is meant when the Lord is said to repent.

The Bible

This Book contains—the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Para-

dise is restored, heaven opened, and the gates of hell are disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—*Unknown.*

A New Discovery(?)

A Chicago daily some time ago contained the following:

"A great German biblical critic has startled theological students by announcing that he has discovered that the Epistle to the Hebrews was written by a woman. Further, he is prepared to state who was the author. She was none other than the wife of Aquila, Prisca or Priscilla. The couple are often mentioned by St. Paul and of them it is recorded that 'they laid down their own lives' for the apostle, and also that they had 'a church in their house.' The commentator points out the absence in that epistle of the 'I, by myself, I,' that is conspicuous in the Pauline epistles, and

gives various other reasons, based on internal evidence, for his new notion. Among them is the audacious statement that the bad grammar shows the writer to have been feminine."

The last sentence of the foregoing is another evidence that "Great men are not always wise." However great any man may be in his reputation for scholarship and critical ability, the utterance of such a statement should invalidate his claim to seriousness and sound judgment in the general theory of which it forms a part.

Pulpit and Pew

Pastoral Visiting

Rev. A. D. Zahniser

While the pulpit efforts of a pastor should be the ablest and best of which he is capable, they form a comparatively small part of the work of a minister of Christ.

God's plan regarding a pastor or shepherd of his people is that of a *heart* relation, a conscious feeling of Christian fellowship. This condition can only exist where the pastor possesses a personal knowledge of the peculiar circumstances and conditions of the individual members of his church and congregation. This can only be obtained by constant pastoral visitation.

Mr. Wesley, instructing the pastors of early Methodism, insists on the imperative necessity of this important work. A few citations from the minutes of a conference

in 1784, including some quotations from Richard Baxter, may serve to "stir up [our] pure minds by way of remembrance."

"Family religion is shamefully wanting, and in almost every branch. For what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Our religion is not deep, universal, uniform; but superficial, partial, uneven; it will be so until we spend half as much time in visiting as we now do in talking uselessly.

"We will find many hindrances both in ourselves and in the people. In ourselves there is much dulness, laziness; so that there will be much

ado to get us to be faithful in the work. We have a base man-pleasing temper; so that we let men perish rather than loose their love. We let them go quickly to hell, lest we should anger them.

"Some of us have a foolish bashfulness; we know not how to begin, and blush to contradict the devil.

"But the greatest hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak.

"We are unskilled in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness and terror, and love and meekness. And after all it is grace alone that must do the work; and when we have made some impression on their hearts, if we look not after them they will soon die away.

"But great as the work of pastoral instruction is, it is absolutely necessary. * * * For after all of our preaching, many in our audiences are almost as ignorant as if they had never heard the gospel. Most of them have a sort of confidence that God will save them, while the world has their hearts. I have found by experience that one of these has learned more from one hour's close discourse than from ten years public preaching.

"Oh, brethren, if we could but set this work on foot, and prosecute it zealously, what glory would redound to God. He would dwell in

our habitation and make us His delight.

"Look around you and see how many are still in danger of damnation. How can you walk, talk, and be merry with them when you know their case? Methinks when you look them in the face, you should break forth into tears as the prophet did when he looked upon Hazeal. Oh, for God's sake and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation [from sin here and in heaven hereafter].

"What cause have we to bleed before the Lord, that we so long have neglected this good work. And why might we not have done it sooner? The greatest hindrance was in ourselves, in our littleness of faith and love.

"But it is objected, 'this will take so much of our time that we shall have no leisure to follow our studies.'

"We answer, Gaining knowledge is a good thing, but saving souls is a better. By this very thing you will gain the most excellent knowledge, that of God and eternity. You will have time for gaining other knowledge too, if you will spend your mornings therein. Only sleep not more than you need, and never be idle or triflingly employed. If you can do but one, let your studies alone. We would throw by all the libraries in the world, rather than be guilty of the loss of one soul.

"Write this upon your hearts, and it will do more good than twenty years' study. Do this in earnest, and you will soon find what a work

you have in hand, in undertaking to be a traveling preacher."

No pastor with any degree of reasonable consistency can expect to have marked success as a soul-winner, who does not constantly and persistently follow the course prescribed by Mr. Wesley and Mr. Baxter.

A minister may be fluent in speech, faultless in rhetoric, faithful in dispensing the truth, fearless in denouncing evil, both in his pulpit utterances and the productions of his pen; pleasing in manner, and pious in life, all of which will be fruitful after their kind; but if he fails to find and hold the hearts of his people, by the faithful performance of his pastoral duty, acquainting himself with their home lives, and heart experiences, imparting

the personal and private instruction needed, correcting the inconsistent, comforting the sick and sorrowing, exhorting and reproving the erring, he misses the work of his high calling, robbing both himself and the people he serves of the most beneficial knowledge and bounteous blessings belonging to this relation.

Moreover, every preacher called to the high office of a pastor, though lacking proficiency in many of the principal elements usually considered necessary to success may, by conscientiously pursuing the course prescribed above, entering heartily into the work, secure the most useful knowledge, become deeply pious, spiritual, and devoted, signally successful in soul-winning, and always in demand.

Blairsville, Pa.

A Threefold Vision the Need of the Church

Rev. J. R. Mouer

There is an old adage that says, "What our eyes see our hearts can believe." What we believe promotes to action. Things come to pass according to our real faith. Many a man fails because the people believe he will fail. Faith is a mighty factor in success. I believe that which the great majority of our church members need is to see things as they are, to see our obligations in relation to conditions, and to see the promises and rewards as God has placed them in His Word. This can be done only as we seek for, and ask God to give us the right vision of all things.

First of all we need a vision of literal conditions, to see things just

as they are. When blind Bartimeus was asked by the Master what he would have Him to do for him, he answered, "Lord, that I might receive my sight." He desired a real vision, sight to see things as they were.

There is no prayer better suited to our needs than this one,—Lord, that we might see—see the perishing thousands of souls without God and without hope, at home and abroad, souls for whom we are responsible. As a denomination we are responsible for our percentage of the unsaved millions, and God will demand an account of our stewardship. Our people must see and know these facts. We must see our

opportunity. There never was a time when opportunity was so great. There never was a more urgent demand upon us; never so easy to do great things for God and His kingdom as now.

There are at least ten times our number for whom we are responsible, who are looking to us for help, and may be saved if we do our whole duty. This fact should quicken every heart. We are anxious to have abundant fruit to gather, great harvests to reap, fatted cattle to sell, and increase in wages. But, oh! are we anxious to win precious souls for Jesus? I think of fruits decaying and no one to gather them; of wasting grain and no one to harvest it; of fatted cattle and no one to market them. It would seem sad indeed. But, when I think of the millions of souls perishing without Christ and no one teaching them, I cry, "Lord, send us to the rescue." They will be lost forever if we do not help to save them.

We must see and know our financial power, what we ought to do and what we can do. If our whole membership will tithe according to God's plan in His Word, we can raise one million dollars for missions every year. What a wonderful power and blessing we will prove to be when our people see and act!

* * * * *

This is the Lord's portion of our annual earnings. Let us render therefore to God the money due him.

The next vision is to see the will of God in our relations to these conditions and opportunities. The

Psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of Thy law" (Psalm 119: 18)—to see and understand the Word of God; to see that love demands obedience. "If ye love me, keep my commandments." "Go ye into all the world, and preach the gospel to every creature." Missions is the gospel in action. There is but one thing that counts. It is doing, going.

We need to see that our receiving depends on our doing. The wonderful blessing that requires increased space to hold it is the answer to the bringing in of our tithes. God is waiting for us to put Him to the test. He is ready to bestow the promised blessing when we meet His demand. God's plan is a wonderful condition which, when met, means a marvelous fulfilment. God wants us to exchange our gold and silver, our time, and service, our all, for souls of men. Souls are the only bank account we can have in heaven. "Bring ye all the tithes into the storehouse." We need to emphasize that word "all" and see what it means to God in His work, and to us in answer to His promise. If we in this age of great prosperity and opportunity do not give unto the Lord His righteous portion, He will call a halt, and we shall suffer loss.

The third vision is the faith that sees the unseen — the promised power, the conquering help, the overcoming results of united effort. The fearful, trembling, faint-hearted young man is an example of many to-day. He was ready to run away, faint, or die, when Elisha prayed

for him, "Lord, I pray thee, open his eyes, that he may see." Many are fearful, they faint at giving. They need a vision. They should see the happy thousands redeemed by the gospel of God through the blood of Christ, see the chariots of fire and the horsemen in the holy mount, see the great waste of life and wealth turned into the channel

of blessing, see the overthrow of sin, the triumph that will be final, the waving of the palms, the happy saints, the home gathering, the Lamb of God that takes away the sins of men. They should see the things that have not yet entered into the heart of man. If we meet the conditions we shall see.—*Religious Telescope*.

Giving the Minister a Chance

A cartoon appearing three or four years ago represented a preacher sitting on a chair surrounded by the members of his congregation. These members were walking in a circle around him, winding him up and tying him to the chair by cords which they carried. One was labeled, "Financial Considerations;" another, "Literary Demands;" a third, "Social Obligations;" a fourth, "Demands for Amusement," both sexes being represented. The lesson taught was that the preacher was tied up to each one of these members and felt himself under obligation to supply what every one wanted. Naturally he became impotent in his position, while the requirements of his parishioners, being unsatisfied, made a breach between them and him.

Some church members fail to realize what a preacher is for. He is not to open the way for questionable social functions, to give himself wholly to the literary polish of a Sunday essay, or remain quiet in the face of crooked plans for making money. His business is to tell men how to save their souls. If he is hampered, or rendered completely powerless, the cause of the Lord goes by default, and the men themselves who have made censorious and unrighteous demands are heaping to themselves the greater punishment on account of it. The minister ought to have a chance, and preachers are few and far between who will abuse the privileges their people give them of preaching a pure, wholesome, and helpful gospel.—*Religious Telescope*.

Sermon Outlines

I.

A GREAT EVANGELICAL DETERMINATION.

TEXT—"For I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. 2: 2.

The text is autobiographic. Very

startling is this avowal. Not a narrow determination, as we shall see.

I. Paul determined not to know anything save the Crucified *as his dominating idea*.

II. Paul determined not to know anything save the Crucified *as the ground of salvation*.

III. Paul determined not to know anything save the Crucified as the subject of religious teaching.

IV. Paul determined not to know anything save the Crucified as the center of personal religious life.

V. Paul determined not to know anything save the Crucified as the motive and end to Christian work.

VI. Paul determined not to know anything save the Crucified as the pattern of character.

Shall we not emulate Paul's great evangelical determination?

Shall we not now and evermore be true knights of the Son of God?
—*Synopsis of a Sermon by Dinsdale T. Young, of England.*

II.

THE COMFORTER.

TEXT—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

WE NEED A COMFORTER.

1. In affliction (Railroad accident).
2. Bad conduct of friends (Cyrus W. Field).
3. Our own shortcomings.
 - I. THE COMFORTER PROMISED.
 1. The Holy Spirit.
 2. The Spirit of truth. He will lead into truth. (Apostolic age. Dr. Nevins).
 3. Saved through belief of the truth.
 4. Error brings confusion and death. Future punishment.
 - II. THE WORK HE DOES.
 1. Convinces.
 2. Converts.

3. Sanctifies.

4. Leads.

5. Comforts.

III. HIS ALL-SUFFICIENCY.

1. Always present.

2. Forever. Acts 2: 17. It SHALL BE.

3. A safe leader.

4. Promised.

IV. REASONS WHY SO LITTLE OF THE HOLY SPIRIT'S POWER IS FELT AND SEEN.

1. Unbelief—"not so much as heard whether there be any Holy Ghost" (Acts 19: 2).

2. Resisted.

3. Pride.

4. Covetousness.

[The above is from a sketch in the handwriting of the late Rev. B. T. Roberts.—Editor.]

III.

A MODEL CONGREGATION.

TEXT—"Now therefore are we all here present before God, to hear all things that are commanded thee of God."—Acts 10: 33.

I. All who knew of the service were present. "Are we all here?"

II. They were on time. They waited for the preacher.

III. They were in a devout spirit—"present before God."

IV. They came with the expectation of hearing a divine message. "To hear all things that are commanded thee of God."—*Homiletic Review.*

"Soft words, smooth prophecies, are doubtless well;

But to rebuke the age's popular crime

We need the souls of fire, the hearts of that old time."

The Foreign Field

The Student Missionary Volunteer

Earl N. Bergerstock

Hark! I hear their voices calling, coming far across the wind,
Bidding me to leave the homeland, other scenes and faces find;
Strong the spell is cast upon me, sways my spirit to and fro,
But the voice of the unknown calls me; it calls and I must go.

Other voices hold me ever, other hands would bid me stay,
Fondest ties of love would bind me; O the pain to say them nay!
Loving arms reach out to keep me, eyes with love-light all aglow,
But the voice of the unknown calls me; it calls and I must go.

Dearest hopes and fondest memories, each would hold me to my home,
And life's cares would be the sweetest did I never need to roam;
But the homeland does not need me, and the message seems to grow,
As the voice of the unknown calls me; it calls and I must go.

To the lands beyond the ocean, e'en to Afric's farthest shore,
Where the millions sit in darkness; shall I take them light—and more?
Sit I idle? List the message: "Go to all the world," and lo!
The voice of the dying calls me; it calls and I must go.

Dying for the love of Jesus, blessed name so dear to me;
More like Thee, O Father, make me; lift me upward unto Thee.
Give me grace and give me power! ah, Thou wilt not say me no.
'Tis the voice of God that calls me; it calls and I must go.

"Here am I, send me," O Saviour! I will go where Thou dost lead,
To the millions weeping, praying, where there is the greatest need;
To Thy voice my spirit answers: "I have chosen, Lord." I know
'Tis Thy voice, O God! that calls me, and I answer: "I must go."

—*Christian Advocate.*

Among the Hills of Hunan

[The following interesting letter was addressed to the editor of *The Christian Witness* and published in that paper some time since.—EDITOR.]

Dear Editor:—It is doubtless known to all readers of missionary news that China is by no means a sleeping giant. A few years ago it was common to hear her spoken of as a giant awaking from his sleep. Judging by the recent trend of events, in some respects she is more awake now than is the country in which you dwell. As you have no-

ticed in secular news items the imperial decree provided for the abolition of the opium trade, as well as the cultivation of the poppy and the production therefrom of the native drug, together with its sale, all within ten years. That sudden decree was an eye-opener to many who have been accustomed to seeing things move slowly over here. But now after an effort of only a few months to enforce the decree, the central government becomes impatient, thinks ten years is too distant

for the beginning of China's Utopian age, and memorializes the throne to limit the time for the complete abolition of opium to *five years!* That looks like a large proposition, but I am not ready to predict either success or failure. Still I shall not be surprised to see China yet teaching America how to put an end to a bad business. However, it seems to me that Christian America will have something to be ashamed of if China rids herself of the curse of opium before the former has cleansed her hands in connection with the traffic in strong drink.

That China is in "dead earnest" about the matter of opium is no longer a question to those even who have been the most skeptical. In beginning the war at Peking, she began at the right place. But it will not be ended there. The officials at the capital and in the provinces are being rapidly purged. There seems to be no mercy shown. Officials are given rigid tests, if there is suspicion that they use the drug. If found "guilty" there is no alternative. He must free himself even though he dies in the attempt. Some die, for instance, the governor of the province of Auhui; some are cured and hold their posts. Others, failing, resign, commit suicide, or are compelled to leave office. It is reported that some radical changes are shortly to be made at Peking, and it is supposed these consist of the removal from office of a number of high officials who have failed to rid themselves of that habit within the allotted time.

Going beyond the official class the enforcement of the stringent laws

made by the central government depends largely upon the interest of local officials in the matter. If the officials in any one section are themselves opium users, or if their revenue derived from its sale is large, naturally there is more laxity in enforcing law.

In Shenchow, along the main street, at least, shops where opium is sold and smoked have nearly all been closed. However, it can still be purchased somewhere, we know, from the fact that two men who have been our most skilful masons have been daily smokers. One made an effort to break the habit, but said he could not stand the test. The other says he wants to break off but cannot as long as he is working. So he smokes in order to be able to work, and *vice versa*. Slaves they are! But China's day of salvation is coming. Among the younger men who have not acquired the habit we can see the promise of a redeemed people, and our hearts exult with hope. I hope to live to see the day after the present generation has passed when we shall no longer see, as it were, the wrecks of opium scattered along the shore.

Since the recent opening of our new church and an additional street chapel, we are able to reach in some way an average of two hundred people daily. The Lord is with us, and His Word will not return void. Yours in Christ,

C. E. RANCK.

Shenchow, October 21, 1908.

Use no timber that will not bear storm. Never sleep while you skirt the reef.—*Joseph Cook*.

Our Young People

The Letters I have not Sent

I have written them, keen, and sarcastic,
and long,

With righteously wrathful intent,
Not a stroke undeserved nor a censure
too strong;

And some, alas, some of them went!

I have written them, challenging, eager to
fight,

All hot with merited ire:

And some of them chanced to be kept
over night

And mailed the next day—in the fire.

Ah, blessed the letters that happily go
On errands of kindness bent;

But much of my peace and my fortune I
owe

To the letters I never have sent.

—Amos R. Wells.

Laying a Foundation

Mrs. Adelaide L. Beers

When the wise master builder would erect a magnificent structure, he studies carefully the minutest details of the foundation. If the building is to be a lofty edifice, he plans to dig downward in proportion to the height, for his foundation. In any case his building must rest upon a rock bottom.

There is a great craze now in New York City for sky-scrapers, and an immense amount of labor is put upon the foundation of these buildings. Millions of dollars are spent in excavating and drilling, getting in readiness for the cement and stone placed far below the surface of the ground. The Singer, the Metropolitan and the Equitable Life buildings, tower upwards to the heavens, forty-five, fifty and sixty-two stories in the air, bewildering the beholder with their "dreadful heights." Bradford L. Gilbert has conceived the idea that the weight of the floors and walls must be sustained not by the walls themselves, but by the foundation as a whole. With such an anchorage, he claims that these lofty buildings are secure and can easily withstand the rage of the elements.

Great characters are not formed accidentally, nor in a day. The world is familiar with the patient repetition of the lessons of John and Charles Wesley. Susanna Wesley could repeat the

same truth twenty times if necessary, in order that her sons might be well grounded in wisdom and righteousness. All nations are still reaping the fruits of Methodism, and rise up to call her blessed.

Doubtless problems arose in the home circle of Mrs. Catherine Booth that taxed all her powers. This estimable woman carried her children to church when they were mere babies, frequently laying them down within the chancel rail while she proclaimed the gospel. She insisted on every child's submitting to God as soon as it could understand what it meant. To-day, the news of salvation for the poor and outcast is carried around the globe by her sons and daughters.

Should there not be as much anxious thought in forming a perfect character that shall shine resplendent through eternal ages as in rearing walls that will most surely crumble under the ravages of time? No sacrifice should be counted too great that our boys and girls may be so anchored on the Rock, Christ Jesus, that the winds of temptation and billows of sinful folly can never overthrow their life-structure.

The years of man's life are so brief, but threescore and ten, and if by reason of strength fourscore, yet is the time none too long to prepare for an

eternal existence hereafter. Dr. Hillis says: "The sluggard who idles until July's fever is come, may awaken to fear and then with re-doubled strength open a furrow and cast in a sheaf, but though he toil and sweat, and pray and weep, the time is short. Nature will not forgive, and the frost will cut down the green corn. In Labrador, the fruits and grains will not ripen, the summers are too short. And in Life's August, no repentant man may begin anew his career. There is not space in which to lay his enterprise. Before death comes, he will have just time enough to set up a tent—a man who should have built a cathedral-soul."

In youth the mind is very plastic, and impressions made in this period are lasting. The memory seizes and retains truth or error, doctrines true or false. Whatever is embedded in the memory is like blocks of marble placed deep in the foundation of a building. Aristotle declares emphatically: "It is not possible to overthrow, at least, it is not easy to overthrow by theories, what has been ingrained in the character in early life."

Children acquire habits of thought and action that become a part of them. If the mother teaches the daughter to be scrupulously neat in the keeping of the home and in her personal attire, she will follow this pattern to the day of her death. But if a slatternly example is set before her in childhood, she will find it difficult to overcome her lax habits, even though she struggles to do so in after years. If the boy is taught to be self-reliant, brave and helpful, he will go forth to act the part of a hero in life's conflict. Some too fond mothers make themselves slaves in waiting on their boys, and the son grown to manhood goes out into life, helpless as to caring for his own wants. Wherever he goes he expects others to run at his beck and call.

The mind of the child is not only impressionable, but the imagination is very resourceful. This may be seen in their games, "the perfection of making something out of nothing," Ruskin says. In their world of fancy the broomstick be-

comes a fiery steed, the rag doll a real, live baby. Since this faculty is so vivid, much care should be exercised in the selection of reading matter, and the highest ideals should be placed before them. The child is a natural imitator, therefore should be surrounded by the most godly companions, and be given the very best examples of piety. How soon the child with a frank disposition will learn to practise deception! If the mother constantly deceives the servants, the visitors, and continually lives an inconsistent life, the child readily acquires the art of covering and shading the truth, and soon can prevaricate as shrewdly as the mother. "Children have a tremendous belief in the sacredness of laws," and expect to be governed by rules. When these are broken by them, they really are disappointed if they are not compelled to pay the penalty. A little nephew had disobeyed his father by playing in the streets. His conscience troubled him, and hastening to his father's study he repeated, "Papa, spank Ben," holding himself in readiness to receive the strokes.

This age is characterized by lawlessness. Disciplinarians are criminally careless in government, and the nation reaps a harvest of socialism and anarchy. Children may be seen on the streets breaking the Sabbath, while the parents are worshiping God in the church. Consider the effect such a course must have upon the observant child. "My mamma does not really believe in God's law or she would insist on my keeping His commandments and attending worship with her." The Christian mother who takes her child with her into the secret place and pleads with God for its conversion, and follows all prayers with a consistent life of truth and love, is making a holy impression more lasting than inscriptions upon stone and marble.

The success of the great evangelist Moody, was due to the early principles so earnestly inculcated in his heart by his Christian mother. By precept and example she taught him to be very conscientious. All his life he was illustrious for keeping his word, and preferred to walk miles rather than ride on the

street-car on Sunday. Mrs. Moody was a widow in straightened circumstances and trusted God for her daily needs. When but a lad of eight years Dwight and his elder brother were thrown into great peril through a drunken boatman. With simple, trusting faith they called on God, and were safely landed.

If we enter the humble home of Martin Luther's childhood, we shall soon learn the secret of his vigorous opposition to a hypocritical priesthood in later years. His parents despised monks, designating them as "full of cant and hy-

pocrisy." In his tender years they sowed the seeds of a purely evangelical faith, which afterwards burst into blossom in the heart of the despairing devotee as he toiled up Pilate's staircase, and from that time he proclaimed fearlessly to penance-laden indulgence buyers, "The just shall live by faith."

Many other notable instances might be enumerated, which prove the truth of the promise, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Seattle Seminary.

A Field of Opportunity

Clarence S. Marsh

Young people are naturally active. The problem is to find outlets for activity that will afford us some development and, at the same time, add to the sum of human goodness.

Our church is criticized, justly and unjustly, within and without, because we have no young people's organization for which we feel responsibility, and through which we may find an outlet for religious activity. True, we have no Christian Endeavor society, Epworth League, or Young People's Union; but are we making the most of what we have? What about the Sunday school? In many places it is poorly manned, sadly equipped, and falls far short of doing the good that ought to be done.

Young people with trained minds, and power for hard study, are leaving the work of Sunday school teaching to be done by untrained, overworked men and women, who are consecrated to persistent effort at what they know is poorly done. We love these faithful workers for what they are doing. But is the Sunday school filling the largest place of usefulness under such conditions?

The work of the Sunday school is to offer systematic instruction in the Bible, and to train the young for lives of Christian service. To do this, we must apply the best known methods of conducting school work. And here falls the respon-

sibility on those who are blessed with the advantages of the schools. Five days in the week we sit under successful school management, while on Sunday we placidly take our places in schools that hardly deserve the name.

It is not always the fault of the capable young people themselves that they are not more prominent and active in this work. In some places they are not invited to take any responsible part in the service, and occasionally they are either frowned down or "frozen out" if they show a disposition to offer either suggestion or aid. We are glad to believe, however, that such cases are comparatively few. Too often it is the case that, when urged to take a class, or to assume some other responsibility in the Sunday school, those among our young people who are competent to do the work they are requested to do, are unwilling to take the responsibility. Surely this ought not so to be.

We are confronted by an alarming condition. A responsibility is upon us. At about the same age that the boys and girls leave grammar school they are turning away from Sunday school, because it is not attractive. We need methods and systems that will give effectiveness to the organization, bring out talents and stimulate study. Let us not be content until these are obtained. Good will result to the school and to ourselves—pres-

ent and future good. For there is no doubt that systematic study of the Word of God will be an incalculable force in making staunch Christian characters for us and the coming generation.

Let us then, as young people, take new interest in the Sunday school. It is for

us. It is ours. If it is uninteresting and unfruitful, we are largely to blame. God calls us to serve Him by strengthening this agency for the spread of His kingdom. If we respond, the church will feel the impetus of the Sunday school, and we shall know the blessedness of service.

Experience

A Running Sketch

By the late Rev. B. T. Roberts, Founder of The Earnest Christian

I have nothing good to say of myself. But the praise of God shall be continually in my mouth. What do I not owe to divine grace? I am a debtor to the boundless mercy of God to a degree that can never be expressed. My inclinations by nature are to evil. My earliest associates, many of them, went to ruin. But God's Spirit from my earliest recollection, strove with me and restrained me. I never drank wine but once, and that was at a New Year's call. Tobacco I never used, and profanity I abhorred. It was all of grace.

A Presbyterian minister came to me one day when a boy and invited me to go to Sabbath school. I went. I committed many chapters of the Bible to memory. At one lesson I recited the whole of the Epistle of James. Years after I studied law. Many of my associates openly rejected the Bible, but my knowledge of its contents not only kept me from infidelity, but enabled me to expose and refute their sophistical objections. Yet I was far from being a Christian. I was ambitious, proud and worldly. At times I was powerfully convicted, but I thought it was the part of manliness to resist as long as possible. Conviction left me, and my heart became hard.

At length it pleased God to answer the prayer of my friends in my behalf. He awakened me to a sense of my lost condition. The instrumentality was very humble. A pious, illiterate cooper—a very bad stammerer, gave in his testimony at a regular Sabbath afternoon prayer-meeting. I was there by invita-

tion of friends, and his testimony found way to my heart. There was no special religious interest, but I felt that it was my duty to be a Christian. I commenced to pray. It was very hard work, but God encouraged me to persevere. As the light of the Spirit shone, I gave up one thing after another, but I clung to my profession. For three weeks or more, I pleaded with the Lord to convert me; but to let me have my choice in the business I would follow. Many who had power with God prayed for me, but I had to yield. Christ demanded an unconditional surrender. I made it. The joys of pardon and peace flowed into my soul. My cup was full, my happiness was unspeakable.

The study of law was abandoned. I completed the college course at Middletown, Conn., in 1848, receiving one of the honors of the class. The same fall I joined the Genesee conference of the M. E. church, and was stationed at Caryville. The society was weak, and the church edifice small. By the blessing of God there was a good accession to the church, and the house of worship was enlarged.

In May of the next year I was married to Miss Ellen Stowe, of New York. At the close of the year we were stationed at Pike, Wyoming Co., N. Y. Here we labored two years, and God gave us a precious revival.

A camp-meeting held at Collins, in the year 1849, was made a great blessing to my soul. The subject of holiness received special attention. Rev. Eleazer

Thomas, presiding elder of the district, was then a flame of fire. Mrs. Palmer attended the meeting, and labored for the promotion of holiness with great zeal and success. While I was at Middletown, Dr. Redfield held a protracted meeting in the Methodist church. Such scenes of spiritual power I never had witnessed. The convictions I there received never left me. At the camp-meeting they were greatly increased. Two paths were distinctly marked out before me. I saw that I might be a popular preacher, gain applause, do but little good in reality, and at last lose my soul. Or, I saw that I might take the narrow way, declare the whole truth as it is in Jesus, meet with persecution and opposition, but see a thorough work of grace go on, and at last gain heaven. Grace was given to make the better choice. I deliberately gave myself anew to the Lord, to declare the whole truth as it is in Jesus, and to take the narrow way. The blessing came. The Spirit fell upon me in an overwhelming degree. I received a power to labor such as I never possessed before. This consecration has never been taken back. I have many times had to humble myself before the Lord for having grieved His Spirit. I have been but an unprofitable servant. It is by grace alone that I am saved. Yet the determination is fixed to obey the Lord and take the narrow way, come what will.

Our next appointment was at Rushford, N. Y. The Spirit of the Lord was with us all the year, and good was done. The next year we were stationed at Niagara St., Buffalo. We found the congregation run down—the state of spirituality low, and the people greatly discouraged. The temptation to lower the standard was strong, but God kept us from compromising. Dr. Redfield was with us several weeks, and held a protracted meeting. A great interest in the community was excited; but we met with unexpected opposition from ministers occupying a high official position in the church, and the progress of the revival was stayed.

While here my attention was drawn to the evils of the pew system. I saw that

the house of God *must be free* for all who choose to attend, if the masses would be reached and saved. I began to write and preach upon the subject. The Niagara Street church was in debt, and I offered to see the debt paid off if they would make the house free. The offer was declined. Thousands of dollars were afterwards spent in rebuilding and beautifying it, all the modern expedients for raising money—such as re-selling the pews, holding fairs and festivals, and giving popular lectures, were resorted to in order to pay off the indebtedness. But all these were unavailing—the church passed into the hands of the enemies of Jesus, and is now owned and occupied as a place of worship by the lineal and religious descendants of those who put the blessed Savior to death. It has become a Jewish tabernacle. [Later it passed into the hands of the Free Masons, who demolished the original structure, and erected in its stead a Masonic Temple.—EDITOR.]

From Buffalo we were appointed to labor in Brockport. The Lord favored us here with a thorough and extensive revival. Many precious souls were brought into the justifying and sanctifying grace of God.

At the close of two years we went to Albion. We followed that man of God, William C. Kendall, under whose labors, there had been a most powerful revival. We entered into his labors, and the church enjoyed a good degree of prosperity.

While at Albion I wrote an article for the *Northern Independent* entitled, "New School Methodism." There was already a strongly marked division among the preachers of the conference, some of them being committed to the doctrines of holiness and "the old paths" of spiritual religion generally, and others sympathizing with the more popular forms of worship; the leading ones of the latter class belonging to the Masons or Odd-fellows. Ministers belonging to the latter class had published what we considered very unkind and unjust things against us. To correct the impressions they were making, I published in the *Northern Inde-*

pendent the article referred to. I endeavored to write with the utmost fairness. I have looked over the article since with all the impartiality I could command, and can see in it nothing to condemn. One of the bitterest opposers we ever had, said: "Your article is written in as mild and candid a tone as such facts can be stated in."

A bill of charges was brought against me for writing that article. I will not enter into details. But I was found guilty of "immoral and unchristian conduct," for writing that article. Sentence—"Reproof by the Chair." I received the reproof, and was sent to Pekin. The Lord again favored us with a gracious revival. The work of God went on the entire year. The action of the conference did not appear to cripple my influence.

At the next session of conference I was charged with "Contumacy" in publishing a second edition of "New School Methodism." On the trial it appeared that I had no part in getting out the second edition; and had no knowledge that its publication was intended. One preacher testified that I handed him a package. On this charge and testimony I was turned out of the church. Six other preachers were subsequently excluded from the church on frivolous pretexts. We appealed to the General Conference. Our appeals, with one exception, were disregarded. The General Conference refused to investigate these matters.

Here was a trial such as I never anticipated. But Jesus did not forsake me. I never felt His girding power as on that occasion. Satan told me I would have nothing to do, but his suggestions have all proved false. I have been most sorely assailed; it seemed as if hell would overpower me at times; but Jesus has proved victorious. Bless His name! In Him will I trust, and He has promised to keep me to the end.

The experiences through which I have passed, have had a good effect in many ways. They have cured me of sectarian bigotry. I have lost my denominational zeal. I feel a deep sympathy with every enterprise that has a tendency to promote

the kingdom of Christ in its purity. I have learned to rely more fully on God. He does not appear to me as a Being afar off, and who anciently felt an interest in those who endeavored to serve Him, but who now makes less marked interpositions in behalf of His children. He is to me the ever-present LIVING GOD. To Him I go with confidence, with all my wants, and all my complaints. I endeavor to do my duty, and then leave the disposition of events with my heavenly Father.

I have learned from the things which I have suffered, to be extremely cautious in giving countenance to any measures that bear oppressively upon any individual. The exercise of church discipline sometimes becomes necessary, but it ought to be the last resort. We should feel a deep sympathy for all, even the erring.

To-day my soul is happy in God. He is leading me by His Spirit. I know but little, comparatively, of saving grace, but I am pressing on. I have commenced anew to seek the Lord, and my business shall be to seek Him the rest of my days, as earnestly as the covetous man seeks for gold. In Him is fulness of joy. I heed not labors and trials, if I may only have a consciousness of the presence of my heavenly Father. He gives me plenty of work, and helps me in doing it.

My special mission is to preach the gospel to the poor. I believe that churches should be as free as the grace we preach. The Lord allowed me to be thrust out as I was, because He saw that in this manner this work could be carried on to the best advantage. The work is progressing, and I expect to live to see *free* churches all over the land—especially in the cities, where the poor are congregated. This is a blessed work! I know that I am at my Master's business. He has compassion upon me. "Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."—*Earnest Christian of January, 1865.*

Send us a good list of subscribers.

Correspondence

From an Afflicted Preacher

[The following is a personal letter, but as many of our readers have known the writer of it for many years, and will be interested to learn of his condition and possibly in offering him some temporal relief, we give it place in this number of THE EARNEST CHRISTIAN.—EDITOR.]

MITCHELL, S. D., Dec. 9, '08.

DEAR BROTHER HOGUE:

Your letter of sympathy, more valuable than the money so kindly enclosed, is just now at hand. I feel that you are more deeply afflicted than I. I was so badly wrecked before, there was little to lose and yet to be unable to walk or stand, and to have paralysis of internal organs, implies a miserable deal of disagreeable, hard work for others.

Wife has been very poorly for months. A little better of late. Night before last she took palpitation of the heart, and has such weakness since that she is poorly able to give me the care which I could not well receive from others—at least without breaking up the boys' teaching, which can hardly be afforded.

I had been unable to bring in any support for four months, and was planning to break out again in meetings, as a necessity, though really unfit.

My new stroke was very unexpected. But I am making rapid improvement. I sit comfortably in a rocker (except disagreeable liabilities at any time), and can read and write this way. I had a good deal of pain at first, much nervous aggravation from hips to feet, and sleepless nights, more tedious than painful, etc.

* * * * *

My greatest affliction has been mental and spiritual. I trust you are spared that. The brethren are showing me much kindness in response to what appeared in the paper, and it helps much in the added cost of sickness. "We have all and abound."

With obligation and sincere appreciation,
C. M. DAMON.

The January number of THE EARNEST CHRISTIAN was sent to every person whose name was found upon the mail list received from the former publisher, Rev. B. H. Roberts, some of whom had not renewed for the new publication.

In making application through the Chicago post-office for second class postage privileges we were informed that such names as were not paid would not be admissible.

This restriction, together with the terms which call for payment of subscriptions in advance, makes it necessary to discontinue all whose subscriptions are not paid to February and beyond.

W. B. ROSE, Publisher.

CONTENTS

EDITORIAL:

Holiness the Central Idea.....	1
Glorying in the Cross.....	2
The Eleven Thousand.....	4
Truth versus Imitation.....	6

THE SPIRITUAL LIFE:

Elements in the Prayer of Faith....	7
New Year Reflections.....	9
The Present Apostasy.....	10
Keep Your Blessing and Get More..	11

CHRISTIAN WORK:

Brotherhood for Christian Service...	13
Work	15

THE WORD OF GOD:

God's Repentance	16
------------------------	----

PULPIT AND PEW:

Pastoral Visiting	18
A Threefold Vision the Need of the Church	20
Sermon Outlines	22

THE FOREIGN FIELD:

Among the Hills of Hunan.....	24
-------------------------------	----

OUR YOUNG PEOPLE:

Laying a Foundation.....	26
A Field of Opportunity.....	28

EXPERIENCE:

A Running Sketch.....	29
-----------------------	----

CORRESPONDENCE:

From an Afflicted Preacher.....	32
---------------------------------	----

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