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Editorial

Dead Churches

Not everything is alive that appears to be. We have seen fruit that appeared every way wholesome, but upon examination proved to be smitten with decay, and unfit for use. It is not uncommon to find trees in autumn that were alive but a few months before, and which still stand with living trees and look like them, but which upon close inspection are found to be dead.

This principle is as true in the spiritual realm as in the physical. The Lord said in His message to the angel of the church in Sardis, "Thou hast a name that thou livest, and thou art dead" (Rev. 3: 1). St. Jude also tells us of a similar class, and likens them to "autumn trees, without fruit, twice dead, plucked up by the roots" (Epistle, verse 12, R. V.).

There are such institutions, then, as dead churches. Not that the men and women who compose such churches are physically dead, for in most instances of this kind they are very much alive; but these churches *as such* are destitute of spiritual life, and hence are incapable of exercising spiritual functions.

A dead church, like a dead body, is one from which the animating spirit or principle has departed. When a man's spirit leaves his body we pronounce the body dead. It re-

mains the same in size, form, structure, members and organs, but no longer responds to those forces in its environment which formerly produced sensation and resulted in self-directed activity. What a man's spirit is to his body, as its animating and vivifying principle, the Holy Spirit is to that corporate form of Christianity which we call a church. The Spirit of God is the Life of the Church—its animating, vivifying, directing and developing principle, without which no corporate assembly of worshipers is any more capable of performing spiritual functions than the body of a dead man is capable of performing the functions of spiritual life. A dead church, therefore, is a church without the Holy Spirit as its life, light, inspiration, power and principle of righteousness.

There are dead churches all about us, even in this age of wide-spread and intensified religious activity. In fact, it is often the case that intensified ecclesiastical zeal is relied upon to make up for the spiritual life which has gradually waned and died. Conscious that spiritual life has departed, and that something must be brought into requisition to keep up appearances and attract men and women to the house of God, or the church must go out of com-

mission, ecclesiastical zeal and fuss and bluster are introduced to give the appearance of life.

"There are churches where the old stock is dead," says a writer in *The Common People*; "the cedars of Lebanon are gone; the righteous that flourished like the palm tree have passed away; the trees of God, that were full of sap, have bowed their heads before the stroke of death, and what remains? A 'second growth,' feeble, scrubby, sappy, bowing to every blast, bending to every breath of popularity, censure, or applause; neither bearing fruit nor affording shelter, and doomed at last to be cut down as cumberers of the ground."

Mr. Spurgeon once called the attention of his congregation to this condition of spiritual death in the churches in the following manner: "Have you ever read 'The Ancient Mariner?' I dare say you thought it one of the strangest imaginations ever put together, especially that part where the mariner represents the corpses of dead men all rising up to man the ship—dead men pulling the rope; dead men steering; dead men spreading the sail. I thought what a strange idea that was. But do you know that I have lived to see it done! I have gone into churches; I have seen a dead man in the pulpit; a dead man as a deacon; a dead man handing the plate; and dead men sitting to hear."

Some of these churches are not only dead, but, according to St. Jude's description, "*twice dead, plucked up by the roots.*" Commenting on this passage, Dr. Adam

Clarke says: "First, naturally and practically dead in sin, from which they had been revived by the preaching and grace of the gospel. Secondly, dead by backsliding or apostasy from the true faith, by which they lost the grace they had before received; and now likely to continue in that death, because 'plucked up by the roots,' their roots of faith and love being no longer fixed in Christ Jesus." This describes a deplorable condition indeed, but one very frequently met with in our own time.

But what are some of the marks or tokens of death on the part of a church? They are quite analogous to those of death in a human body. First, when a man dies he *ceases to breathe*. The air is as plentiful and pure as ever, but heart and lungs no longer respond to its presence, and we say of the man, "He is dead." Even so with a church: the first mark of death therein is its loss of heavenly inspiration. A dead church may have well-nigh everything else to recommend it to the people—intellectuality, talent, wealth, splendid architecture, classical music, in fact, everything that can appeal to the natural senses and esthetic taste—but the one thing it lacks is divine inspiration.

This lack will be woefully manifest in the pulpit and in the pew; in the assembly for Sabbath worship and in the home life of its members; in the Sunday school and missionary work, and in the social means of grace. The spontaneous outbursts of praise, prayer, song and testimony that were formerly so common in every service are no

longer heard, desired or tolerated in these dead churches. They still breathe physically, and manifest a high degree of intellectual life and inspiration, but they are utterly unresponsive to spiritual and heavenly influences. The most fitting sentiment they could sing, as expressive of their religious condition, is—

"Look how we grovel here below,
Fond of these earthly toys;
Our souls, how heavily they go,
To reach eternal joys."

Another mark of death is *insensibility*. The dead man possesses all the organs of sense he had while living, but they are unresponsive to their environment. The eye responds not to the light; the ear no longer responds to vibrations of the atmosphere; the nervous system refuses response to the thousand and one objects that formerly excited its activity; the physical senses are all sealed against whatever called them into exercise in life. So with the church that is spiritually dead. "Seeing, they see not, and hearing they hear not, neither do they understand" (Matt. 13: 13). They are unresponsive to all that is spiritual—to light, truth, love, holiness, etc.—and generally regard those who seek to impress these things upon them as troublers in Israel, ranters, fanatics, mad men, worthy of every contemptuous epithet and of being ecclesiastically beheaded, and buried in obloquy and disgrace.

A dead body is also *cold*. When the life current no longer thrills the physical frame, it quickly becomes cold and rigid. All who ever touched a dead body for the first

time will recall the chill and horror the coldness of that body gave them. Here again the analogy holds good. Dead churches are cold affairs—better adapted for cold storage purposes than for the nurture of plants and vines of Jehovah's planting. All intensity of devotion, all warm and gushing expressions of praise, all giving vent to pent-up religious emotion, is frozen out by an ice-cold and deadly formal etiquette in the sanctuary, until the place of worship becomes more like a mausoleum than like a temple of praise and prayer—beautiful it may be, in external design and finish, but having the chill, the stillness, the darkness and the oppressiveness of the sepulcher within.

Still another result of death is *corruption*. Dead bodies soon decay. Be it the body of our most cherished friend, we must bury it out of our sight, or its process of decomposition will spread disease and death among the living. This feature, too, has its counterpart in the church that is spiritually dead. When spirituality departs from a church every form of moral and spiritual decay sets in—decay of conscience, followed by practises in the name of Christianity of which it is a shame even to speak; decay of moral sentiment, until the curse is incurred which pronounces "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5: 20); decay of righteousness, until "truth is fallen in the streets, and judgment is turned away backward;" decay of spiritual

worship, until the only things that will draw men to the sanctuary are either those that appeal to intellectuality alone on the one hand, or sensationalism, spectacular display, and clap-trap expedients, all of which are so many appeals to the senses of the people, on the other; decay of doctrine, until rankest heresy usurps the throne, destructive criticism with its "exegetical pen-knife" mutilates the Holy Bible and leaves us but the shreds; and the Church, instead of remaining "the pillar and ground of the truth," becomes a veritable hot-bed of corrupt and pernicious teaching.

Such churches are like the valley of dry bones to which Ezekiel was commissioned to preach in resurrection power. Looking at his situation from a merely human point of view the proposition before the prophet was a hard one. The valley was "full of bones," and they were not only "very many," but also "very dry." It was a case of universal and long-protracted death. When therefore the Lord said to him, "Son of man, can these bones live?" he very naturally answered, "O Lord God, Thou knowest." Then came the command, "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." Prophesying as he was com-

manded, "there was a noise, and behold a shaking, and the bones came together, bone to his bone." And when the prophet beheld, "Lo, the sinews and the flesh came upon them, and the skin covered them above; *but there was no breath in them.*" They were much improved in form and appearance from the mere preaching of the word in the letter, but they were still only corpses, and as dead as when they were bleached and scattered bones. The commission then was given, "Prophesy unto the wind [breath], prophesy, son of man, and say to the wind [breath], * * * Come from the four winds, O breath, and breathe upon these slain, that they may live." Again the prophet was faithful to his commission, and he tells us, "I prophesied, as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezekiel 37).

Here we have a most vivid illustration of a revival in the face of seeming impossibilities, and of the way it was brought about. Let us study the lesson until we have learned it well, and we too shall be able to minister both the Word and the Spirit of God, so that spiritual graveyards shall teem with resurrection life.

The Fulness of the Blessing

The only measure of spiritual life which meets the divine expectations and requirements is expressed in scripture phrase as "the fulness of the blessing of the gospel of Christ." A stinted measure of grace on our

part is never pleasing to God. His will is that we should be "filled with the Spirit," "filled with the fruits of righteousness," "filled with comfort," "filled with all joy and peace in believing," "filled with all

the fulness of God." Separating and cleansing are but part of the process of salvation: the completion is the incoming and infilling of the Holy Ghost. Reader, make sure of "the fulness of the blessing."

Money and Missions

Christendom as yet is hardly half awake to its opportunities and possibilities touching the rapid evangelization of the nations which "sit in darkness and in the shadow of death." Immense as are the schemes inaugurated during the closing century for the evangelization of the world, they are still far inferior to what is needed, and to what the Church of God has the strength and experience to manage successfully if she had the money to warrant such enlargement of her operations. Money sustains an important relation to the kingdom of God, and not until consecration takes on a more

practical and liberal turn than is now commonly exhibited in laying the silver and gold of Christendom at Immanuel's feet in devotion to world-wide evangelization, will the oft-repeated prayer, "Thy kingdom come," be possible of realization. It was shown at the Ecumenical Conference of 1900 "that if only one-fourth of the Protestants in America and Europe gave one cent a day to this object it would yield a fund of over \$100,000,000 a year." And still every missionary society is crippled for lack of means. Surely a revival of liberality is needed, that God's work be not hindered.

The Spiritual Life

Heart Purity and Symmetrical Holiness

Rev. Clyde R. Ebey

In a previous article the suggestion was made that holiness is composed of several essential elements, all of the several being necessary to a satisfactory experience. Of these heart purity is, so to speak, the element in which the others—power, love, etc., are dissolved and held in their primal strength, as the ingredients of a medicine are held in alcohol, or some other preservative. "The wisdom that is from above is first pure." "The end of the commandment is charity out of a pure heart." "And every man that hath

this hope in him purifieth himself, even as He is pure."

The desire for heart cleansing is usually the strongest incentive to perfecting holiness in the fear of God, to being carried on unto perfection. So the longing king cries "Create in me a clean heart, O God!" The prayer, "Oh, for a heart to praise my God," is at once followed by the cry of supreme need, "A heart from sin set free." The "old man" must be put off ere we are re-created in the image of "true holiness." A baptism of power on

top of unexpelled depravity is a thing no Scripture promises. The "old man" has too much power already. The son of the bond woman must be cast out, if the child of promise is to multiply as the stars of the sky.

"Every plant which my heavenly father hath not planted shall be rooted up." If the different kinds of trees in an orchard were cut level with the ground, the presence of the roots would be best made manifest by the sprouts that would soon arise. So with the newly forgiven soul: there is little consciousness of the existence of the root of bitterness until the sprouts seek to come up and trouble him.

How does this root of bitterness sprout? What are the outward symptoms of the inward fever? What are the surface bubbles that indicate disturbance below the surface? How does carnality manifest itself?

Sometimes in an inclination to fretfulness, peevishness, impatience. Under Mosaic law, the house that was found contaminated with fretting leprosy was put through a severe renovation. The very stones of the wall were scraped. The power of the grace of Christ will scrape the walls of the heart from every vestige of the fretting leprosy of inbred sin. "Lord, take out de fret," prayed the colored sister, ignorant of the nomenclature of full salvation, and right thoroughly did the Lord answer that prayer.

Sometimes a sprout of pride indicates the remains of sin within. Pride has a thousand several aspects, and finds incarnation in a

hundred different forms. Some are afflicted with a tendency to pride in good housekeeping. No speck may be found in their homes, but some, perchance, in their hearts. Pride of prosperity, especially prevalent among "self-made" men. Pride of spirituality. Quoth the devil, "Why, the people got more blessed while you were praying than they did when the district elder was preaching." Then look out for the sprouting root. Pride of good taste, pride of intellect. O tempted one, "What hast thou that thou didst not receive?" Who gave you the empty mind with which you came into the world? Who gave you the five senses with which to fill it? Who opened to you the paths to the past that you might enrich your intellectual equipment with "dead men's thoughts?" Pride of face, and form and dress. Vanity, vanity! Thy scarlet robes be to thyself, and thy gold chains be to another. Thank God, we may be delivered from it all. We may be humble followers of

"The holy, meek, unspotted Lamb,
Who from the Father's bosom came."

Said the mighty Wesley, "I study to be small." Our own beloved B. T. Roberts was a man of whom one truly said, "He had the ability to fill the office of President of the United States." While in the Methodist church, he was the acknowledged scholar of his conference. Yet he made so little display of his learning that one who heard him preach said, "Too bad that so able and pious a man should not have had a better education."

A sprout of covetousness would

sometimes lift its bloom. Too many reverse the divine order. Instead of having the flowers of grace appear in their hearts, the blossoming comes from the hat crown. Instead of having the heart sealed by the Holy Spirit, they seal their pocket-books.

Alexander, in his youth, was chided by Leonidas, his tutor, for too lavish use of incense in making sacrifice. When later he was making his Asiatic conquests, he sent Leonidas five hundred talents of frankincense and one hundred talents of myrrh, "that you may learn," said he, "not to economize with the gods." The moral is obvious.

These are but a few of the ways through which inbred sin seeks to gain control of the soul. If the "old man" can again ascend the throne by the steps of impatience, pride, cov-

etousness, selfishness, envy, malice, or the back steps of unholy desire, his end is achieved.

Said General Booth, "The unconverted man is under sin [sold under sin]; the justified man is over sin [sin shall no more have dominion over you]; the sanctified man is without sin [the blood of Jesus Christ His Son cleanseth us from all sin]."

Sin under his feet, sin out of his heart, sin cleansed from his desire, sin withdrawn from his calculations, sin sharing no place in his plans, sin no longer any factor in his blessed life of freedom in Christ Jesus. Glorious state! Wonderful, fundamental element of symmetrical holiness! Yea, blessed indeed is that man in whose spirit there is no guile.

Alameda, California.

Death

M^{rs}. Georgia A. Merry

Death is shrouded in deep and unfathomable mystery. All we know of it outside of scriptural revelation is the cold form, the glassy eye, the pale cheek, the speechless tongue and the pang of sorrow as we lay the dear one beneath the clods of the valley.

Death comes alike to all. The golden sun, the planets, all the infinite host of heaven are shining on the sad abode of death.

"Through the still lapse of ages all that tread

The globe are but a handful to the tribes
That slumber in its bosom."

Although it is a solemn event, yet

God designs that it shall come to you and me as friend meets friend. He for our sake entered its dark domain, and from its deep shadows "brought life and immortality to light through the gospel;" arched the tomb by the rainbow of hope; and when He arose, brought with Him its venomous sting, that it might no more harm His redeemed ones! Hence they, like the apostle, may exclaim, "O death, where is thy sting? O grave, where is thy victory?"

Death to the Christian means an end of toil, and pain—entrance into eternal rest. It means to lay down the cross and receive an immortal crown. In the beginning of time

the day began at evening. "And the evening and the morning were the first day." And so shall it be at the close of time to the Christian. The morning shall begin at twilight. No long, dark night; only the twilight of life's evening, and then will burst upon his vision the splendors of eternal day, where "They need no light of the sun, for the Lamb is the light thereof."

Many years ago while in a back-slidden state I was brought face to face with death. My bodily suffering was great, but it was nothing when compared with the anguish of soul I experienced at that hour. What great distress and darkness! Behind me were lost opportunities, when I might have gotten right with God. Before me was an eternity of gloom which seemed to bring despair to my heart. Truly I realized some of the "sting" there is in death. But God in His great mercy heard my cry, and spared my life to make my peace with Him. Years after that I seemed to face death again, but what a change! There

was no terror, no remorse. Why? Because sin, which is "the *sting* of death," had been removed from my heart, and to meet God would have been joy to my soul.

Thank God for His unspeakable gift. Although we have sinned and deserve nothing but His wrath, yet through the blood of His dear Son we may be redeemed, and may have Him as the friend and companion of our earthly pilgrimage, and pass the portals of death without fear, to reign with Him for ever.

"So live that when thy summons comes
to join

The innumerable caravan which moves
To that mysterious realm where each
shall take

His chamber in the silent halls of death,
Thou go not, like the quarry slave at
night,

Scourged to his dungeon; but, sustained
and soothed

By an unfaltering trust, approach thy
grave

Like one who wraps the drapery of his
couch

About him, and lies down to pleasant
dreams."

Evanston, Illinois.

"He Careth for You"

Mrs. Adelaide L. Beers

"But even the very hairs of your head are all numbered" (Luke 12: 7).

The ignorant atheist scoffs at the idea of the Supreme Being having any cognizance of the affairs of men. The careless worldling does not believe that God exercises any special care over His children. The nominal church member cannot understand such teachings, and calls a providential circumstance "good luck." The doubting Christian is

afraid to accept such precious truths; but the joyful child of God looks up trustingly and believes in the encircling care of an all-wise and compassionate Heavenly Father. Since the very hairs of our head are numbered, and even the sparrow's fall is noticed by the Creator, it is easy to rejoice in His infinite love.

The word "careth" means to look after in a special sense; not mere

general providential dealings, but a recognition of individual necessities. Coupled with this "careth," is the exhortation to "roll our burden on the Lord;" and we are clearly taught that our Savior is guarding our welfare, is afflicted in all our affliction, that whosoever touches us touches the apple of His eye.

In the prophecy of Isaiah we read of Jehovah's weighing the mountains in scales, measuring the dust of the earth, calling the stars by names, gathering up the waters of the ocean in His hand; yet, in the same chapter we note that He stoops to gather the lambs in His arms and carries them in His bosom.

The Apostle Paul assures us that "all things work together for good to them that love God," proving that He is not indifferent toward us, but is an ever-perfect Master of all cause and effect. Should we not rest in His tender care?

"Worlds on worlds are hanging ever on His hand,

Life and death are waiting His command."

Truly, "He careth for you," and this marvellous care is manifested in the minutiae of our lives. God's faithful followers can recall many precious experiences that confirm the teaching of Scripture on this point.

The following is related of the sainted Thomas La Due, father of Prof. John La Due, of Greenville College: While living near Portland, Oregon, he found one morning that the supply of wood for the stove was nearly exhausted. At family worship, Brother La Due told the Lord about his need, and

asked for a load of wood, half of which should be dry and the other half green. During the forenoon a neighbor drove into the yard with a load of fine wood which was equally divided green and dry, just as he had prayed.

A dear missionary in Japan recently wrote me: "I am so thankful for the good, strong comb you sent me in the box. I had looked in vain in the shops here for a comb strong enough for my heavy hair." This simple need was supplied by the One who had already assured her that He counts the hairs of her head, and He prompted me to send her the comb, although I did not know but she might already have one.

While we were living in Virginia, my husband and I were suddenly called to New York to attend the funeral of my younger brother. We were short of funds, and borrowed twenty dollars, promising to refund the amount when we returned; but the morning came for us to start homeward, and we were still without the needed money to redeem our promise, and knew not where to obtain it. Before leaving our room my husband said, "Let us kneel and ask God for that twenty dollars." We did so and arose feeling confident that our need would be supplied. Taking a south-bound train, we noticed a gentleman sitting in the rear whom we had met the Sunday before, but who was a comparative stranger to us, and entirely ignorant of our circumstances. When the train stopped for breakfast, this brother arose, came down the length of the car to where we were sitting,

and said, "I feel the Lord wants me to give you this," placing some bills in my husband's hands. Bowing our heads in silent prayer, we praised God for the gift before we looked to see what it was. How our hearts filled with gratitude when we knew that we had received four-five-dollar bills, the exact amount we had prayed for.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psa. 121:8). This beautiful passage of Scripture was given me some time ago and has brought special help in my life. I had frequently been compelled to stand in the crowded street-car, sometimes for a half-hour, which was very hard for

me, and I felt that I should have faith for a seat. When this promise was given me, I claimed deliverance in going out and coming in, and have never been disappointed. The conditions remain the same, the cars are as crowded as before, but He who cares for me causes some one to give me a seat.

Do we not too often attribute favorable surroundings to accident, and forget that Jehovah is shaping our environment, fashioning our lives, and ordering events according to our obedience and faith in His Omnipotent wisdom and mercy?

"Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord."

The Way of Salvation

Rev. Edward Freeman

That every effect has a cause, that the cause is greater than the effect, and before the effect, are self-evident truths. Sometimes in preaching these truths appear to be forgotten. Sinful men are exhorted to do what they cannot do, until they receive the grace of God; to produce the fruits of righteousness before they are grafted into the true vine. Thus in preaching repentance, men are told to turn away from all sin and to obey God. How can an unregenerate man do this? It is the result of salvation alone; it is salvation. If men can "break off" sin, and keep the commandments of God, before they are made new creatures in Christ, why do they need Christ at all? It is just because men cannot do this, that they need

a Savior; it is just because "by the works of the law shall no flesh be justified," that "Christ died for the ungodly." To teach men that they can turn from sin and do works pleasing to God before they "believe on Him whom He hath sent," is to teach salvation by works—a hopeless impossibility; and not by grace—a glorious possibility.

If there is anything plainly and repeatedly taught in the Scriptures, it is that men are totally unable to save themselves, or to render themselves in any degree acceptable to God by their own righteousness. "Christ is the end of the law for righteousness to every one that believeth." "Ye are saved by grace through faith; and that not of yourselves: it is the gift of God."

Read the wonderfully striking experience of Paul, as described in the seventh chapter of the epistle to the Romans; and never again talk about human ability without grace. If any man ever undertook, even from his youth, to "walk in the commandments and ordinances of the law," he did. He could say that up to his conversion, he had "lived in all good conscience;" that as touching "the righteousness of the law" he was "blameless;" but he found neither purity nor peace. He discovered that the law is spiritual and required an inward conformity thereto, he could not attain.

To will, to desire, even to "delight in the law of God" was present with him; but he found a fatal weakness within—a stubborn and unruly principle of evil—even a "body of death," which rendered all his efforts to be righteous and holy nugatory. Only when at last he believed in Jesus Christ did he find victory and peace. He then declared the secret, by its simplicity hidden from so many of the "wise of this world," that "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

The great fact so often lost sight of, is that in the natural man there is a vigorous and persistent principle of evil which makes it impossible for one controlled thereby, as unregenerate men are, to obey God. "For the carnal mind is not subject to the law of God, neither indeed can be." The biblical statements as to the natural condition of men are intensely strong. Men are said to be thoroughly corrupt and diseased

within; nay, worse, to be even "DEAD in trespasses and sins." By no effort of its own can the "sick" soul make itself whole; by no act of his will can the spiritually dead produce spiritual life. "Apart from me," said Jesus, "ye can do nothing."

To put men upon a course of repentance, which involves doing works of righteousness before they are saved by Christ, is to lay upon them a yoke they are not able to bear; is to lead to inevitable failure and despair; or it is to clothe them at best in the tattered and filthy rags of their own defective and unclean righteousness, instead of that "wedding garment" without which no one shall go into the "marriage supper of the Lamb."

To all this, it may be objected, that repentance should be preached, and that repentance is a work. Waiving the question whether one can exercise perfect repentance prior to regeneration, it is denied that repentance is a "work" in the sense previously stated. It is a state of soul, involving contrition for sin and a change of mind toward it, not necessarily perfect in the sinner, but sufficient to produce sorrow for sin and efforts to turn from it, though not sufficient to remove guilt or to give victory over sin.

Repentance does not save. Either it leads, even drives the man with "strong crying and tears" to Christ as his only hope, or it ends with itself, and puts him upon a mistaken course of self-righteousness, which neither brings peace with God, nor saves from sin, here or hereafter. In many cases it is like the "house

swept and garnished," but not cleansed and filled, and the evil spirit returneth thereunto, bringing with him seven spirits worse than himself.

True scriptural preaching should aim to awaken men to the fact that they are now utterly lost; that they are guilty, and that nothing they can do can remove their guilt; that they are sinful, and that nothing they can do can overcome their depravity; that they are without any hope from their own wisdom or strength, and that they must be "saved" with a mighty salvation by the power of God.

Nothing else and nothing less is the gospel. All schemes of salvation resolve themselves finally into two—salvation by works, and salvation by grace. One is full of discouragement, deception and death; the other is full of life, and peace and hope. Even a liberal religionist illustrates the absolute futility of seeking salvation by works.

Says F. H. Hedge ("Reason in Religion," Bk. II., Essay VI.):

"Moral works are as valueless as ecclesiastical when undertaken upon speculation, as means and conditions of salvation. Temperance, chastity, charity, are saving graces when they exist as genuine fruits of the Spirit; they lose that saving quality when adopted as means, and expedients to an end.

"The Mohammedans have a fable that the soul before it can enter paradise, must cross a bridge narrow as the edge of a sword over a gulf of fire; and that no one can be saved who does not endure the test. A good illustration this of the doctrine of salvation by works. To attempt to win heaven by this method is like the attempt to cross a gulf of fire on the edge of a sword."

Let us remember: First, the tree, then the fruit; the new creature, then the new life; the inside cleansing, the outside pure; health, then activity and growth; salvation, then ethics; Christ, first a Savior, then a model; coming to Christ, then coming after him; first the cause, then the glorious effects.

Christian Work

The Christian Worker's Prayer

By the Editor

"Speak, Lord, for Thy servant heareth."

Speak, Lord, Thy servant waits to hear
What Thou wilt say, and then to do,
In filial love and holy fear,
Thy will, with loyal heart and true.

Speak, Lord, and, speaking to me, still
All other voices than Thine own;
Speak to my heart, and, speaking, thrill
With raptures to the world unknown.

Speak Thou, as at creation's dawn;
Within me say, "Let there be light:"
Clear Thou my vision, and withdrawn
Let darkness be, and error's night.

Speak, and reveal Thyself to me;
Speak, and myself to me make known;
Speak, and my sinful self shall be
Transformed as into flesh from stone.

Speak, and inspire with impulse bold,
 That I with courage may declare
 The message Thou wouldst have men
 told,
 Unawed by frowns, unchecked by fear.

Speak to me, Lord, that I may speak
 Thy word with unction from above;
 Speak through me, Lord, till Thou shalt
 break
 E'en hearts of adamant with love.

Special Training for Special Work

Every Christian is expected to do personal work for the upbuilding of the Kingdom of God. Our Divine Master has excused no one. He has seen fit to save the world through human agency.

Every Christian ought to get the best training possible for the work of God.

It often occurs that there are those who feel thrust into the work of God without much opportunity for special training. And while God gives them divine help to carry on His work, yet they feel handicapped from a lack of training. If God can use unskilled labor in His vineyard, how much more He can do with those who are skilled.

It is foolish as well as unscriptural to ignore every opportunity to train our powers for service. The Bible commands us to "Study to show thyself approved unto God; a workman that needeth not to be ashamed." Jesus had His disciples in a course of three years' training before He was ready for them to take up the work in its highest degrees of effectiveness. Moses and Paul, men who had the best intellectual training of their times, were the men whom God chose for the greatest work that men have accomplished in history.

Those who feel called to special work ought to go to those schools where a specialty is made of the

lines of work they feel called to do in God's vineyard.

Special training should be four-fold:

1. It should furnish the very best spiritual equipment. The baptism with the Holy Ghost is the special preparation for the Lord's work in every department. Those schools which ignore it or fail to show how to obtain it are doing a cruel wrong to those who are looking to them for instruction. *A training school first of all should explain the doctrine of the Holy Spirit, and how to obtain the experience, and should also insistently urge it.*

2. The mind should be carefully disciplined as well as instructed. NO spiritual experience, no matter how beautiful, should be allowed to become a substitute for this. Laziness is not an accompaniment of spiritual life. The mind next to the spiritual nature is the most beautiful and wonderful of all God's works. He gave it to be trained and instructed as much as He did the spiritual nature. God uses mind to influence mind, and we ought to be all we can for God intellectually.

3. Physical training. How many there have been who have had a good experience and a trained intellect, who might have been in the world to-day shining for Jesus, who forced themselves on the Lord to take them home on account of their

ignorance of the laws of the body. It is of little use to have a deep experience and a vigorous mind if our body is too weak to allow us to exercise it.

4. Training ought to be practical. Theory is not enough. Talmage once said it was amusing to see some theological seminaries with dried up preachers for professors,

who had preached their churches empty and then were sent to teach the young men how to preach. A training for special work ought to furnish some sort of practical work to test the theories taught. Deaconess, hospital, mission, revival and slum work ought to be going on at the same time with the theories of work.—*Christian Witness*.

Salt Somebody

"Ye are the salt of the earth," then keep in touch—salt some one. Keep sweet in spirit, kind and sympathetic in your dealings and contact with your fellowmen, and your life will tell. I know a rural route man who enjoys perfect love. When he first came into the experience the people laughed at him. He laughed back at them, singing and testifying as he went. The years passed, and his route became sprinkled over

with sanctified people. Christmas two years ago he wrote a big stack of money orders for whisky. Last Christmas he wrote about half as many; this Christmas just passed he did not write one. He is carrying loads of holiness papers around his route and salting the whole community with the saving truths of Christ's gospel. Yes, "ye are the salt of the earth."—*The Pentecostal Herald*.

How Jim Filled the Meeting

Robert E. Speer tells this incident of the Southern Appalachian Mountains:

"A friend called my attention to a neighborhood of over seven hundred people without a church or a Sunday school. I asked him if there were any Christians. He said: 'No—Oh, yes. There is one man down there who makes enough profession for a whole township.'

"Looking around, I saw a boy on horseback. I asked, 'Who is that boy?' The man gave me his name, saying, 'He is the meanest boy in all this country.'

"By this time the boy rode up.

I reached out my hand and said: 'Hello, Jim! Come up here; I want to shake hands with you.' I gave him a good, hearty shake, told him I was going to have a meeting at the schoolhouse, and asked him if he knew where I could get a boy to go around and tell the people. He said: 'Will I do?' 'First rate, if you will go.' 'All right; I am the boy you need.'

"We had hardly concluded our bargain before the boy put his hands upon his hips, turned to the old man who had been standing by, and said: 'I might as well commence now. Going to be a meeting at the

schoolhouse next Sunday. Bring the old woman and all the kids along.'

"Sunday morning I drove to the schoolhouse a little early. To my surprise it was crowded, and a number of boys stood around the door. I said: 'Boys, I would like to get in.' One of them spoke up, saying: 'So'd we.' 'Let me in, and you can follow me.' 'No we can't; it's chuck full clear up.' 'Nothing can be done until I get in.' 'You can't get in here.'

"I was obliged to go around and crawl in through the window. There sat my Jim on the front seat. He

looked up with a smile, and said: 'Fetched 'em.' After my address we organized the Sunday school. We went to a house near by for dinner. When we were seated, the lady began to laugh. She said she was thinking about Jim. I asked what about him. 'Well, he rode into our front yard, never looked to see if anyone was around, and began to yell: "Goin' to be a meeting down to the schoolhouse next Sunday morning at ten o'clock. Funniest fellow you ever see in your life will be thar! If you don't come you'll miss the biggest thing ever come to this part of the country!"'

The Word of God

Letter to the Church at Thyatira

Rev. William Gould

No. 1

INTRODUCTORY.—This letter is the fourth of the series John was instructed to write to the seven churches of Asia. It therefore occupies a central position; and on account of some of its characteristics may be regarded as a pivotal one.

The fact that these epistles were designed by their Author, like all other of His inspiration, for the benefit of believers in all ages, and not for the members of the churches alone whose names they bear, is more clearly indicated than in the three preceding letters, by the phrase, "And all the churches shall know," etc., and by the placing of the injunction, "He that hath ears to hear, let him hear," at the end of the letter, instead of in the body

thereof, this change of position giving it marked importance. This letter is also marked by a perceptibly increased tone of severity toward the evil-doers complained of therein.

But the letter is chiefly distinguished by a fuller revelation of the nature and attributes of its Author; the disclosure of a new kind of leadership in evil teaching and practise; and a fuller manifestation of the future dignity and glory of the overcoming saints.

ANALYTIC.—This letter has several features found in some or all of the others. It is dictated by the same glorious personage. It is sent to the angel of the church, but reveals in a marked way, that it was not intended for him alone. Jeze-

bel and her paramours are warned, those who had not been led away are spoken to, etc. The good works of the faithful ones are recognized and commended. The faults of others are as clearly noted and reprobated. The well-doers are not to be indiscriminately punished with the evil-doers. The second advent of the Lord is distinctly recognized. Faithfulness till His coming is presented as an incentive to the hope of reward to be then bestowed. Reward is assured to overcomers. Glorious promises are given, and the injunction to "hear" is for the fourth time urged.

But the letter contains several new and strongly marked features. Christ asserts His DIVINITY, with accompanying attributes. He is the SON OF GOD, the omniscient searcher of reins and hearts. He walks with majestic tread among all the churches, fully cognizant of all their doings, the avenger of evil, and the rewarder of good. The existence of perverted female influence is revealed, characterized, reprobated, and judgment thereon is threatened. The future reign of the saints is predicted. The central feature in the reward of the saints is manifested.

INTERPRETATION.—In the interpretation of this letter, many widely divergent opinions have been entertained and advocated. The three methods chiefly relied on in the interpretation of the preceding letters are the most prominent and worthy of consideration, namely, the historic, the typical, and the prophetic, either singly, or in combination.

The evidence supplied by a close

study of the letter itself, in the light of the well known conditions that have existed in the subsequent history of the general Church, and considered in connection with the teaching of the other letters similarly viewed, seems preponderatingly in favor of using the prophetic method, regarding some of the language employed as figurative and symbolic, as is usual in prophetic messages. Nothing is certainly known of the history of the literal Thyatiran church. Aside from the statement of the letter addressed thereto, which we are studying, nothing can be found concerning any woman named Jezebel having been a member thereof. Neither is there any record in Scripture or tradition of any feminine heretic becoming a teacher or leader of such marked wicked practises as those mentioned as prevalent in that church. The punishment threatened was evidently to be a future one at the time the letter was written. But we have no evidence that any such calamity or judgment as was foreshadowed in the threatening was ever experienced by any of the members of the Thyatiran church.

Surely the early Christian Fathers, who so carefully studied John's writings, and have so fully given us the history of the times since his day, would have given us some intelligence of it, had any such remarkable fulfilment of the prediction occurred in their times. This consideration will have much more weight if it be remembered that female leaders and teachers were not so common as in our times. What are now sometimes sneeringly

called, "Paul's old foggy opinions condemning woman's place in the church," were so prevalent in those early days that if any woman with so unsavory a name as Jezebel, had appeared and taught doctrines and led into practises so abominable as are here complained of, it would have attracted much notice.

The early Fathers alluded to, did not fail to give us the names of the male heretics of their times. Certainly such a character, and bearing such a name as Jezebel, would not have been overlooked, and especially so if she was, as Doctor Seiss and some others translate the phrase, "thy wife," meaning the wife of the angel or pastor. Those who use the prophetic method of interpreting the letter and who regard it as one of a series in which the history of the general Church of Christ is portrayed, in successive periods reaching from John's day to our own and beyond, consider the letter to Thyatira as descriptive of the times succeeding the edict by which the pagan empire of Rome was changed into a so-called Christian one, by which the Church was practically married to the State, and the power we call Papal began to be a dominant one. This they regard as an

adulterous union, a mixing of Christianity and paganism. They find in the Jezebel of Thyatira the great whore of Revelation, seated on the seven hills of old Rome, and who continues there to this day. See a full length picture of her in Revelation XVII. Behold also the bed of torment into which she shall ultimately be cast, together with the victims of her delusive teachings, and sharers in her abominable practises, vividly portrayed in chapter XVIII. Her children we find in the various offshoots from the Papal church, who, though they have seceded from her, have followed many of her teachings and indulged in many of her practises.

To follow up all the points of comparison thus suggested, and to dwell on all the arguments by which this method of interpretation is supported, while very interesting, and perhaps necessary to a thoroughly clear understanding of the letter we are considering, the space at our disposal will forbid. So our attention will be directed in a following article to a few of the lessons we can and should learn from what the Spirit said to the church in Thyatira.

Phillipsburg, New Jersey.

The Bible in Modern Education

G. J. Kirn, Ph. D.

When men studied books only for the sake of their style, and for the immediate value of their objective utterances, then it might not seem strange that an ancient Book was considered out of date because its utterances as well as the problems

upon which it shed light were confessedly antiquated. When the Bible was studied with the hammer of archaeological research and the scalpel of the modern laboratory, then these scientists thought that it was found wanting; and over the tomb of

blasted hopes stood a weeping multitude, saying, "They have taken away our Bible, and we know not where to find a basis for our faith." But the Book, like its incarnated Author, sank out of sight from the educational circles, only to come forth with an augmented glory. And the Bible triumphantly swinging itself over the tomb dug for it by historical criticism, heralds with a voice of victory: "They thought I was dead, but I am alive for evermore." As in the case of her glorified Master, a temporary humiliation was but the downward swing from which she rose to a higher vantage ground of influence and power throughout the world.

It was in the great universities of Europe where the assaults were made. It was there that her value was impeached, because they contend she gave us only fabricated history, an outgrown ethics, and a superceded religion. She is a star that blazed bright in the distant past, but has lost its luster in the rise of modern science. But go through the large book stores and public libraries to-day, and ask for books of recent publication, issuing from these great centers, and you will be amazed to see the number that deal with the Bible and its contents most sympathetically and reverently. As we look upon this Book to-day, after these bitter onslaughts of historical criticism, we see new diamonds flashing forth their light from every page. We see again what our fathers saw and felt, that because this Book so abundantly meets the needs of personal life, it is the "Book of books."

The First International Student Bible Conference, held recently in Columbus, Ohio, plainly shows that the Bible is finding its way into the great educational centers of our own land. At that conference were college and university presidents and professors, heads of military academies, journalists, politicians, preachers, and business men, looking at the world from the most diverse angles of human experience; and yet they all agree in the profound conviction that the social, economical, and political welfare of our nation demands a thorough indoctrination of the ethical and religious principles of Jesus Christ, and a most faithful dedication of each individual life to those principles. So thoroughly is this great fact seen that last year about forty thousand students in colleges and universities of our land were engaged in daily, systematic Bible study. The prospects are that soon the number will swell to sixty thousand. Students are getting tired of studying the past as a dead fact for the mere gratification of an idle curiosity. They are beginning to see in those religious geniuses of the past great towers of strength in the present, and sources of inspiration for the future; for out of their hearts, now cold, issues forth the warm breath of an eternal life. Their aspirations are our aspirations, their struggles are our struggles, their hopes are our hopes. Their spiritual visions and victories may be our visions and victories if we meet the conditions which they met. From them stream forth words which are for ever true be-

cause inspired by a Spirit the same yesterday, to-day and for ever.

The students of to-day are the prophets of to-morrow, and they are beginning to see that if you want a philosophy to explain the world without a ponderous "If," if you want a stimulus that can touch the greatest depths of the soul life, and move into activity the undercurrents of personal life; if you want a force that can furnish the power for a high, noble, and effective life; you must enter into living relation to the Infinite Personality revealed in the Bible, and meet the conditions so effectively met by the religious heroes of the ages.

The great thought movements emanate from the great educational centers of the world. Generally these forces move slowly. After the leaven has ceased to work in the center, it may still continue its work in the periphery. Materialism, now dead in most educational centers, may still furnish some inspiration to some outlying people. But the interest now taken in the Bible in the colleges and universities will work through; and the distantly lying lands of Zebulon and Naphtali will yet see a great light, and to them that sat in the region and shadow of death will that light spring up.—*Evangelical Messenger*.

Without the Bible

Wise (?) men some years ago proposed a new plan for bringing the world up out of the thralldom of sin and debauchery. They would start "college settlements," where the name of Christ must not be pronounced, lest the people be frightened away; where the Bible must not be seen, lest it might excite prejudice; where prayers and hymns and sermons must not be heard, lest the people should suspect the movement. They would live among the people, minister to their wants, elevate their tastes, introduce cultured habits, and, after gaining their confidence, win them to Christ by showing them what a blessing they would be to the Church and to the world by embracing Christianity! A wealthy man in New York city is said to have put one hundred thousand dollars into a movement of that kind there; but after a fair

trial and anything but satisfactory results, he now declares that he will never put another cent of his money into any institution that begins by barring out the Bible and prayer, and the Son of God from its sphere of action. This is good. "The world by wisdom knew not God," and never can and never will know Him; and without God the world never can and never will be saved. The knowledge of Him must come from the gospel of Jesus Christ as revealed in the Bible, and this alone is able to save the world.—*Religious Telescope*.

Said a noted divine: "I was saved from the principles of Paine by a desire to know the truth, which led me to the Bible, and a consultation of its own words for the explanation of its mysteries. It is its own best authority and expounder."

Pulpit and Pew

"Hew to the Line"

Mrs. S. P. Hoy

Hew to the line! fall the chips where
they may,
Scan the bright heaven, by freedom's
bright ray,
Be true to your colors, whate'er man
may say,
And hew to the line, fall the chips where
they may.

Stand to your guns, amid cannon and
shell,
Keep true to your aim though it sound
your death knell;
Fight for your homes, let your work be
done well;
Leave the future to God—lo, the future
will tell.

Then hew to the line—though the clouds
lower dark,
Drop sorrow's sad tear—but arouse thee,
and hark;
These hours of deep anguish thy pathway
but mark,
And thy song on the morrow shall rival
the lark.

Yes, hew to the line, away with thy fears,
Hew to the line though mid groaning and
tears;
These agonies sore have fostered for
years,
And to-morrow's glad song shall be
greeted with cheers.

—*Religious Telescope.*

Profligate Ministers

Rev. D. M. Smashey

That preacher who is irregular in his own private life, and who disgraces himself by improper and immoral conduct with women, thereby proves himself to be unworthy of his high and holy office, and, accordingly should be deposed. This we assume for the following reasons:

1. Because by his immoral conduct he has made himself a bad man, and has stained with vice his sacred office.

2. By his unholy conduct he dissolves the compact between himself and his people; consequently they are justified in reprobating his wicked actions. Such a sin is disgraceful, is condemned by all decent people, and however in other respects he might be qualified for his

high and holy office, such a profligate should not hope for a place of trust and honor among that class of ministers who have held their sacred trust inviolate.

3. Again he is discountenanced by the community, and is looked upon as a dangerous man to society.

4. Because of the immorality in his own life his authority as a gospel minister is held in contempt by good people generally outside the Church.

5. No preacher who is given to this moral rottenness can faithfully preserve morality among his people.

6. His vice will spread like a contagion. There are different sentiments on this subject, some contending that such characters, should they make a confession and repent

of their own vileness, should be allowed to continue in the Christian ministry. I am of the opinion that where a minister has laid his dark plot, allowed himself to become vile, thereby disgracing himself, his family and the church to which he belongs, he should under no consideration be allowed any place among God's faithful ministers.

Such profligates should be discountenanced in order to safeguard the Church and encourage good and well-doing ministers.

A man who is given to this vice, as a rule, is an incorrigible transgressor; and for this reason he is a dangerous man to society, and should be deposed from the sacred office. No man can be a good man with bad intentions. Men of honor may be mistaken, but they can never be knaves. It is one thing to be overtaken in a fault, but vastly different to enter into a deliberate crime. That man who continues in a secret sin and at the same time

pretends to love God is base and wicked.

There is no sin so cursing and blighting to the work of God as this one.

What can such a moral leper hope to do by way of advice or instruction, either by pen or tongue? He should be humiliated and painfully grieved on account of the misery, infamy, and woe he has placed upon God's cause. He should consider how he has apostatized from the faith, and think soberly of his awful failure as a minister. How that such men can pose as ministers of Jesus Christ, to instruct the people in righteousness and purity of heart and life, attempting to prove to the people the possibility of living holy lives, and the necessity of keeping themselves unspotted from the world if they would enter heaven, with a dark record in the past which is known by this people, is a thing unexplainable.

Wesson, Mississippi.

Five Great Things

Rev. E. P. Marvin

1. The greatest thing on earth is the soul of man. Its value is infinitely beyond comparison with everything else.

One soul is greater than the universe.

Gen. 1:26. Matt. 16:26. Matt. 13:45, 46.

2. The greatest work is the salvation of the soul from sin, condemnation and death.

The salvation of one soul relieves more misery and confers more hap-

piness than all the works of all the philanthropists on earth.

Ps. 49:8. Heb. 2:3. Matt. 10:28.

3. The greatest evil is sin, issuing from the heart. It is the prolific source of all suffering, sorrow and death.

Jer. 44:4. Rom. 5:12; 7:24.

4. The gospel is the great, sure and only remedy for sin and sorrow. All other proposed remedies are spurious and ineffectual.

Rom. 1:16. 1 Cor. 1:21. Acts 4:12.

5. The Church is the only society organized by the Lord, to carry this remedy to sinful and suffering humanity.

The Church as a consolidated body

embodies the wisdom, power and promise of God for nearly all possible moral and spiritual good.

Matt. 5:13. Mark 16:15, 16. Eph. 3:10.

Your Own Church

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do;

that the people who have faith in your word will look upon it largely according to your representation, and that with its good name and prosperity, are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good or to mar its fellowship. [Remember that the church is "the body of Christ."] —*Dr. Thomas Parry.*

A Profitable Thought for Ministers

A bishop in the Church of England recently said that clerical parents should so live that their sons might naturally become anxious to enter the ministry. He knew perhaps five hundred clerical families, but very few of the sons were to take holy orders. "Englishmen considered their homes to be the natural place for grumbling, and it was unfortunate when a son saw his father, a clergyman, considering his work a bore." He said that in one family "five sons were to take orders owing to the way in which their parents

had put before them the claims of the ministry." We can parallel that in the Methodist Episcopal church. A large proportion of our ministers are the sons of ministers. When any minister of the Methodist Episcopal church demonstrates to his own family that he is not an earnest Christian or earnest in his ministry, the probability is that one or more of his children will join the ranks of those who support the false proverb, "Ministers' sons generally go wrong." [Let us heed the foregoing lesson.] —*Selected.*

Sermon Outlines

QUENCHED LAMPS.

"Also they have * * * put out the lamps."—2 Chron. 29:7.

The fact which Hezekiah deploras may well sadden us also. I use the

text as a motto. It is not exposition, but appeal, I seek.

Ruskin wrote with perennial power of the seven lamps of architecture. We contemplate the seven lamps of religion. They were the

lamps of the temple that Hezekiah's profane fathers quenched. How many are putting out the seven lamps of God's great temple now!

Consider some of the lamps which certain essay to put out, and that, too often, with fatal effect:

I. The lamp of evangelical doctrine.

II. The lamp of spiritual worship.

III. The lamp of Holy Scripture.

IV. The lamp of Christian morality.

V. The lamp of entire sanctification.

VI. The lamp of home religion.

VII. The lamp of immortality.

Men and brethren, beware of quenching the lamps. Arise, and trim these holy lamps. Should any have put out the lamps, let us re-

light them. Let our lamps be brightly burning. Through the night of doubt and sorrow they shall flash with everlasting glory. — *From a Sermon by Dinsdale T. Young, D. D., slightly altered.*

JEHOVAH-NISSI.

"And Moses built an altar, and called the name of it Jehovah-nissi [that is, The Lord is my banner]."—Ex. 17: 15.

Let me throw these lessons [conveyed by the stones of the altar] into three brief exhortations.

I. Realize for whose cause you fight.

II. Remember whose commands you follow.

III. Recognize by whose power you conquer.—*Extracted from sermon by Alexander Maclaren, D. D.*

The Foreign Field

A Jewish Missionary's Experience

Leopold Cohn, a Christian Jew, thus tells, in the *Chosen People*, of his experience in trying to lead his people to know Christ. We think our readers will be interested in his description of the present day observance of Jewish customs. Mr. Cohn says:

"While visiting some Jewish families on a Friday afternoon, I at last found myself in a very neat, clean room. It was both dining and sitting room. The table was covered with a clean, white cloth, and a specially wrought napkin covered the two Sabbatic loaves at the head of the table. The Talmudic law requires that at each of the three

meals of the Sabbath there should be served two loaves for the 'breaking of the bread' in memory of the double portion of manna which was provided for the Sabbath. Orthodox Jews spend most of Friday preparing for the Sabbath, baking, cooking and cleaning.

"When I visited the family I referred to, it was nearly sunset, and so everything was about ready for the Sabbath. The wife was still busy around the stove, but the husband sat at the table with his prayer-book reading the Song of Solomon in the peculiar tune which the Jews use for this book, which is always chanted in the same way ev-

ery Friday evening by all orthodox Jews. The candlesticks, some of brass and some of silver, were set on a tray at the other end of the table with candles ready to be lighted by the mistress.

"This is one of the three commandments with the special observance of which the daughters of Abraham have been honored by rabbis. A man may observe as many as 613 commandments.

"The air of the rooms in their Sabbath dress, the earnest looks of the occupants, and the nice odor of the tasty dishes made a most refreshing oasis in the outside desert.

"As usual, when I enter a house, a number of neighbors follow to see what I want, and as my talk with them turned immediately upon the Scriptures showing that Jesus is the Messiah, they became intensely interested, not so much for the truth's sake, as for the sake of seeing the end of the missionary whom they expected would be thrown downstairs by that pious saint. But it was not so. That saintly face lit up when the hope of Israel through the Messiah was set forth in a way never heard before. After many proofs from the Scripture had been alluded to, the man was somewhat astonished, and didn't know what to say to relieve the situation.

"At last he burst out, raising his hands in front of his face and closing his eyes:

"If I listen to you I would become a Christian, and then I could not keep the Sabbath and have this pleasure every Friday evening and all day Sabbath. I would not forego it not for all your Christians."

"To this I said, 'You may keep the Sabbath even if you become a Christian,' and showed him that the Lord Jesus said that he did not come to destroy the law but to fulfil it. This he denied and told me the following story:

THE JEW'S STORY

In a Christian village there once lived a man who was the only Jew in the town. He had a small store and did a good business, and as he succeeded the Christians became jealous of him. After discussing the matter in a meeting the priest proposed to the Jew that he must either become a Christian or leave the village. The Jew inquired what he must do to become a Christian, and eventually had to undergo some useless ceremony in order not to lose his money. Upon his becoming a Christian the neighbors watched to see what he would do on Friday evening; would he eat meat as usual, or conform to the Romish custom of not doing so. Upon seeing him continue as formerly, the people told the priest that the Jew was no Christian as he had roast goose on his table on Friday evening. The priest watched himself then and suddenly came upon the Jew while he was seated with his family at the elaborately prepared table eating a roast goose.

"Now, Mr. Moses," said the priest, "what is this?"

"Why, Rev. Father, this is not a goose, this is fish."

"Any one can see," answered the priest, "that this is goose flesh." But the Jew replied, "Rev. Father, I did just as you did when you changed me into a Christian. You put a drop of water upon me three times and said, 'You are no more a Jew. You are a Christian,' so I put a drop of water upon this goose and said, 'You are fish.'"

"Great laughter followed this story, and when quiet was restored the Jew triumphantly pointing to me said, 'Now you see, how could

I keep the Sabbath if I became a Christian?"

"I explained to them that if that story ever happened it must have been in medieval times and under Catholic rule. I told them what a difference there was between Catholics and Protestants, and we were now living in a country where one was not persecuted for his faith. After explaining these things to them, for it would never do to antagonize such people, I told him to accept the Lord Jesus Christ first, and then if the Holy Spirit leads him to observe ceremonial laws, he may do so. It would be a great mistake to tell a Jew before he knows and loves the Lord Jesus, that he must not keep this or that. Such utter-

ances no doubt only cause hatred.

"At last the man and those that were present, saw plainly that the Lord Jesus must be their Messiah, and that it is the duty of every Jew to accept Him as their Savior. The man finally remarked, 'If it is true that I am allowed to keep the Sabbath and anything that God commanded and still have Jesus to atone for my sins as the sacrifice used to do in olden times, I believe every Jew should accept Christ, for then we will be just as well off as when we had the temple in Jerusalem, when our fathers brought sacrifices whose blood made propitiation for their sins and when they had God in their midst.'—*The Armory.*

Prayer for Missions

We approach Thee at this time, most gracious Lord, in behalf of the bruised and mangled, destitute and darkened peoples of the earth. Have mercy upon the people of Africa, Asia, South America, and the islands of the seas, and all other places where they sit in darkness. The laborers are not equal to the harvest. Send out more, for Jesus' sake; and send Thy divine baptism upon those who are already in the field. We are conscious that it takes great patience and longsuffering, the kind which is born of deep consecration, to realize the full results of these glorious missionary enterprises. May the Spirit which produces this be sent into the hearts of Thy servants. May the barriers which by the mistakes of Thy people have been created against the evan-

gelization of the world, be removed by Thy repairing hand; may all that educated and ignorant malice have done or shall do to impede the progress of missionary work receive Thy personal attention, most holy One. Say to the forces of evil, Thus far shalt thou go and no farther. Deal with the slumbering hearts and blinded eyes of the heathen. Break the iron bands of Mohammedanism. Turn a light upon Romanism that will put its superstition to confusion and release its victims from its hypnotic influence. Plant the gospel in the nurseries of Confucianism and Buddhism. Reduce every misconception of true Christianity. Do away with every false system, and give this sinful world a revival of pure religion. Give the revival, O Lord, not in our way, but in Thy

way. Get unto our Savior a great name, to the ends of the earth. Speak Thou, on land and sea; speak Thou in city, village and hamlet, and prevail with the hearts of men, till the reproach is entirely lifted

from Zion's army, and until it may be proclaimed that the Lord is evidently gone forth with His army. For Jesus' sake have mercy upon the world and hear thy servant's prayer. Amen.—*John Paul.*

Love Your Enemies

Jahilo, a New Hebrides chief, shot another chief because he had declared himself a Christian. Fortunately, the wound did not prove fatal. The man was taken to the missionary hospital for treatment, where he listened daily to the story of Christ.

A few months after this shooting affair, Jahilo was wounded by a chief named Seoul. He was tenderly cared for by the native Christians and the missionaries, and soon gave evidence of a changed life. Hearing that Seoul was very ill, Jahilo obeyed the Bible injunction, "Love your enemies," and at once visited

him. Seoul was dismayed, and in great fear chided the Christians who were with Jahilo.

"Why have you brought him?" he said. "I have no pigs now with which to make peace with him, and why does he come when he knows I am ill?"

"You do not need to make peace with me," replied Jahilo tenderly. "Jesus has made me at peace. I have come to tell you to go to the mission hospital to learn about Jesus and to get made better, and come back and lead your people to the worship." Seoul went, and in two weeks was quite well.—*Sel.*

R e f o r m s

Secret Societies

By the Editor

They overspread the land as did the frogs and flies and lice in the days of Egypt's plagues. There is scarcely a town on the continent but what is lodge-ridden, and comparatively few but what are lodge-ruled.

These secret orders are of every conceivable kind, from the Jesuits of Romanism, the Endowment House organization of Mormonism, Free Masonry and Odd Fellowship down to the numberless benefit societies, trades unions, college and

high school fraternities. Membership in some secret society is considered as a sort of necessary passport to recognition socially, industrially, commercially, politically and religiously in our day. The badges, grips, signs and passwords of these fraternities often go much further to recommend one to any of the foregoing classes than the loftiest manhood, the noblest character, the most heroic achievement.

We object to the whole lodge sys-

tem as un-American, un-ethical, and un-Christian; as founded in selfishness, conducive to deceit and dishonesty, productive of artificial barriers between man and his fellow man that should not exist, and even interposing such barriers between husband and wife, when either of them essays to join the lodge; and also, in many instances, as murderous in principle and character.

In the March number of *The Statesman* appears the following, as part of an editorial, in which the writer expresses his "personal editorial opinion concerning secret, oath-bound societies," which has our hearty endorsement:

"We believe that the organizing of artificial brotherhoods, and making these artificial relations the basis of moral obligations, is wrong and mischievous. All moral duties arise from the relations which we sustain to God and to our fellow men; but all these moral relations are established by our Creator, and cannot be increased or diminished by men themselves. The moral obligations toward fellow-members which are supposed to be created by lodge oaths are null and void in morals and before the law.

"We believe, further, that an oath to keep a fellow-member's secrets 'as faithfully in my breast as they would be in his own, murder and treason only excepted, and those at my option,' is an immoral oath for the reason above given. We believe that the claim of Free Masonry and of sundry other orders to have possession of special light which will be imparted to the candidate upon

his initiation, and especially the claim which is constantly made that obedience to this light and to the teachings of the order will suffice to perfect the character and will prepare a man for the enjoyment of eternal blessedness in 'the Grand Lodge above' is a wholly false and spurious claim, and is calculated to lead men, and does lead many men, away from Jesus Christ who is the only Savior.

"Finally, we believe that the secrecy and the implicit and unquestioning obedience to a human superior which are required are objectionable, and render these orders and similar organizations liable to be used for evil purposes.

"One illustration from current history has just fallen under our notice. In the *World's Work* for February, there is a valuable account of the tyrannical, cruel and oppressive operations of the 'Night Riders,' an organization which has almost subverted civil government in parts of Kentucky during the last five years. Their methods of compulsion included the burning of property, whipping, murder, the terrorizing of witnesses and palsying the arm of justice. Recently their 'blood oath' has become public property: 'I, A. B., in the presence of Almighty God and these witnesses, do solemnly promise and swear that I will never reveal or cause to be revealed the secrets of this order; that I will obey all orders given me by them * * * and if I should betray this order in any way I shall have to submit to the penalty which may be put upon me—which is death.'

"Such an obligation is in violation of the first principles of free and conscientious individual action, and swearing to it is a prostitution of the divine ordinance of the oath. The oaths of the principal secret organizations are, in principle, almost identical with this."

What, then, should be the attitude of Christian men respecting the numerous secret orders of today? Clearly it should be that of *outsiders*, if they have not yet been so unfortunate as to be lured within lodge precincts, and that of *come-outers*, in case they have been thus captivated and captured. Thus saith the Scriptures in Paul's second epistle to the Corinthians.

"Be ye not unequally yoked to-

gether with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath He that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The Great American Problem

Rev. E. P. Marvin

One of the most dark and difficult problems of America is the Negro problem. The Negro now has a majority in the population of six or seven Southern states; and he is rapidly gaining in several more.

The whites there hold that when God makes two races so widely different as the whites and blacks, he does not mean social equality; and that the Negro is not qualified for political equality. They feel and act very kindly toward him, but insist that "he must keep his place." [This phrase has a wide meaning.]

How long the Negro will submit without a race war, no one can tell.

In several states a poll tax and an educational qualification, applying alike to both races, they tell us, saves the southland from ruin.

The southern people know the Negro better than northerners, and they feel more kindly toward them, only, "they must keep their place!" The northerners expected them to "rise *en masse* for freedom when the war broke out," but most of them stayed at home and kindly cared for the families of the soldiers. Southerners bear with them better than northerners.

They cannot be transported or colonized. They do not want to come north, and they are essential to the industrial prosperity of the South.

Since the war they have done better than the South expected, but not so well as we expected. They do not "tramp" and saloons are being closed against them, but still

much of ignorance and immorality remain.

Both North and South are under great obligation to give them the best of intellectual, moral and spiritual training. Industrial training is useful, but far inferior to the higher training. The Christian school and church must stand first.

The churches of the southland are alive to this, and are doing a good work, but those of the North are far more able. Is there really any better missionary field in the world than work among these ten millions? [Let the church answer this great problem.]

Lockport, New York.

The Murderer's Lame Son

The other day up in North Dakota a minister sat at his breakfast table thinking over his sermon, when there was a rap on the door, and there stood a little boy about twelve years of age, standing on a crutch. His right leg had been taken off above the knee. He stood there, and said:

"Will you go to the jail and see my papa, and pray and talk with him? They are going to hang him because he murdered mamma. Papa was a good man, but whisky did it. He would not have done it, if it was not for drink. There are four of us children, and I have to support my sisters by selling newspapers. Would you come to our house and be there when they bring papa home? The Governor says we can have him after they hang him."

AT THE JAIL

The minister said that he went to the jail and saw the man and talked and prayed with him. The man had no recollection of having done the deed. He said:

"Yes, whisky did it. I don't mind paying the penalty of the crime, but Oh! to think that I must leave my children to cruel charity. I think

that I will die before I reach the scaffold."

The minister went to the little hovel and about eleven o'clock the undertaker's wagon drove up and they carried in the pine box and put it on two rickety chairs.

THE FUNERAL

Crouching in the corner were the three little sisters in rags, and the little boy hobbled to the coffin and kissed his father's cheeks, and wept, and said:

"Poor papa, whisky did it." He said to his little sisters, "Don't you want to come and kiss papa before he gets cold?" Those little orphans huddled around the coffin and shrieked and screamed, and kissed the lips of their dead father; and the minister fell on his knees and the policeman ran from the room.

HE TOOK HIS OATH

With the little group of orphans, the minister raised his hands to God, and took an oath that as long as he lived he would leave nothing undone to strike staggering blows against that evil that is covering the land with infamy and rot and corruption.—*Extract from sermon by Evangelist "Billy" Sunday.*

Our Young People

Character

Evangelist James Stolbert

Character is more valuable than fame, or land, or bank accounts, for these may fail or leave us, but character cannot be taken from us.

A good character is great wealth; it makes its owner rich to all eternity. It is more valuable than silk gowns or broadcloth suits. With it, "A man's a man, for a' that," whether rich or poor. He is respected by all who know him.

Being known as one who can be depended on, is worth a great deal to a man. People have no doubt about his keeping his word, doing his duty, or paying his debts. He is always considered O. K. and reliable.

Christian character is the only one which will endure, and pass at the judgment.

Kansas City, Missouri.

Entertaining a Bishop

The following, from the biography of the late Bishop Hedding, is highly entertaining, and carries its own moral with it:

"Elijah Hedding was a plain and humble man. He chose only to be known as a Methodist minister. He wore the garb, traveled in the style, and assumed the character of a Methodist preacher. Accordingly, when he stopped to seek lodging among his brethren, he would announce himself simply as a Methodist preacher. If this did not always secure him as cordial a reception and as grand an entertainment as if he had announced himself 'bishop' instead of 'preacher,' it at least enabled him to distinguish between Christian hospitality and hospitality to office.

"In August, 1831, while on his way from LeRoy, New York, to attend the Pittsburg conference, he reached a manufacturing village toward noon, and finding himself and his horse much jaded, he concluded to remain over the Sabbath. The preacher and his wife being both absent from the parsonage, he went to the public house near by. After dinner he inquired of the landlord who were the principal men among the Methodists in the place, intending to seek the hospitality of some one of them rather than remain at the public house over the Sab-

bath. The landlord gave him the name and pointed out the residence of one who, he said, was the principal man in the church, and also in the village. The bishop immediately walked over to the house, and made known his wish to the lady. Instead of giving him a reply, she sent for her husband. When the man came in he introduced himself to him as a Methodist preacher on a journey, and said that, as he knew of no place he could reach before Sabbath, he would like to pass it in that place if he could be entertained. The man made no reply, but turned the conversation to some other subject. After waiting a reasonable time, and no reply being made to his request, the bishop took his hat, and said, 'Good afternoon, sir,' intending to return and spend the Sabbath at the tavern. The man then said, in a cold and heartless manner, 'I guess you'd better stay here.' The bishop replied that he would like to stay, if it would not be a burden to him or his family; but he did not like to make himself burdensome anywhere.

"'Oh, you can stay,' said the man, in the same cold, apathetic indifference.

"'Well,' said the bishop, 'I have a horse at the tavern. Have you horse-keeping?'

"'I have a barn and hay,' replied the man, 'but no grain.' The bishop then said, 'I can procure grain at the tavern,

if you have good hay; but if your hay is not good, I will keep him there, as I have a long journey to perform.' The man replied, with some irritability, 'The hay is good enough for your horse.'

"Upon this slender prospect of hospitality the bishop went to the tavern, procured oats, brought them in his sulky, and put out his horse, and took care of him while he remained. When evening came, his host said to him, 'There is a prayer-meeting at the meetinghouse: you can go, if you please; I can't go.' The bishop went to the prayer-meeting, took his seat in the congregation, and, at a suitable time, prayed along with the other brethren. After the meeting closed he returned to his lodgings.

"The house of the host was large, and elegantly furnished; but at the hour of rest they sent the bishop to a small, remote chamber—far from being clean. Here he had three apprentice boys for his companions, one of them occupying the same bed with himself.

"In the morning, his host, in a half-inviting, half-repelling manner, remarked that there was to be a love-feast, and inquired if he would go.

"Oh, yes, certainly,' said the bishop.

"Soon after he had taken his seat in the congregation, the preacher came in. He observed his host go up and speak to

the preacher, when both turned their eyes upon him. The preacher had seen him before, and instantly recognized him. A flame of fire seemed to overspread the face of his host, as he slunk away to a seat.

"At the request of the preacher, Bishop Hedding took charge of the love-feast, and then preached for him. He also engaged to accompany the preacher and officiate for him at his afternoon appointment—almost glad of the opportunity to escape from his host at this juncture.

"As soon as the service closed, he left the church to get his horse. His host soon came up with him, took his arm, and—half-mad, half-gracious, and quite thoroughly confused—said, in a quick, impatient manner, 'Why didn't you tell me you were a bishop?' 'Oh,' said the bishop, 'I am a plain, Methodist preacher.' Both the man and his wife seemed completely overcome with mortification, and it was a relief to the bishop to get away.

"Perhaps after that the man remembered the injunction of the good Book, 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.' At all events, he received an admonition upon the propriety of giving at least a decent reception and entertainment to the Methodist preachers."

The Moral Hurt of Novel Reading

The deterioration of the moral nature is one of the pernicious effects of novel reading. Granting that some great works of fiction, like "Uncle Tom's Cabin," have contributed a share toward social reforms, nevertheless, the chronic novel readers are not the ones aroused by them to benevolent action. Not they. Such persons are never noted for high moral effectiveness. Their habits of seclusion while poring over fiction tend to permanent retirement from all forms of exalting activity.

Novel readers generally live within themselves, and are mere observers of what is going on in the great big world around them. They become so dreamy-like in their waking moments that they

can scarcely discern a real live noble man from some imaginary character conjured up in the brain of some equally dreamy novel writer.

The wrongs of society, the distresses of the poor and afflicted, pass unrecognized, because so many of such scenes have been made to pass, phantom-like, before the mind in the unreal world of fiction. And so life drifts away—falsity holding the rightful place of truth—a spirit of practical benevolence crushed out by the hardening process of entertaining and dismissing fancied evils—until opportunities for usefulness are gone for ever, and the soul perishes wondering whether existence itself is not a terrible romance.

We believe that much of the insanity

of the age is attributable to such pernicious reading habits. With mental health and strength exhausted, the mind becomes incapable of enduring the trials of life, sinks to a morbid state, and in the attempt to free itself becomes insane.

In other departments of literature, such as biography and history, the mental powers meet with self-correcting and self-developing ideas. The memory discovers facts worth storing up, the judgment obtains foundation-truth worth acting upon, the imagination seizes upon hints which lead to original discoveries, and so a spirit of investigation is aroused which tends to nobler, stronger living.

Extended discipline of this sort produces reserve force capable of encountering the adverse influences which, in some shape or other, are certain to overtake every human being.

Not so in novel-reading. The ever-present consciousness of untruth in the ideas and characters presented causes the mind passively to contemplate whatever scenes are brought before it. Even when the feelings are deeply stirred, and the fine chords of the heart tenderly touched, there is no power in the purely imaginative to unfold the springs of action and drive the soul to heroic undertakings.

The very best and purest ideal of life ever presented in fiction is shorn of its strength to arouse the mind to worthy emulation by the thought, "Oh, well! nobody ever really lived so; it isn't actual; I'm not expected to follow such an example."

Nothing in fiction increases one's stock of practical knowledge, evolves mental strength, or prepares in any way to encounter the stern realities of life. All is loss from the beginning to the ending of a novel-reading career. If the end is not in a mad-house, it may be in a bad-house, or at least in a poor-house.—*Selected.*

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A poor old man was sent to the almshouse the other day, as he had nothing longer to live on, and otherwise he would starve to death. We happen to know

that that old man has spent, by his own confession, thirty dollars a year, on an average, for the past forty years, for drink and tobacco. Where is your pencil, boys? Just see, if you please, how much he would have now, if he had saved what he expended in drink and tobacco. Forty times thirty dollars are twelve hundred dollars. Well, now, almost any good man would be willing to take care of a man of seventy the rest of his life for twelve hundred dollars. Drink and tobacco are very expensive luxuries.—*Selected.*

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