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Editorial

The Pure in Heart

The gem of the beatitudes has reference to inward purity. "Blessed are the pure in heart: for they shall see God (Matt. 5: 8).

Its position in relation to the other beatitudes is remarkable. There are nine of these beatitudes, or blessed, as recorded by Matthew, and this forms the center of the group. It sustains the same relation to the others that the hub sustains in relation to the other parts of a wheel. As the hub is the center in which the spokes all meet, and from which they all radiate in various directions, so purity of heart is central to all other Christian virtues—their meeting point, and the point from which they radiate, like light, in all directions.

In the pure heart meet, and from it are manifested, all the graces mentioned in the other beatitudes of our Lord—poverty of spirit; contrite sorrow; meekness of disposition; a passion for righteousness comparable to hunger and thirst; mercifulness, or readiness to forgive the worst of wrongs; peace-making, or a disposition coupled with some tact for reconciling those at variance; and a dignified, patient and victorious bearing under persecutions inflicted for righteousness' sake.

There are several other character-

istics of a pure heart deserving consideration, among which we note the following:

1. A pure heart is always an *undivided heart*. Jesus says, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6: 22, 23). Again, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6: 24). The single eye is an invariable characteristic of the man whose heart is pure, as is also entire devotion to the service of one master, even Jesus Christ.

2. A pure heart is always a *submissive heart*. It is a heart whose natural rebellion has been cancelled, and which is enabled at all times to say, "Not my will, but thine, O God, be done." Afflictions may be numerous and severe; the fortunes of life may be attended with grave adversities; storms of sorrow may sweep over the pilgrim's pathway; persecution, severe and relentless, may arise; and the soul at last may be constrained to say, with the Psalmist, "All thy waves and thy billows have gone over me;" yet the heart

which has been purified by the grace of God can rise superior to all untoward conditions and circumstances and say, "Amen to all my God appoints for me."

"Pain's furnace heat within me quivers;
God's breath upon the flame doth blow;
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, 'As God will,'
And in his hottest fire hold still."

In Charles Wesley's hymn on purity of heart this truth is recognized, when, in the second stanza, he prays for

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone."

3. A pure heart is always a *sincere heart*. By this we mean, a heart purged from all guile, from all duplicity, dissimulation and deceit. It is a transparent heart—free from all affectation, and from putting on false appearances. It is a heart whose utterances are genuine expressions of what it thinks and feels, and which bandies no false or unmeaning compliments to any one. Sincerity, from *sine*, without, and *cera*, wax, literally means, without wax. The word is said to be an allusion to honey from which the wax or comb has all been removed, leaving only the transparent liquid. "The [natural] heart is deceitful above all things," but the grace of God is able so to regenerate and sanctify us as to remove utterly the guileful spirit, and supplant it with "truth in the inward parts." It can transform the naturally guileful man into "an Israelite, indeed, in whom is no guile."

For many years Jacob, although in covenant relation with God, was more or less under the dominion of his naturally guileful disposition. It made immense trouble for him and for his friends. He was never cured of it wholly until, in his circumstances of desperation at the brook Jabbok, he wrestled all night with the angel of Jehovah, and with the dawning of the day prevailed. The angel said, "Let me go, for the day breaketh." But he said, "I will not let thee go, except thou bless me." Then the angel inquired of him, "What is thy name?" It was doubtless a struggle on Jacob's part, but at last he answered, "Jacob" — heel-catcher, supplanter, deceiver, etc. This confession made, the angel said to him: "Thy name shall no more be called Jacob, but Israel [which means, a prince with God], for as a prince thou hast power with man and with God and hast prevailed." This is the origin of the name Israel. Hence the true Israelite is not the man who merely reckons his descent from Abraham, but the man who, by grace, overcomes his own guileful nature, and through prevailing prayer becomes "a prince with God." The man whose heart is pure is "an Israelite indeed, in whom is no guile."

4. A pure heart is a *heart of perfect love*. It is a heart filled with heaven-born love, to the exclusion of all unholy tempers, dispositions and affections; a heart

"Where only Christ is heard to speak,
And Jesus reigns alone."

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made per-

fect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4: 16-18).

In commenting on this passage Dr. Adam Clarke, following the learned and pious Bengel, and also Mr. Wesley, says: "Among men we find some that have neither love nor fear; others that have fear without love; others that have love and fear; and others that have love without fear." Then he proceeds to a brief description of these several classes, as follows:

"1. Profligates, and worldly men in general, have neither the fear nor love of God.

"2. Deeply awakened and distressed penitents have the fear or terror of God, without His love.

"3. Babes in Christ, or young converts, have often distressing fear mixed with their love.

"4. Adult Christians have love without this fear; because fear hath torment, and they are ever happy, being filled with God."

We are not to suppose that the love of God shed abroad in a believer's heart is ever imperfect in itself, except in *degree*; but the immature

believer, while partaking this love in goodly measure, is nevertheless conscious, under certain aggravations, of evil dispositions rising within him, which he is able to suppress only by earnest effort and with much difficulty, and which sometimes surprise and overcome him. He lacks that fulness and evenness of love which belongs to the adult Christian. In the believer who has reached the goal of which the Apostle John was writing, love, *divine* love, is all-pervading, sin-consuming, a constant flame, a regnant passion, a celestial dynamic, the crown and perfection of Christian character. While in such souls love is still imperfect in degree, and so may be indefinitely increased, yet love so fills, molds, transforms and rules them at all times, that in scripture phrase they are said to be "*made perfect in love*." Not that they are perfect in intelligence, in judgment, in strength, or even in their works, but they have reached that standard of love which constitutes complete manhood of Christian character, and is attainable to all who press toward perfection.

"Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting."

(Psalm 139: 23, 24.)

How Christians Desecrate the Sabbath

A sacred Sabbath is one of the chief bulwarks of Christianity. Not alone under the Old Covenant, but also under the New, disregard of the Sabbath as peculiarly holy unto the Lord, has ever been followed by gen-

eral religious decline, and by great increase of immorality and wickedness.

It is one of the serious aspects of the social and religious world in the dawn of the twentieth century

that the Sabbath is either not recognized at all, or, if recognized, is pretty generally made a holiday instead of a holy day. To a large extent, even among professedly religious people, the command, "Remember the Sabbath day, to keep it holy," seems to be regarded as obsolete.

Perhaps it is to be expected that men of the world will hold light views of the Sabbath, and be correspondingly lax in regard to its observance; but when these conditions prevail among Christians it is indicative of spiritual decay, and should be an occasion of much alarm to all who have the cause of God at heart, and especially to ministers of the gospel.

That there is occasion for such alarm at the present time is evident when we consider the extent to which the Sunday newspaper is patronized by professedly Christian families; the number of church members who make excursions by rail or boat on the Lord's day, and who think nothing of traveling on the Sabbath either for pleasure or on business; the common practise of social visiting, and of indulging in all kinds of gossip and secular conversation on this day that should be regarded as a day for religious exercises and conversation, to the exclusion of worldly affairs and of all labor except works of mercy and necessity; the commonness with which the day is made one of hilarity and mirth, and a day for doing up the odds and ends of the previous week's toil, which were purposely left over to be looked after on the Lord's day.

The Sunday newspaper, the Sunday excursion, the Sunday theater and Sunday visiting are largely responsible for the diminished attendance in most churches of our land. The Sunday street car has been found very convenient for many as a means of getting to the church service, but the effect of its use for such a purpose has been, in the majority of cases that have come under our observation, to justify its use, sooner or later, for making trips across the city for social calls and business purposes, and also to make it seem a light affair for those who have been accustomed to its use to patronize the steam cars and steam boats in the same way. Hence, it is a very common thing for church members to pack up and start on a long journey on the Lord's day, either in pursuit of pleasure, to visit friends, or for some business purpose.

"My brethren, these things ought not so to be." This open disregard of God's holy day will bring spiritual blight wherever it is indulged. It will blight the life of the individual, the family, the community, the church, the nation. The proper observance of the Sabbath is one of the most effective means of culturing the spiritual life, and for impressing the truths of religion upon the children of a household. As a rule a Sabbath-respecting family, community, church, or nation, will be favored with prosperity in a degree that could not otherwise be realized. "Remember the Sabbath day, to keep it holy," is a command binding upon God's people through all time.

The Co-operative Commonwealth

By both body and soul we stand related to the measureless, countless powers and activities seen and unseen, of the universe. One has represented the symbolical earth-spirit of our planet as saying:

"In the floods of life, in the storm of deed
I toss up and down, I wave hither and
yon!

Birth and grave, and endless sea,
A changing web, a glowing life,
Thus at time's roaring loom I ply
And weave the living robe of Deity."

"The invisible things of Him," are "perceived through the things that are made, even His everlasting power and divinity," and His ceaseless, deathless activity. He speaks to us with trumpet voice, even in nature; and one of the calls of that voice is the summons to action:

"From the mountain to the hill-side,
And the valley's bed along,
There's a rushing as of pinions,
There's a rhythm as of song;
And the impulse, strong, unbounded,
Giveth counsel glad to heed;
And thy striving, be it in loving,
And thy living, be it deed."

It is not the rest of inaction which we need, but the rest of right service.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

"Tis the brook's motion,
Free without strife,
Fleeting to ocean
After this life.

"Tis loving and serving
The truest and best;
'Tis onward, unswerving;
And this is true rest."

Our call, then, is to action; a call from nature, and from angels, and from the injunction and the example of Christ Himself. But it is a call to coöperation, and not to labor from and in ourselves. The first, fundamental and absolutely indispensable work on our part, is to recognize and acknowledge our moral corruption and helplessness, and to cast ourselves upon Jesus Christ, until through the merits of the atonement, we are made alive by the infinite energies of the Holy Ghost. Without this prime prerequisite any so-called "earnest Christian" is only a galvanized corpse. This was the great fact ignored by Judaism, and is the central need of Christianity now. "They said therefore unto Him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John 6:28, 29). This is not a mere nominal believing, of course, but an utter soul abandonment of self, and an utter soul-acceptance of God and His will. Then, and only then, do we first begin to live.

But having done this, having found at last our center, we are joined to the pulsing energies of the Soul of the universe, that we may run our course in Him, even as the globe sleeps in its tremendous whirl of a thousand miles an hour upon its own axis, and in the still mightier speed of its vast annual sweep around the sun. Turning from ourselves unto Him, we turn from in-

infinitesimal littleness and weakness to movements, relations, and energies that are measureless and endless.

It joins us to all the past and the future. How little we are and what a mere hand-breadth is our longest life! But accepting Him, we receive the benefits of His eternal plans, and our labors, intensified by Him, are also coördinated with every other work and relationship in the universe. Men are talking much, and well may they do so, concerning coöperative schemes, financial and civic, local and international; but when they depict the most ideal of them, there is one infinitely better, already in operation, and that has been in operation since the foundation of the world; and that "Coöperative Commonwealth" is the Church of the living God.

Here is employment, here is compensation, here is combinative perfection, beyond the imagination of man. The almighty Master has planned it, set it in operation, watered it with His bloody sweat, and taken hold of it with His risen omnipotence. He has had a sea of employees engaged on it, from the time when the first angel looked in His face and loved Him, and from the day when Abel brought his sacrifice of faith, until now. Who can measure even the present results of those labors of angels and of the redeemed in all the ages past? and into the vast fruits of those labors we are invited to enter. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For

herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor" (John 4: 36-38).

Here are leadership that is infinite; associated personalities beyond numbering; a scope of operations that is boundless; security beyond any possible temporal or eternal contingency; work absolutely suited to all that is in any individual; employment that never fails, and compensation commensurate with the breadth of the universe, the length of eternity, and the deathless infinitude of God. "The sons of this world are for their own generation wiser than the sons of the light" (Luke 16: 8). But why should they be? Their best investments are mildest folly compared with investing money, talents, time and all for God. JOHN LADUE.

Sanctification and sanctimoniousness can never dwell together.

To take the narrow way is not to be narrow in one's conception of true religion, in sympathy, charity, fellowship and helpfulness, or in the direction of sectarian bigotry. Christ was the broadest minded man of the ages, and He it was who said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." To take the narrow way is to follow Him in His *unworldliness*, and at the same time to exemplify, in some measure at least, the broad, generous, liberal and tolerant spirit which He ever manifested.

The Spiritual Life

Safe Teaching on the Holy Spirit

Emma Sellew Roberts

There can be none too great emphasis laid on the necessity of the Holy Spirit. His work, His power, is transcendent. No real spiritual life on the part of the believer is possible without the indwelling, sanctifying presence of the Spirit of God. No real service for God can be accomplished unless His servants and ministers are endued with power by the Holy Spirit. The Holy Spirit is the life and power of the Church individually and collectively in every realm of the spiritual. Yet, nearly every form of fanaticism, nearly every movement for the promulgation of religious errors, has had its origin in some false idea concerning the Holy Spirit. Men of great magnetic power, teaching, and probably themselves convinced they were so filled and controlled by the Holy Spirit that they were infallible, have had great followings of men and women who, sacrificing all personal and family interests, have been deluded and engulfed in most fatal and pernicious errors.

Consider for a moment the many religious movements of the past twenty years—the great followings that these have had—and the shipwreck of life and faith that has resulted. In every case not only was there no neglect of teaching regarding the Holy Spirit, but the greatest emphasis was laid upon His direction and teaching. How many

really good people, too, who did not give themselves wholly to any of these false religious movements, but who read the papers such men edited, believed their doctrines, have been thereby crippled more or less in their own religious life and influence.

We have known personally of men who gave up their regular vocations because the Holy Spirit did not lead them directly to go to work; of a teacher who left her class in school untaught because she felt no freedom from the Holy Spirit, as she said, to teach that day; of domestics who left the work of the house undone for the same reason; of parents who did not pay their school bills because, as they said, the Holy Spirit did not give them liberty to pay these debts. Indeed, we might go on and write pages not only of marred lives, of imperfect service, of twisted and distorted religious ideas and teachings, but even of immorality that originated in false conceptions of the Holy Spirit and His place and relation to human life.

What shall we do in face of all this? Shall we cease to teach and preach of the Holy Spirit? By no means. There is no real preaching of the Word unless inspired by the Holy Spirit. Shall we fail to allow the Holy Spirit to lead and guide us? If we do, we shall certainly go astray. If it is dangerous to con-

ceive and foster wrong ideas concerning the work and office of this Great Person in the Trinity, it is far more dangerous to endeavor to teach, preach, or even live, without Him.

We must all acknowledge that Christ's life was a perfect example of a life inspired, actuated, controlled and energized by the Holy Spirit; and by studying that life it seems as if we might be able to judge of the various manifestations of the Holy Spirit in human life. Christ's life teaches us that the indwelling of the Holy Spirit does not make one immune to temptation. Christ, directly after the Spirit rested upon Him, was driven into the wilderness and most sorely tempted. He was tempted in all points, "like as we are." He sat upon the well at Samaria and was weary. He ate with publicans and sinners and attended wedding feasts. He wept at the grave of Lazarus. He cared for His mother, and loved dearly His friends. He was human as well as divine. He spoke with authority, He denounced hypocrisy, He had scathing, burning words for the worldly and half-hearted—but on the other hand, as he beheld the multitudes, His heart was moved with compassion; He gave bread to the hungry, opened the eyes of the blind, raised to life the only son of the widow, and took in His arms the little children and blessed them.

Always there was great power in Christ's life, but there was also great love, great compassion, gentleness, meekness and tenderness.

Where men have gone astray, professing that they were led by the

Holy Spirit, has there not always been lacking the gentle and meek Spirit of Christ? Have not these leaders, generally speaking, been boastful, arrogant, censorious, unteachable and unloving?

The Holy Ghost and the Holy Spirit are one word, meaning exactly the same thing, ghost being merely an old English translation of the Greek word, which is often, and always should be, translated spirit. Personally, I can remember when I thought of the Holy Ghost more as emblematic of power and fire, and thought somehow that it was different from the Holy Spirit, and did not realize, as now I know, that the word translated Holy Ghost in our old version is Holy Spirit, and while the word is emblematic of power and might, it is the same Spirit of gentleness and compassion, as is indicated by the emblem of the dove, and always and ever the Holy Spirit *is* the Spirit of Christ.

Many times we hear it said that you must follow the Spirit, regardless of reason and intellect. Is there not a little danger here? Are not our intellects, our minds, our reason, God-given? And are not the laws that govern the universe, that regulate proper living, both intellectual and physical, the laws of God and worthy of our esteem and obedience?

There are, to be sure, times when a man is led by the Holy Spirit to some act for which, at the time, he can see no reason. It does not follow, however, that the act is unreasonable. Man's knowledge is so imperfect, his vision is so limited, that

he can not well guide his own life.

When Stephen Grellet felt he had a concern to preach the gospel to a camp of lumbermen, and when he reached the place found it deserted and yet gave his message, as it seemed, to empty air, it was not in vain; for though Stephen Grellet knew it not, the Holy Spirit knew that a man was in hiding there and the message which was for him was to bring forth abundant fruit.

One missionary, lost in the jungle, feels impelled to turn to the right, apparently away from the path of safety, and finds as he obeys the prompting the means of safety at hand.

God's Spirit is omniscient, omnipotent; and while His leading can not be contrary to the laws of God, properly understood, while they can not be unreasonable, man in his ignorance and blindness may not see the way nor understand at the time the "whys and wherefores," yet he will see and understand as he obeys his holy Guide and Teacher. Therefore, while we may well guard ourselves against error, let us not fail to recognize the personality of the Holy Spirit; let us not live without His indwelling; and above all, God forbid we should endeavor to do any Christian service without His endowment.

Christian Perfection: A Second Blessing

Rev. Samuel Chadwick, of England

There is a deep-rooted prejudice against Christian Perfection as a second, definite experience assured to the soul. The prejudice is so great that even convention teachers rarely use the term. Substitutes have been invented which take away the offense because they take off the edge. Both in regeneration and in sanctification there is a shrinking from the sharp and definite experience of a crisis. Theology has been taken captive by the modern spirit. The theory of evolution has relegated everything sudden and supernatural to the limbo of superstition. We are impressed by the operations that take milleniums, and suspect whatever is wrought by processes we cannot trace and powers we cannot schedule. We can understand culture, but distrust conversion. Growth appeals to our sense of rea-

son, but a sudden elimination of inherited tendencies is not in harmony with the processes of nature. That is why so much modern preaching is vague and ineffective. It is of the sheet-lightning sort; it shines but does not strike. Glittering generalities may dazzle, but they accomplish nothing. Wesley reproached his preachers in the Launceston circuit because they "either did not speak of perfection at all [the peculiar doctrine committed to our trust] or they speak of it only *in general terms*, without urging the believers to go on unto perfection, and to expect it every moment; and wherever this is not done the work of God does not prosper."

WHY CALL IT A SECOND BLESSING?

Is it worth while to contend for

a term? That depends upon what is involved in its surrender. Not infrequently we hear men told to "call it what they please, it does not matter what you call it if you get it." That is true, and yet the more general terms reveal a dislike of the experience which comes as a crisis. The names substituted are beautifully suggestive and singularly evasive. "A deeper work of Grace," "the Higher Life," and "a Great Blessing" have a gracious and soothing sound, but they lack definiteness, certainty, and assurance. The new names are more indicative of pietism than of testimony. Why this vagueness and laxity in defining entire sanctification? True, in matters of life there cannot be the same exactness as in machinery. Experience varies in sanctification as in conversion, with temperament and education. No one pleads for uniformity. There are twelve gates into the city, and they are equally distributed to all points of the compass. Some enter the blessing as they enter the kingdom, without consciousness of time or place, but an assurance is given them of cleansing as of pardon and reconciliation. Whether we call it a second blessing or not, that is what it is. It is distinct from regeneration and subsequent to it. Those who contend that they received all that is involved in salvation when they were "born again" do not distinguish between potentiality and conscious possession. The man is in the child, but manhood can only be attained in stages. Regeneration is the gift of life which sanctification begins. Entire sanctification is the point

at which the soul passes into the experience of a nature wholly cleansed from sin. The "first" blessing comprehends justification, regeneration and adoption; and the "second" blessing brings cleansing from the carnal mind, and the anointing of the Spirit. The term is not scriptural, but that is true of many doctrinal terms, and can be no objection so long as it stands for an equivalent of Biblical teaching.

"SECOND BLESSING" A METHODIST DOCTRINE.

Wesley taught it as a definite blessing instantaneously received by faith. He held that believers are not entirely sanctified in regeneration, but are delivered from the remains of sin *by a second work of grace*. He called it a "second blessing" and a "second change." He tested those who professed the experience with the care and fidelity of a scientist. He cross-examined the witnesses with the severity of a lawyer. His conclusions were not based upon a few exceptional cases, and so sure was he of the doctrine that he says if he is mistaken in this he is clearly convinced his whole meaning of Scripture must be mistaken. So strongly convinced was he that three months before his death he wrote:

"If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer."

With some Methodist preachers Dr. W. B. Pope has more weight than John Wesley. In his sermon

on the "Healing of the Blind Man," in Mark 8, he says:

"I have sometimes very delicately scrupled at this, that, and the other expression, and I have wondered whether it is right to speak of a 'second blessing' . . . in the face of this text, and in the face of the experience of multitudes of our fathers! In the face of multitudes now living, and in the face of deep instinct, the hope and desire of my own unworthy heart, I will never again write or speak against the phraseology referred to."

I heard these words from his own sainted lips, and shall never forget

the humility and emotion with which they were spoken. He lacked the assertive confidence of shallower men, but his testimony was not wanting, and his spirit was its daily exposition. There has been much confusion and many abuses of the doctrine, but thousands can testify to the experience. It is scriptural, and that is more important than being Methodist, but with the Methodist there rests a heavier responsibility than most. It was for this testimony the Methodist Church was raised up, and this is the special "*depositum*" committed to its trust.—*Joyful News*.

Christian Work

The Coming

W. T. MacGregor

I am watching for His coming,
Every day I turn my eyes
From this scene of toil and conflict
To the bright, unclouded skies.
Hour by hour I read the prophets,
Fix the cycles of the moon;
Gath'ring from each fresh upheaval,
That He must be coming soon.

I am waiting, saith another,
For the glorious "Coming One,"
But the vineyard needs are pressing,
And my task is still undone
Seed to sow and weeds to gather,
Backward trees to fruitage bring—
You are watching, O my brother?
Are you working for the King?

The Whole Heart for Christ

Rev. Theodore L. Cuyler, D. D.

During thirty years of hardship the unselfish life of David Livingstone was spent in an unwearied effort to explore and to Christianize Central Africa, and to abolish the detestable slave-trade. Alone, in that barbarous continent, he made this record on his birthday, one year before his departure to heaven: "March 19, 1872—Birthday. My Jesus, my King, my Life, my All: I

again dedicate my *whole self* to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be." A few days afterward he wrote the memorable words that are inscribed over his slumbering dust in Westminster Abbey: "All I can add in my loneliness is: May Heaven's rich blessing come down on

every one—American, English, or Turk — who will help to heal the open sore of the world." Those words "*whole self*" contain the secret of that glorious career.

Sir Isaac Newton declared that the secret of his success in splendid scientific discovery was, "intending his whole mind" on his researches. He massed his whole intellectual power on one point. So absorbed was he in the search for truth that his servant often had hard work to get him to the table for his daily food!

These two illustrious characters are examples of the only kind of Christian life that has beauty and power. Show me the useful, effective Christian and I will show you the man or the woman whose whole heart is enlisted in the service of Jesus Christ. The will to serve the Master, implanted by the regenerating Spirit, will always find the way. Such a Christian is ever on the lookout for opportunities; he is always abounding in the work of the Lord.

Is it not strange that thousands of church members have no enjoyment in their religion, or that they begrudge the contributions that are wrung out of them for the cause of Christ? They have never given Him but a fraction of their hearts. It would be an insult to a wife or a mother to bestow no more on her than many a professor of Christianity bestows on the Savior who purchased his redemption with His blood. Such members may swell the roll, but they diminish the spiritual strength of any church. To a whole-souled Christian the service of Christ is a downright luxury. It

is none the less enjoyable because it entails some sharp self-denials—because it sends a head-wind of unpopularity into his face—because it requires him to wear an old coat the longer, or postpone the new piano in order to have more money for the charity box. He turns work into play. His soul dwells in the sunshine of Christ, who repays him a thousandfold for every service. Such a Christian can honestly say, with the gallant and godly General Armstrong of Hampton Institute, "I don't claim that I have ever made *any sacrifice* in serving Christ. Ah, no! not in view of Calvary's cross; the real sacrifice would be to shut the atoning Son of God out of every fiber of the heart."

Perhaps these words may fall under the eye of some one who has often desired to become a Christian, and promised himself that he would do so. Let me suggest to you, my friend, the probable reason. You never sought the greatest blessing on earth with any more than a fraction of your heart. God was in earnest when He demanded to be loved and obeyed with all the might and mind and strength. The Holy Spirit was in earnest when He strove with you; but you trifled with Him. You have had serious thoughts, and some longings to be a Christian, and some fears that your soul might yet be lost. Some things you were ready to give up provided that Christ would pay you for them by giving you the eternal joys of heaven. The pinch is just here. Jesus Christ says to you, and has a right to say to you, "Ye shall seek me and find me when ye shall

search for me *with all thy heart.*"

Does not this touch the "sore spot" with you? Is not this your sin and danger? You are willing to ask everything from God; you will not give everything to Him. Nay, you are refusing His claims, and refusing to obey Christ, who so kindly knocks at your heart's door. There is a day of final judgment coming, and if that day finds you on the left hand of the righteous Judge, you may take up some such wretched lamentation as this, "I am *lost* when I might have been saved! I lost the pardon and peace which Jesus offered to me, and the 'eternal life' which might have been mine. I was often awakened, but quenched the Holy Spirit. The door to heaven was opened; others went in; many of my dearest friends went in, and they are saved. Reason bade me go, and conscience often pricked and pressed me. A loving Savior, with

pierced hand, opened wide the door of mercy. The one condition was, 'Ye shall find me when ye seek with *all thy heart.*' I refused, and I am lost! I kept back my *whole heart* and have lost a *whole heaven!*"

To sink self-condemned into perdition will be a fearful doom, but it will be infinitely more harrowing from the thought that you wantonly and wickedly shut the door of salvation against yourself! Is that door still open to you now? Hasten in! One hour of penitent prayer and self-surrender to Jesus Christ will be the beginning of a new life—the only life worth the living. What thou doest, *do quickly!*

Brooklyn, New York.

A Christian ought to wear the kind of face that would be worth going two blocks to see.—D. L. Moody.

An Earnest Christian

James Stolbert

A real earnest Christian is like a live wire, having power and using it to do things. He is a doer of the word, and not a hearer only; like his Master, he goes about doing good; being diligent in business, fervent in spirit, serving the Lord, with full purpose of heart.

He is not a mere professional, but a practical exponent of the Word; not a figurehead, but a moving force that does things. He works in the vineyard of the Lord, not occasionally, or spasmodically, but steadily and continuously. He does not shirk his duty, or dodge

responsibility, but bravely goes forward to do God's will, at all times, and under all circumstances. He is never weary in well doing, but takes delight in God's Word, and works with untiring zeal. Like Saul of Tarsus, he is anxious to know what the Lord would have him do; then he goes forth and does it willingly.

He does the best he can, puts his whole soul into the work, and trusts the Lord for results. He talks and works and shines for the Lord. As a co-worker with Him he also tries to bring others into the fold of salvation. If all the merely profes-

sional Christians in the world, were transformed into earnest and devoted ones, it would soon become the kingdom of our Lord and Savior, and all would then sing,

"Praise God from whom all blessings flow," and "All hail the power of Jesus' name, and "Crown Him Lord of all."

Kansas City, Missouri.

"I've Done Refusin' "

These were the words of an aged Christian, who had been unexpectedly asked by his pastor to lead the special meeting for the evening. In commencing the services, he stated that he had not expected to take charge of the meeting, and so was unprepared to make remarks on the topic before them. "But," said he, "I have made up my mind that when I am asked to do anything in Christian work by one whom I have con-

fidence in, if he thinks that it is my duty, even if I do not feel prepared, I will try to do it. I've done refusin'." No better opening for the prayer-meeting that night was needed. What better keynote could be found? What a difference would be seen at once in our social meetings, and in every branch of church work, if only each professing Christian could say, "I've done refusin' "! —*Congregationalist.*

Wanted: A Worker

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—*Unknown.*

"Our neighbor," says Dean Stanley, "is every one with whom we are brought into contact." First our family; then our companions, acquaintances, townspeople; then the stranger—they are all neighbors, in Christ's sense of the word. To love our neighbor as ourselves is not an abstract command; it is a practical, every-day business, never ceasing for an hour.

The Word of God

Committing Scripture to Memory

By the Editor

If young people generally could appreciate the great advantage it would be to them through life to have an extensive and verbatim command of the Scriptures, they would surely apply themselves heartily to the task of committing some precious portion of the same to memory daily.

In the first place, the exercise itself is mentally healthful and invigorating. The faculties of the mind, like those of the body, acquire strength by exercise. Do you wish for a strong and retentive memory? Then *drill* your memory in this matter daily, and thereby strengthen the mental faculty and cultivate the mental habit of remembering things. Bear in mind, too, that there is nothing better on which to practise than such Scriptures as the Psalms of David, the Proverbs of Solomon, the masterpieces of prophecy, the story of the gospel—particularly the sayings of Jesus in the Sermon on the Mount, in His numerous parables, and in the more extended discourses uttered near the close of His life—as also many portions of the Epistles and of the book of Revelation.

Not only does memorizing scripture drill and develop the memory, but the knowledge of the Scriptures thus secured tends to strengthen the understanding, sharpen intelligence, develop the judgment, broaden the intellectual horizon and elevate and

chasten the whole tone of one's thinking. An English barrister on being asked why he always set students of the law to studying the Bible first of all, said substantially, "Because there is no other book in the world like it to quicken intelligence, strengthen the understanding, and prepare the mind for dealing with the many difficult problems in a course of law; and besides this, on its codes is based substantially the jurisprudence of all civilized lands." Here is a reason sufficient, if there were no other, to incite young people who desire to excel in life to make the Bible their daily companion, to the extent that the very words of Scripture become so familiar to them that they can be accurately recalled whenever desired.

There is a great literary advantage also in knowing the Scriptures accurately. English and American literature are so largely composed of references to scripture events, characters, passages, imagery and so forth, that he who is unfamiliar with his Bible can never hope to read even the literature of his mother tongue with any high degree of understanding. One reason why many fail to grasp these subjects in school and college is that they are unacquainted with the Scriptures, to which many of the authors frequently refer. Who, for instance, can be expected to read

Dante's Divine Comedy, Milton's Paradise Lost, or many of the sublimest passages in the writings of William Shakespeare, with understanding and appreciation, unless he is familiar with the Christian Scriptures?

A test was made in an eastern college a few years ago, in which the president placed thirty passages from one of the most popular poets on the blackboard, each passage containing some scripture allusion, and then requested each student in the large freshman class to write out what he thought was meant by the poet in these various allusions. Scarcely more than half a dozen in the class indicated by their answers that they had ever seen a Bible, or had even been born in a Christian land, so dense was their ignorance of the biblical persons, events, passages and metaphors to which the allusions of the author were made.

In another examination a young man was asked the question, "What connection do you recall between the Scriptures of the Old and the New Testaments?" His answer was, "I remember that the Apostle Peter cut off Malachi's ear." That young man may have been ordinarily bright enough in other things, but he certainly needed to go to Sunday school for some time before going to college, and his appropriate place would have been in the primary class.

Again, Scripture memorized often serves as the most effectual defense against temptation. There is nothing like having the mind pre-occupied with lofty and ennobling thoughts, to render it impossible for

Satan to sow therein the seed of evil thoughts. When Joseph of old, while a captive in Egypt, was tempted by Mrs. Potiphar to a deed of shame, forearmed by his knowledge of the divine command, "Thou shalt not commit adultery," he instantly said, "*How can I do this great evil, and sin against God?*" Thereby he overcame the temptation and kept himself pure, where many thousands of young men have fallen, and that to their final undoing. A mind pre-occupied by Scripture and by lofty passages of Christian hymnody is surely one of the "dry places" for Satan and his allies.

Paxton Hood, in writing of "Christmas Evans, the Preacher of Wild Wales," furnishes an extract from one of Evan's sermons which illustrates how the occupancy of the mind with good thoughts is an effectual barrier against the evil thoughts the devil would suggest. This, in fact, is the truth the sermon was designed to illustrate. The sermon was on "Satan Walking in Dry Places." After describing Satan as a vast, invisible and wicked spirit, moving about in the realm of moral darkness and seeking opportunity to insinuate himself, through avenues of sense, into some unsuspecting soul and lure it to destruction, he sees him fix his fiery but invisible glance upon a lad, in the rosy blush of health and innocence, as he sits upon the box of his cart driving to the quarries for slate or lime.

"There he is," said Satan; "his veins are full of blood, his bones are full of marrow. I will cast my sparks into his bosom, and set all his passions on fire; I will lead him

on, and he shall rob his master and lose his place, and find another, and rob again, and do worse; and he shall go from worse to worse, and then his soul shall sink, never to rise again, into the lake of fire.' But just then, as he was about to dart a fiery temptation into the heart of the youth, the evil one heard him singing,—

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand:
Strong Deliverer,
Be Thou still my strength and shield."

"Oh, but this is a dry place," said the fiery dragon, as he fled away."

It was an allegory, indeed, but true to the experience of thousands who have, through the pre-occupancy of the mind and heart with some snatch of Christian hymnody or some passage from the Word of God, been safe-guarded from the cruel wiles and fiery darts of the wicked one.

Then again, Scripture memorized is one of the most effectual safeguards against the corrupting power of infidelity. The Bible, in the mind that has early become familiar with its contents, is its own best defense against the assaults of skepticism. Very few who, like Timothy of apostolic days, have from childhood known the Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus, are ever drawn away from the faith by the sophistries of avowed infidels or the subtleties of rationalistic assault upon the Bible. When scarcely more than

a dozen years of age the writer had committed many chapters from the gospels, the Acts of the Apostles, and numerous portions from the Psalms, the Proverbs, the New Testament Epistles and the book of Revelation, to memory; and well does he remember how a few years later, while attending an academy, a group of his associates secured a copy of Paine's Age of Reason, and suddenly became so proficient therein that they could overturn the writings of Moses and the prophets, of Christ and the apostles, with a few puny puffs of breath. The writer also read the book, *unharméd* thereby, as the Scriptures, with which he was quite familiar, came to his aid at every point, and to his satisfaction refuted Paine completely, and not only so, but showed him to be the merest sophist, and also a falsifier. The others imbibed his teachings, not being familiar with the Scriptures, and some of them became, and we fear, have remained, avowed infidels.

Moreover, an accurate knowledge of the more important Scriptures enables one who comes to God through Christ for salvation, to exercise a stronger, steadier and more intelligent faith, and so become the more stable in Christian character, and the more fruitful in Christian service, other things being equal. The Word of God in the mind is the material on which the Holy Spirit works for the production of stable and symmetrical Christian character. It follows then, that if the mind is vacant in this respect, the Spirit of God Himself has but little chance. It is like trying to get a

harvest of grain from the soil of a hard-beaten highway. We should so *learn* the Scriptures that they are inwoven with all our thinking, and even in our most unconscious moments are operating to build up holy character, even as the food we eat continually operates, during our unconscious hours, for the building up of strong and stalwart bodies.

Finally, the Scriptures memorized in youth become one of the most valuable assets for service in the cause of Christ in after years. This is in goodly part due to all the advantages which have been considered. It is also still farther due to the fact that the Word of God in the heart is like good seed cast into ground prepared for it—it germi-

nates, grows, fructifies, ripens, and finally yields thirty, sixty, or a hundred fold. Or, to change the figure, it is like money at compound interest—continually and rapidly increasing one's capital for future business. The best single qualification any young person can have for effective Christian service, aside from the grace of God in his heart, is thorough familiarity with the Bible as a whole, and its more practical portions thoroughly committed to memory. His knowledge of the Scriptures was the chief secret of Dwight L. Moody's greatness in the evangelistic field. So has it been with many another honored and useful servant of God. Let us imitate their example.

Research in Egypt

Excavations, carried on a few years ago by Professor Flinders Petrie, have brought to light fragments of the dictionaries which were used by the scribes in the Egyptian foreign office. Among the tablets previously discovered were fragments of Babylonian stories, one of which attempted to account for the origin of sin, and which has served as reading-lessons to the Egyptian or Canaanitish student in the Babylonian language and script. The discovery has quite revolutionized our conception of the Oriental world in the century before the Exodus, and several important conclusions can be deduced from it, says A. H. Sayce, in "Recent Research in Bible Lands."

First of all, it proves how deep and long lasting must have been the

influence of Babylonia in Western Asia. Before the difficult and complicated cuneiform system of writing, as well as the Babylonian language, could have become the recognized medium of literary intercourse, Syria and Palestine must have been for a very long while under Babylonian domination. In no other way can we explain such a complete supremacy of Babylonian culture as is implied by the use of the Babylonian language and script as far as the frontiers of Egypt. The conclusion is in accordance with what the inscriptions of Babylonia itself teach us. We learn from them that Babylonian conquerors had made their way to Palestine in the gray dawn of history, and in the age of Abraham, a Babylonian monarch still calls himself king of the

land of the Amorites, the name under which Syria and Palestine were known. We could not desire a better confirmation of the truth of that Old Testament history, which tells us how Abraham, the Chaldean, migrated to the West, how Babylonian princes ruled and warred in Canaan in the lifetime of the patriarch, and how, at a later period, "a goodly Babylonish garment" was among the spoils of Jericho. Doubts have been cast by a skeptical criticism on the fourteenth chapter of Genesis because it describes a Babylonian campaign in Palestine in the patriarchal age, but archaeological discovery has now caused the doubts to recoil upon the heads of the critics who uttered them. It was the critics, and not the Bible, who were ignorant of history.

Secondly, the discovery of the tablets of Tel-el-Amarna* shows how extensive were the knowledge and use of writing throughout the East in the time of Moses. From the banks of the Euphrates to those of the Nile letters were constantly passing to and fro, sometimes upon matters of little importance. Canaan, the high road between east and west, was the center of this literary intercourse, and the majority of the writers of the letters we possess were of Canaanitish descent.

Not only was the system of writing of foreign origin, the language was foreign also. Moreover, the system of writing was one of the most complicated possible, demanding a good memory and years of study, beside some acquaintance with the old non-Semitic language of primitive Chaldea, upon which it

was based. What, then, becomes of all those critical objections to the credibility of the Pentateuch which are founded on the assumption that the use of writing for literary purposes was practically unknown to the Israelites and the people of Canaan in the age of Moses? We now know that, so far from being an illiterate age, it was an age of the highest literary activity, and it would be nothing short of a miracle if the Israelites alone, in the midst of literary populations like the Canaanites, the Egyptians, and the Babylonians, should have been in a state of intellectual slumber. And, even if they had been, the archive chambers of Canaan were stored with records on imperishable clay, which would have handed down the history of the past to a time when the most negative criticism admits that writing was known to them.—

The Armory.

*Tel el-Amarna is the name of a village on the eastern bank of the Nile, about midway between the towns of Minieh and Assiut. It takes its name from a long line of "mounds" which stand on the edge of the desert, and mark the site of an ancient Egyptian city. The history of the city was a short one, but it represented one of the most curious and interesting episodes in the history of the Pharaohs, and during the brief span of its existence was the center of high artistic activity.

I can't help praising the Lord. As I go along the street, I lift up one foot, and it seems to say, "Glory;" and I lift up the other, and it seems to say, "Amen;" and so they keep up like that all the time I am walking.—*Billy Bray.*

Pulpit and Pew

The Preacher as a Man of Affairs

Rev. J. M. Critchlow

While holding very definite views for many years on this subject, and walking consistently in the light which enabled me to formulate my life in keeping with such divine convictions and teachings, I have nevertheless largely refrained from either speaking or writing thereabout for fear, on the one hand, of unsettling some dear brother in his work and experience, and on the other, of giving cause for a suspicion of condemnation by an apology.

Ambassadors for Jesus Christ are called by the Holy Ghost from all walks of life; from all kinds of antecedents and customs; from a varied development of the physical, mental, commercial and spiritual life; and of a latitude in age, say from fifteen years to fifty, with previous conditions and obligations such at times that to ignore them entirely would be as foolish as for a man to desert his family because they opposed him in his call. These and many other such considerations unconsciously and unexpectedly, and sometimes unwillingly, call a preacher to be in part "a man of affairs."

I concede that in our effort to thwart Monasticism and Pietism the pendulum may swing too far the other way, and rather than have the ambassador lose the love, spirit and fire of his mission and be recalled, he had better shut himself up for a time in prayer within four square

walls. But does not our Lord understand the situation? Did He not visit this world, pay his taxes and eat with His disciples fish and honeycomb? The ambassador and his people still have their human needs and limitations. This contest is waged and the victory is won not by angelic ministers on the plains of eternity, but by every-day men, saved and called of God to go and mingle amongst men of all classes, win their admiration, confidence and respect by "showing their goods" and leaving a card for the great storehouse of treasures untold, theirs on demand.

Some of these men to whom we are sent, aye, not a few, are poor in this world's goods, oftentimes from carelessness, ignorance, or deception by the sharks and speculators of this world. They ought to be instructed and encouraged in the conservation of what the Lord gives them for their necessities and comforts a little while here below, and who ought to be better able to do this than their pastor? and where will that pastor get a stronger foothold for the salvation of that family for the Lord, than by a wise discretion and helpfulness under such conditions?

Again, many a man has been called of God because of his former developed ability and power along some other line than standing behind the sacred desk with all due

dignity and decorum—even such a one, under circumstances all unheralded, may one day preach a sermon between stones that will go thundering down the centuries of time inspiring faith, devotion and courage, as Stephen did under the declaration, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Many a man is clearly called and abundantly useful, who, without a miracle in his interest, must have failed if he had not to some extent been a "man of affairs"; and, admitting for argument's sake what I do not admit in testimony, that the minister must cut loose and absolutely keep loose from every consideration of work or business looking towards his support in whole or in part, the Church and the Cross have much to their credit from the lives and labors of those who, in many instances, were "men of affairs."

The minister who, under the Lord, brought to my house and home the gospel of a pure heart, nearly twenty years ago, was a sewing machine agent, and a good one; and we have the machine yet. But he carried in his pocket a Free Methodist Discipline, and gave it to me; and it was to me the greatest piece of literature since Bunyan's *Pilgrim's Progress*. He sold his machines, but he built a church within sight of my house which has been a light-house for many miles and for hundreds of souls during all these years. There my wife and myself humbly asked to be received into the communion of the church. There the fire of God is burning this very

moment, and many souls are inquiring just now, "Men and brethren, what must we do to be saved?"

On the other hand, I have known brothers who evidently thought they would lose influence and power by engaging in secular employment for part of the time, sitting and singing around in what appeared to me to be idleness, their circuits the while sacrificing here and there to keep them, and many times very much tried over the situation. And perhaps that same "unworldly" minister at next sitting of conference, would boast (shall I say it) that he was cut loose and had done nothing but preach the gospel the whole year; forgetful of the fact that the "man of affairs" had been appealed to during the year, or at conference, for financial help, otherwise he could not take a circuit next year.

Then the church in its management: We may be as visionary and mystical as we please, but under the present régime and the most auspicious and blessed works of grace with which I am conversant, success has been with those organizations, no odds-how spiritual (and God grant they may be more and yet more so), which have recognized in a practical sense that they were in a world of affairs, and that men more or less conversant therewith might at times be very useful. The Salvation Army without this idea would have been a woeful failure, and so would our own beloved branch of Zion. And our future depends on maintaining our standard with all spirituality as in the past, and yet more so, but nevertheless

intelligently and practically remembering that "the children of this world are in their generation wiser than the children of light."

And now, as Solomon puts it, "Let us hear the conclusion of the whole matter." The high ideal of every minister and ambassador of Christ should be, and largely is, preaching the gospel with the power of God sent down from heaven. Nothing to vex or annoy, no financial or other pressure upon himself or his work to distract his mind and heart from the one thing. For my part I covet such a condition—it is ideal and blessed, and I almost envy the brother who has reached it; but God mercifully or otherwise will have to close some of our eyes and

ears to demands, calls and urgent needs, before we can hope to realize fully such an ideal. To the brother not weighted or encumbered, I would say, "Praise God very much for your blessing. You don't know how good it is, and how some of us would like to share it." To the brother who is called in any sense to minister in affairs seemingly not very spiritual, "Be thankful overmuch for grace to do it, assured, if such be your allotment, that David's statute and ordinance for Israel will hold under the gospel dispensation—'As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall partake alike.'"

Titusville, Pennsylvania.

Sermon Outline

THE ONLY THING THAT AVAILS FOR SALVATION.

TEXT—"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."—Galatians 5: 6.

The Galatian church was prone to depart from the doctrine and experience of salvation by faith and return to circumcision, which stood for the whole doctrine of salvation by works, ceremonialism and ritualism. St. Paul wrote them in order to correct this evil tendency and bring them to the acceptance of salvation *by faith alone*. Hence he tells them that "in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." The central teaching of the text is that faith is the only thing that avails for

the salvation of the soul. In considering this subject let us note:

I. THE THINGS THAT ARE UNAVAILING.—"Neither circumcision availeth anything, nor uncircumcision."

1. Circumcision is unavailing. Circumcision represents (a) the seeking of salvation by works, which can never avail (Rom. 3: 19-28); (b) reliance for salvation upon the old ceremonial system of the Jews, which can never avail to make the guilty conscience clean (Heb. 10: 1-18); (c) dependence on ritualistic forms and churchly order in worship for salvation; and these are wholly without avail. True worship is "in spirit and in truth" (John 4: 19-23).

2. Uncircumcision is unavailing. If circumcision avails not, neither

does uncircumcision. While the Jew is neither a better nor worse Christian because he has been circumcised, the Gentile is neither better nor worse as a Christian because he has not been circumcised. Salvation is not in circumcision, nor in rubrics and vestments and priestly functions on the one hand, nor in discarding and abhorring them on the other; but in "faith which worketh by love," and which fills the soul and life with "righteousness, and peace, and joy in the Holy Ghost."

II. THE THING THAT ALWAYS AVAILS—"Faith which worketh by love."

1. *Faith* avails where all else fails. "For by grace are ye saved, through faith" (Eph. 5: 8). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3: 28).

2. But the faith that avails is a "faith which *worketh*." Do-nothing faith is dead faith. Faith of the genuine type is always energetic. It moves and stirs its subject to action. He who has faith for a harvest, yet fails to plow and sow in springtime, has a dead faith, and will likely have to beg in winter. "As the body without the spirit is dead, so faith without works is dead, being alone." Faith is a root from which all good works proceed as fruit. "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6: 46. Also see Matt. 7: 24-27)?

3. Then, too, the faith that avails is a "faith which *worketh by love*." Faith in Christ transforms us into His likeness, and makes us to partake His spirit of love, pity, com-

passion and helpfulness. Faith produces love, and through love faith works its mightiest marvels. "This is the working power of the gospel, the force that will lift up and regenerate mankind." This is the great dynamic of Christianity and of Christian experience—"a sovereign power for the present, with an infinite spring of energy in the love of Christ." Faith working by love avails unto salvation and eternal life: all else is for ever unavailing.

CONCLUSION.

1. Let us beware of trusting in works, ceremonies, ritualism, ecclesiastical organization and order for salvation. This was the error of the scribes and Pharisees of Christ's time, against which he hurled such terrific denunciations.

2. Let us beware equally of trusting to any form of anti-ceremonialism, anti-ritualism and anti-ecclesiasticism, in hope of help and salvation. This is as grievous an error as the other.

3. Let us remember that one thing, and one only, avails to save and bless the children of men—"faith which *worketh by love*."

"Lord, give us such a faith as this,

And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home."

W. T. H.

Ask God to give thee skill

In comfort's art,

That thou may'st consecrated be

And set apart

Unto a life of sympathy.

For heavy is the weight of ill

In every heart,

And comforters are needed much

Of Christlike touch.—*Anon.*

The Foreign Field

America's Duty Respecting Foreign Missions

Bishop Walter A. Sellew

It is a striking fact connected with God's revelation of the wonderful plan of human salvation as given in the Bible, that man must coöperate with God in its propagation. It never has gone on its mission of love and mercy unaided by man, and it never will do so. Man is a partner with his Creator in this blessed and glorious work. He has been chosen, authorized and fully commissioned for this work, and therefore a large share of the responsibility for his brother's salvation is now resting upon man. It will continue there until the final accounting at the judgment. "We are laborers together with God" (1 Cor. 3: 9). "We then as workers together with Him" (2 Cor. 6: 1). "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10: 14, 15).

Therefore, in the evangelization of the heathen world, it is necessary that Christian men and women, should carry this glorious gospel to these benighted people. Where, let me ask, can God look for men and means for this stupendous undertaking? What races or nations or peoples on the earth to-day are going to coöperate with God in this mighty work?

There are only four great nations on the earth to-day that are professedly Christian, and these nations rule the world. The other nations are either heathen themselves, to whom the gospel must be sent, or else they are themselves in such internal condition that they are utterly unable to be of assistance to God in this work of the ages; and many of them are themselves merely struggling for an existence. It requires only a momentary survey of the map to discover these spiritually weak and sore spots in the anatomy of the world. The South American republics seem only to exist for the transient luxury of periodical revolutions. They do not pretend to have any moral or molding force on the world. Spain discovered her weakness to the world in her war with the United States. All could see that decay had reached the vitals of her national life. Recent revelations in Portugal have shown the pitiable weakness of her internal affairs. France has some elements of national strength. Financially she is remarkably strong, and she is loaning money to the world, but when it comes to a real test of a nation's strength, she has no real power. No nation whose death rate exceeds the birth rate can long be a world power, and rank infidelity has augmented her weakness. Of what moral or political force or power can either Aus-

tria or Italy boast? They cannot be considered among great powers.

Some other nations are too small, or insignificant to be mentioned here. Turkey has been dead for a long time. The stench of her unburied carcass has become offensive to every civilized nation of the globe and rises even to heaven. She would have been buried long ago, but for a quarrel among the undertakers as to the distribution of her personal effects.

From all these our eyes turn to the four great professedly Christian nations of the world that to-day control the future of its affairs. These are the United States, Great Britain, Germany and Russia. Evidently, if the heathen nations are to be reached by the gospel, the assistance that God needs and must have for this great work must come from one or more of these four nations. To which of these nations can God look for help in the missionary activities of the next fifty years, if the world shall stand so long? From which of them shall come the money and the men to carry the gospel to these millions of benighted people?

Can the Lord Jesus reasonably expect much help along this missionary line from Russia? She is professedly a Christian nation, and yet the greater part of her people are illiterate and irreligious, and need the gospel as badly as other nations that are not nominally Christian. Moreover, she will for a long time to come, have her hands full with her own internal affairs. She is also now on the anxious seat, and it is to be hoped, on the mourners'

bench, settling accounts with God for her treatment of His chosen people. God's law with the Jews was, "An eye for an eye and a tooth for a tooth." The best blood of Russia—both that of noble and peasant—has been poured out to meet the requirements of this law, for no nation can persecute the Jews without settling with God for her conduct.

Some may question the classification here made that Russia is one of the great world powers. It is the new Russia of which we speak. Old Russia is on the map. New Russia is now struggling to the birth—a giant from infancy. When she shall have been sufficiently chastened by God, so that she shall educate, civilize and Christianize her many millions of people, she has the internal resources that must make her a world power. For the present, however, she can take no part in this great twentieth century movement to carry the gospel to every nation on the earth.

Nor can Germany be depended upon for very much direct evangelical influence towards the conversion of the heathen world. The prevailing religion of that country has not been a pronounced success in positive, aggressive Christianity, and has failed to develop that strength to make and mold Christian history that was expected of it. So marked is this condition that to-day Germany, which should be the very citadel of Protestantism, is a veritable hot-bed of so-called "higher criticism," which is much worse than outright infidelity, and consequently Germany is now in the trough of the sea, struggling between social-

ism and Roman Catholicism. God can expect but little from her to save these perishing millions.

With Russia and Germany eliminated, the eyes of the Lord turn towards England and the United States for assistance in this great enterprise. England, however, is not her former self for active service in these mission fields. She has for a long time been the greatest missionary nation on earth, but she is not what she has been, and this very year there has been an actual falling off in her gifts for foreign missions. There are surface indications of internal, moral weakness. She has not done that which was pleasing to the Lord in her dealings with other and dependent nations. Her notorious opium war in China and some other similar occurrences have been weights rather than wings on the feet of her Christian activities. Nevertheless, she will continue to send immense amounts of money to the mission fields, and will yearly give up to this same cause, gladly and willingly, hundreds of as noble, devoted and educated men and women as can be found in any land.

But the eyes of the Lord are especially fixed on this great American nation for the needed help in this great crisis—which may be the final one—of the world's history. Shall these millions of perishing souls be reached by the gospel? This great country must largely furnish the answer to this question. She has everything needed to make a nation great, prosperous and honorable, and has no equal among the nations of to-day. She is the envy

and admiration of the working people of every country where I have had any opportunity of observation. The poor man of this decade may be the rich one of the next. Nowhere do the laboring classes have such opportunities. The savings banks in which are deposited the earnings of the laboring classes, are filled to overflowing. The meat trust with its enormous wealth is only made a possibility by the spendings of the laboring classes. The enormous amounts paid by the working classes into the various secret societies and labor unions could not possibly be done in any other country on the globe. The working people of this country live in every phase of ordinary life far beyond the possibilities of any other nation.

The agricultural resources of this country are something wonderful, to say nothing of the possibilities of those yet undeveloped. Such enormous crops of wheat and cotton and corn are found nowhere else. The poultry product of this country is almost too large for credence—\$280,000,000 for eggs alone. The oil, the coal, the iron, the gas, the copper and the lumber, all coming out of God's ground into the treasury of this land, make an enormous total. Our population is only five per cent. of the world's, yet we produce 22 per cent. of the wheat, 32 per cent. of the gold, 32 per cent. of the coal, 33 per cent. of the silver, 34 per cent. of the manufactures, 38 per cent. of the iron, 36 per cent. of the cattle, 50 per cent. of the petroleum, 54 per cent. of the copper, 75 per cent. of the cotton and 85 per cent. of the corn.

Notice also the educational advantages of this country—schools everywhere for every class and for every specialty, and many heavily endowed, some of them with so much money to spend that they actually compete for the students whom they may support while being educated.

Notice the high moral tone pervading the sentiment of society in this land. Unfortunately, the practice of society is not up to the sentiment, but we thank God for the sentiment, for it is not found in many other countries in the world.

We have our wonderful manufacturing, with machinery, tools and implements for doing and making nearly everything under the sun more rapidly and better than anywhere else.

We have also the most wonderful opportunities for receiving salvation through the gospel of our Lord Jesus Christ. Missions everywhere, for every class and every condition of humanity except the rich; churches, Bibles, hymn-books, tracts and religious publications almost without limit, and marvelously cheap.

All these things, and many more that might be mentioned, place an awful weight of responsibility upon this Christian nation to give these heathen neighbors of ours their share of these good things so bountifully given to us by our Heavenly

Father. What are we going to do about it? Are we doing a pittance of what we ought to do to meet this responsibility? Shall we meet this issue fairly and in some measure at least, clear ourselves at the bar of our own conscience? Unless we do, how can we expect to do so at the bar of God's tribunal when the final judgment shall sit?

This great United States only contributes through all its channels of benevolence the sum of eight millions of dollars for foreign missions. The same country spends something like fifteen millions for chewing gum; the men spend forty millions for neckties; the women spend about sixty millions for feathers and other ornaments for their hats alone, one hundred and forty millions for confectionery, over two hundred millions for jewelry and plate; and the men spend about six hundred millions for tobacco, while about fifteen hundred millions go for the drink habit—an unmitigated curse. Fifteen dollars a year will support a boy in Africa, India or China, furnishing him clothes, food and education. Few families can affirm that they do not waste this amount each year. If we do not give to the heathen at least an amount to equal this waste, what can we say at the judgment when the responsibility of these things is put upon us?

Jamestown, New York.

Encouragement in China

The following is the closing part of a personal letter from Kai Feng Fu to the editor of THE EARNEST CHRISTIAN:

"We have many things to encourage our hearts in the work here. The last month has concluded the purchase of a most desirable plot of

land at a very reasonable rate and in the most desirable location, we believe, for the work. Mr. Appleton has worked hard in overcoming the obstacles, yet the glory is all the Lord's, and the victory at each point has been in direct answer to prayer and fasting.

"The plot is larger than we would have dared to purchase, had the owner been willing to divide it—about four acres. Yet it is very likely this also is of the Lord, and might be considered a prophecy for the future of the work in this city. The well is now being dug, and then the earth wall will be put about the place. We hope to be able to start

the building for living purposes so soon as the coldest of the winter weather breaks.

"Mr. Appleton has shown no effects from the stroke of lightning since the quick recovery, and was able to take his fourth year or section examination shortly after it happened. Yet we know that all such things, and some that are felt more consciously, have their claim on our lives here below. Let the Lord be praised for all His goodness, and let His work go on with greater rapidity unto the coming of our Savior.

Yours in Jesus,

LAURA M. APPLETON.

Our Young People

This Day

"O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served, but to serve.

"This too I pray,
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

"And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Both to be loved and to love."

Lincoln Monuments in Foreign Lands

Few among native born and typical Americans who have never touched foot on foreign soil ever have their memory honored in foreign countries by the erection of monuments to commemorate their virtues and their deeds. Abraham Lincoln, the one hundredth anniversary of whose birth has but recently been celebrated, is one of the notable exceptions, as the sequel will show.

While walking on Princess street toward Calton Hill, Edinburgh, Scotland, in 1895, I was attracted by a quaint old cemetery on the right. Turning aside I entered, and sauntered about for some time reading the widely varied inscriptions on the monuments, some of which were very old, and marked the resting places of illustrious families long since laid away with the silent dead. After a

time my attention was attracted by an imposing monument of Scotch granite, surmounting a pedestal of beautifully cut stone, all new in make and unique in design. On drawing near, what was my surprise to find that this monument had been erected to the memory of Abraham Lincoln, and in honor of the Scots who fought in the Civil War of the United States under his administration.

The monument was surmounted by an effigy of Lincoln (in bronze, if I remember correctly) in the act of reading the Emancipation Proclamation. At his feet a Negro slave, manacled and in chains and fetters, is in the attitude of listening to catch the final word, and then to make a dash for liberty. It is an imposing and a strikingly significant monument indeed, particularly to have been erected in a foreign land. The inscription states that the ground for the monument was given by the lord provost of the city.

On another occasion I visited the church of the Rev. F. B. Meyer, on West-

minister Road, London. Mr. Meyer is successor to the late celebrated Newman Hall, and is himself well known in this country from his several visits here and the extensive circulation of his books. The church edifice was then comparatively new. It was built with money contributed by Englishmen and Americans in nearly equal proportions, on solicitation of Mr. Hall; and its chief tower, which is large, lofty, and every way imposing, was erected as a memorial to Abraham Lincoln.

Within the tower, at the entrance to the ground floor, is a large marble tablet with a most appropriate and touching inscription to the memory of our martyred Lincoln as the instrument under God in the abolition of slavery from our Southern States.

I was glad, indeed, yes, and I may say righteously proud, to find the deeds and virtues of this, the most typically American of all our presidents, thus publicly and prominently commemorated in these foreign lands.

W. T. H.

The Story of a Great Hymn

By the Editor

Among the most popular of modern hymns is one entitled, "It Is Well With My Soul," written by Horatio Gates Spafford and set, by one of the sweetest of singers, Mr. P. P. Bliss, to "a gentle, gliding melody, that suits the mood of the words" most admirably.

Mr. Spafford, who was a lawyer of prominence, was a native of New York state, born October 30, 1828. He was connected with an institution in Chicago, as professor of medical jurisprudence, for some time; and while thus employed, he lost a large portion of his fortune in the great fire of that city in 1871, which swept so many fortunes away and consumed so many precious lives.

This disaster was followed a little over two years later by one of a much more appalling character. On November 22, 1873, the French steamer, *Ville de Havre*, was struck by another vessel and wrecked not far from the French coast,

and Mrs. Spafford and her five children were hit by a falling mast and thrown into the sea, from which she alone rose and was rescued. It was this sudden and five-fold bereavement of Mr. Spafford which ultimately led to the production of "It Is Well With My Soul."

The story is admirably and quite minutely told by Martha Pickens Halsey in a recent number of the *Chicago Daily News*, and her version of it is as follows:

"One of the most attractive places in the old township of Lake View [near Chicago] in the '70s was a residence, ivy-hung and tree-embowered, that seemed in its surroundings the chosen abode of peace and happiness. The house, a picturesque, irregularly shaped cottage not far from the lake shore, displayed in each nook and corner a rare taste and refinement. Grace, simplicity and beauty everywhere prevailed, and spoke eloquently of the sweet, womanly presence

that like some subtle perfume pervaded the atmosphere.

"For years it was joyous with the merriment of childhood; then there came a change, a sudden, terrible bereavement, and the beautiful home was desolate because of the little children who would return no more.

"They walked not under the lindens,
They played not in the hall;
But shadow and silence and sadness
Were hanging over all.

"The birds sung in the branches
With sweet, familiar tone,
But the voices of the children
Would be heard in dreams alone."

"During their brief, beautiful lives this home was gladdened by the presence of the four little sisters, the children of Horatio G. Spafford, who were lost at sea on board the ill-fated *Ville de Havre*. Far from that sunny spot they slept beneath the sea, or, rather, the lovely forms rested there. For the ransomed spirits it was a quick transition from an ocean grave to the arms of the Great Pilot—

"The Pilot 'of Galilee who, seen on the strand,
Stretched over the waters a welcoming hand."

"Childhood wore its most attractive garb in these little children so early lost, early saved. The fresh simplicity, the purity of heart, the sweet, quaint fancies, which often make the spring-time of existence so interesting, were characteristic of each one, even to the youngest. Beauty of form and feature had been given them; but it was the beauty of one looking out of their clear childish eyes that appealed so irresistibly to every heart.

"As I write the little group rises before me with all the vividness of reality—Annie, who bore her mother's name; Frank, eager, impulsive, the eldest and the leader of the band; sweet Maggie, with her earnest eyes and thoughtful smile, her unquestioning faith and intensity of devotion; winsome, brown-eyed, brown-haired Bessie, and Baby Tennetta, whose little feet had just begun the journey of life.

"In the recent newspaper accounts of the sinking of the *Republic* reference has been made to the wreck of the *Ville de Havre*. Many ocean disasters have occurred since then of varying degrees of tragedy and horror. All of the elements of both were in this catastrophe that involved a fearful loss of life and was under circumstances that made it memorable in the history of such casualties.

"The *Ville de Havre* was a steamer of the French line and was struck by another vessel not far from the French coast. The disaster was of international interest on account of the number of distinguished foreigners on board, members of the ecumenical council returning home from a meeting that had been held in America. There were also many Chicagoans and a party of eight from Lake View.

There was no wireless telegraphy then to summon by its marvels of science friendly ships to the rescue. The vessel that did the damage was untiring in its efforts to save the shipwrecked passengers, but it was disabled also, and the situation was one it was impossible to cope with. The loss of life was appalling, although many were rescued to tell thrilling tales of exposure and suffering as they drifted in the open sea clinging to broken pieces of the wreck.

"The little party from Lake View consisted of Mrs. Spafford and her children, the young son of a friend and neighbor, the French governess of another household and the wife of another friend. As soon as the dangerous condition of the steamer after the crash was discovered they, with the other passengers, were assembled on deck. They stood close together—the mother with the children clinging to her, the youngest in her arms. It was then that the voice of little Maggie rose sweet and clear, 'Mamma, I am not afraid. God will take care of us. A moment and there was the noise of falling timber as a great mast came crashing down and swept them into the sea. Of the eight who went from Lake View Mrs. Spafford alone returned. After that awful plunge into the surging waters she only came up. All were swept from

her, even the child from her protecting arms.

"On the night the ship went down there was a brilliant wedding in Lake View. Mr. Spafford was present, and, to the many inquiries of friends about his family, smilingly replied that they were nearing the other side and he hoped soon to receive news of their safe arrival. Then the crushing blow fell. The message from his wife was terrible in its brevity. It was but two words, but they were enough to tell the heart-breaking story—'Saved alone.'

"All that night, with two devoted friends beside him, he walked the floor, and out of the anguish of that vigil, when the waves and billows of afflictions swept over him but did not overwhelm, because of his strong and triumphant faith, from the darkness came the hymn that has comforted thousands—'It is Well With My Soul.'

"When peace like a river, attendeth my way,

When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me
to say,

It is well, it is well with my soul.

"And Lord, haste the day when the faith
shall be sight,

The clouds be rolled back as a scroll,
The trump shall resound and the Lord
shall descend,

Even so—it is well with my soul.'

"Those who were at the great service of song recently held in the Coliseum will recall the singing of this hymn and the deep impression it made. 'I would rather,' said a distinguished minister and theologian, 'be the author of a hymn that would go singing down the centuries than have written the most profound and brilliant work in my own department.'

"We all know the power of beautiful thoughts to uplift and console; we have felt it too many times to doubt it. We all know the power of music to thrill and inspire. When to the words of life and beauty is wedded the melody that sings on and on in the heart, the impression made is one of the most powerful and

soul-compelling that life affords. What a heritage was left to the Christian world by Bernard of Cluny in that almost inspired hymn, 'Jerusalem the Golden.' The words and music are akin to the melodies of that other country of which we have heard and dreamed, that land where glory dwelleth—Immanuel's land."

Is it to be wondered at that a friend of Mr. Spafford who knew his history and his deep and pious submission to the strange providence that swept away his fortune and his children at a stroke, on the reading of this beautiful hymn while passing through an inferior affliction of his own, said: "If he can feel like that after suffering what he has suffered, I will cease my complaints"? This is only one of many cases in which this splendid Christian lyric has taught the lesson of meek submission to the will of God, even in the midst of suffering and sorrow.

Some time after the loss of their children, Mr. and Mrs. Spafford conceived the idea that God was calling them to go to Palestine and found an American Colony of Christians in Jerusalem. They went in 1881. This was thought by some to be an indication of either fanaticism or mental aberration on Mr. Spafford's part. It is said by some that he went "under the hallucination that he was a second Messiah," although we are inclined to regard this doubtfully. Bishop Vincent visited the American Colony and wrote an account of his visit, which was published in the *Christian Advocate* of New York, and in which he paid high tribute to the simple piety and fervent devotion of Mr. and Mrs. Spafford and their associates in the Colony. Moreover, a prominent educator who had visited the same community, in giving us a personal account of the Colony, bore similar testimony. It was said that even the Jews in Jerusalem daily made mention of Mr. and Mrs. Spafford and the American Colony in their prayers, and that Mrs. Spafford was held in such esteem among the fierce Bedouin tribes that she could go among them anywhere unattended with perfect safety.

Mr. Spafford died eight years after establishing his colony in Palestine. Mrs.

Spafford carried on the work for a few years longer, and then she too passed within the veil. There is evidence to show that the Colony finally degenerated in various ways, and that Mr. Spafford's dream regarding the Colony and its purpose was never to any great extent fulfilled. His beautiful hymn, "It Is Well With My Soul," still lives, however, and seems to gather fresh fragrance and breathe more wide-spread benediction with the passing of the years.

Remember that good manners are thoughts filled with kindness and refinement, and then translated into behavior.
—Selected.

Literature

An Admirable Book

A few years ago the Rev. Samuel McGerald, D. D., of Buffalo, N. Y., published a small volume entitled, "From Rome to Protestantism." We gave a brief review notice of it at the time in *The Free Methodist*. The book was a relation of the actual experience of its author, whom we know personally and esteem highly. It had an extensive circulation in the United States, and besides this 23,000 copies were published in London and Glasgow for the European market, and it has been translated into ten different languages.

Recently Dr. McGerald has republished this interesting and instructive volume, adding ten entirely new chapters, on subjects of a vital and fundamental character, and given to the volume as its new name, "THE TRUE FAITH AND HOW I FOUND IT." This new title suits the character and spirit of the volume better than its former one. We can scarcely recommend this volume too highly. A million copies should be scattered over the country. It is a book that will do much good—exactly the thing to place in the hands of an honest and inquiring Roman Catholic. It is beautifully bound in cloth, with gilt back and side stamp, and sells at 83 cents per copy, postpaid. In paper binding, 35 cents, postpaid.

A Word from the Publisher

THE EARNEST CHRISTIAN subscription list grows very encouragingly, for which we are thankful. It would grow much more rapidly, however, if each reader of the magazine would kindly act as agent to secure other subscriptions. If every reader would procure at least one new subscription, our list would be doubled immediately; and should they procure five new names each, it would give us a fine list indeed. For each list of five new names, with cash (\$5.00), we will send a sixth copy free for one year to any address desired. May we not depend on you to help us?

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