

COLLEGE STUDENTS
at NORTHFIELD

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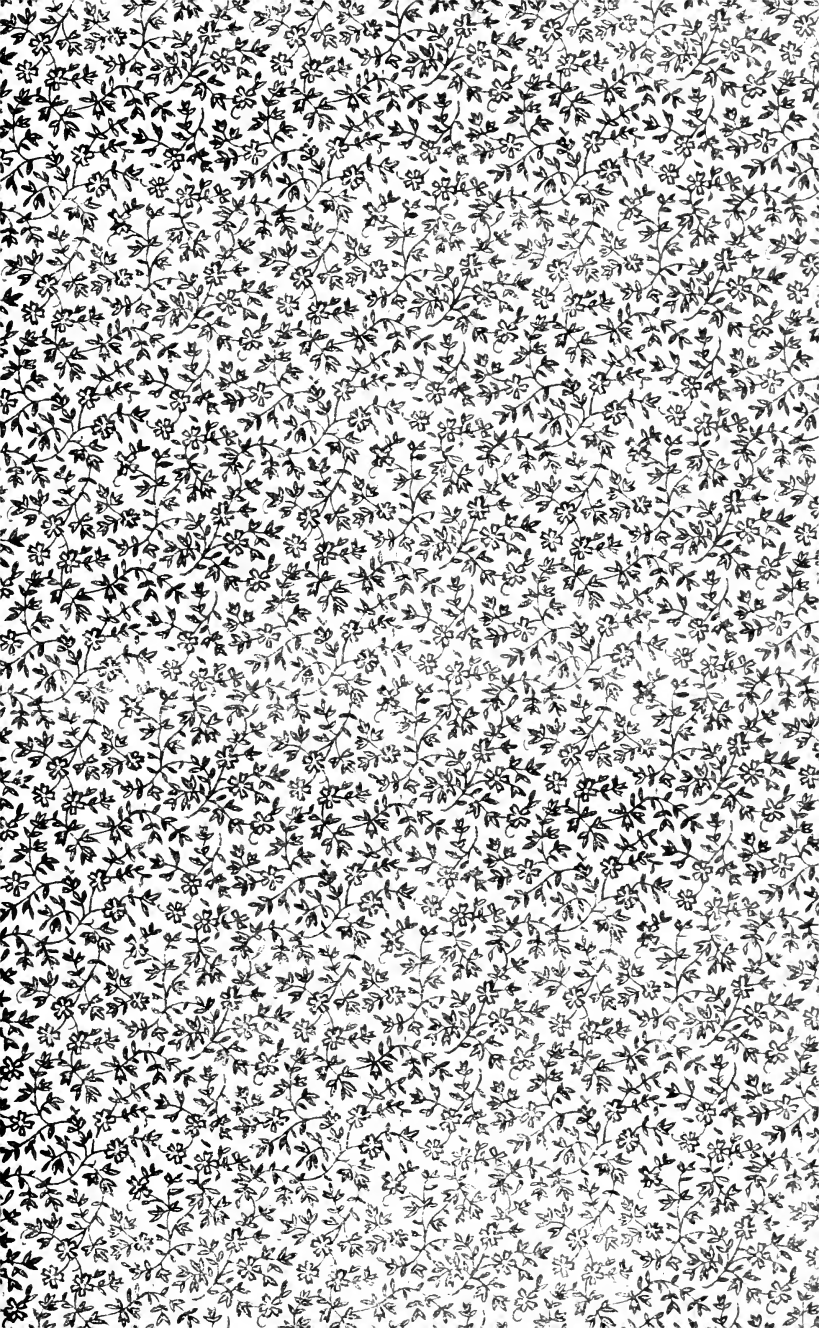
OF

PRINCETON THEOLOGICAL SEMINARY

BY

Professor Henry van Dyke, D.D., LL.D.

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Shanks, T. J.,
College students at
Northfield



COLLEGE STUDENTS

AT NORTHFIELD;

OR,

A COLLEGE OF COLLEGES, No. 2.

CONTAINING ADDRESSES BY

MR. D. L. MOODY; THE REV. J. HUDSON TAYLOR, M.D., F.R.G.S.;
THE REV. ALEXANDER MCKENZIE, D.D.; THE REV. JOHN
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HENRY CLAY TRUMBULL; PROF. W. B.
HARPER, AND OTHERS.

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P R E F A C E .

VARIETY marks all the operations of the Spirit of God—in revelation no less than in creation. To look for an exact repetition of some former blessing in any of His later manifestations were futile. He leads us ever into fresh realms of benison and delight. The “College Students’ Summer School and Encampment for Bible Study” of 1888 in many lineaments differed from the Summer School of the previous year, even as that was unlike the initial gathering at Mount Hermon in 1886. Not often has Mr. Moody been surrounded by a corps of speakers so largely novel in personnel. Yet at the close of the convocation it was felt that not one voice could have been spared ; while the manner in which all voices blended in accentuating certain important teachings of the utmost practical import betokened in wondrous degree the immediate presence of Him who guides into all truth. In selecting from the numerous addresses delivered, so many of some, and such extracts from others, as could be comprised within the limits of a single volume, care has been taken to preserve the dominant features of the occasion. It is likely, therefore, that this book will be found to have a character

of its own. Not a few of its chapters will bear frequent re-reading. Beginning with a vindication of the doctrine of verbal inspiration, the perfection, beauty, and wealth of the Divine Word are unfolded in a series of expository discourses, which are given not only on the score of the precious lessons with which they are fraught, but as examples of the methods employed in Scripture exegesis by eminent masters in Israel. Prominence is given to Mr. Moody's question-drawer. The sermons recorded from his lips are his newest. Persuasions to evangelical activity occupy the final pages. In words of sacred writ the tenor of the entire work may thus be denoted: "Great peace have they which love Thy law." "The good Shepherd giveth His life for the sheep." "He that winneth souls is wise."

CONTENTS.

CHAPTER I.

	PAGE
YOUNG MEN IN ACTION,	7

CHAPTER II.

VERBAL INSPIRATION,	17
-------------------------------	----

CHAPTER III.

“IN THE BEGINNING,”	29
-------------------------------	----

CHAPTER IV.

THE TEN COMMANDMENTS,	46
---------------------------------	----

CHAPTER V.

CONSECRATION AND BLESSING,	67
--------------------------------------	----

CHAPTER VI.

THE BOOK OF AMOS,	87
-----------------------------	----

CHAPTER VII.

SATAN FALLEN FROM HEAVEN,	105
-------------------------------------	-----

CHAPTER VIII.

ABIDING IN CHRIST,	117
------------------------------	-----

	PAGE
CHAPTER IX.	
JUSTIFICATION BY FAITH,	134
CHAPTER X.	
RESURRECTION OF THE BODY,	150
CHAPTER XI.	
CHRIST AND THE HOLY SPIRIT,	162
CHAPTER XII.	
OPERATIONS OF THE SPIRIT,	173
CHAPTER XIII.	
FIGHTING THE GOOD FIGHT,	189
CHAPTER XIV.	
MR. MOODY'S QUESTION-DRAWER,	201
CHAPTER XV.	
REPEATING THE LIFE OF CHRIST,	225
CHAPTER XVI.	
MISSIONARY WORK IN CHINA,	244
CHAPTER XVII.	
EVANGELIZING THE WORLD,	257
CHAPTER XVIII.	
NORTHFIELD NUGGETS,	266
CHAPTER XIX.	
"WHAT HATH GOD WROUGHT?"	279

CHAPTER I.

YOUNG MEN IN ACTION.

A Review, by Mr. C. K. Ober, of One Year's Progress in the Work of the College Young Men's Christian Associations, with a Sketch of the Northfield Summer School of 1888—Far-Reaching Results of Former Efforts—Inviting Openings for Missionary Service—Constant Blessing and Guidance—Another Helpful Conference—Addresses by Eminent Christian Teachers—Mutual Counsel and Stimulus—Increased Zeal.

• FROM the "College of Colleges" at Northfield a year ago there came a new inspiration into the colleges themselves. The students went back to their respective institutions, took up with new zest the various lines of organized Christian work in connection with the College Associations, and the year has been one of extension, development, and fruitage. The whole body of Intercollegiate Young Men's Christian Associations, and through these other institutions in which this work is not yet organized, felt the stimulus. But not only was there inspiration and power in the stream of influence that flowed from Northfield. Results of a more tangible character are seen, a few of which may be briefly mentioned.

Reference may first be made to the Scotch University delegation and the college deputation work. Professor Henry Drummond, who came from Scotland at Mr. Moody's request to meet the American students at Northfield, before leaving home, received a commission from the "Students' Meeting" at Edinburgh University

to represent them in a tour of such of the American colleges as he might be able to visit before his return. Later in the season four other representatives from that university, two of them distinguished professors, joined Prof. Drummond, and with him visited some of the leading Eastern colleges. They came before the students as a deputation from the Scotch universities, addressed large audiences, and met and helped many individual students. Their tour was not social, but evangelistic. In addition to the great good directly accomplished, the object-lesson involved in their visit made a deep impression, and led Yale, Princeton, Williams, the New York colleges, and many others, to send out deputations of Christian students to other colleges and to adjacent towns until this became a marked feature in the inter-collegiate work of the year. Up to April 1st, Princeton alone had sent out eighteen such deputations.

A second direct result of the Northfield meeting was the organizing of foreign educational work. The steps were simple and natural. To Silver, of Princeton, one of the more than seventy students offering themselves for foreign missionary work at the Mount Hermon meeting two years ago, there came an opportunity to test the sincerity of his purpose before that meeting adjourned. In response to a definite call he offered himself, was accepted by the Missionary Board, and before Princeton opened in September was on his way to his position as a missionary teacher in Ceylon. At the beginning of the next Northfield meeting it was rumored that in an important field Christian college graduates might obtain influential positions at living salaries with time and opportunity for Christian work. With the above instance in mind, after searching unsuccessfully for further knowledge, a cable despatch went out in Mr. Moody's

name requesting particular information. The receipt of this despatch, though the answer came too late for the Northfield gatherings, awakened hope and expectancy in the minds of Christians in that field, and urgent and reiterated requests were received by Mr. Moody to assist in securing competent Christian men for these positions. With the help of others, after careful study of the field, the opportunity, and the requirements, ten picked men have been sent out, and have already entered upon their work.

A third result is a marked awakening of the missionary spirit in the metropolitan Young Men's Christian Associations of America. In addition to the 350 college students at Northfield in July, 1887, there were also present many Association secretaries and prominent workers. The "Plea for India," by the Rev. Dr. Chamberlain, of the Dutch Reformed Board, in his powerful address at this meeting, included an appeal to the American Associations. "We want," he said, "a travelling secretary for India, and we also want a local secretary in each of the four great presidential cities: Bombay, Calcutta, Madras, and Lahore." This appeal was not lost upon the Association representation present, though it did not yet appear just how this work could be taken up. Loyal to their Churches, they must wait the call of the Churches' representatives, the missionaries upon any given field, as the indispensable condition of embarking in such an enterprise. But the Spirit of Him who answers before His people call had fanned into a flame the spark of missionary consecration in many of the American metropolitan Associations months before the call to this country for an experienced General Secretary had been signed by the nearly seventy missionaries in Madras.

THE MEETING OF 1888.

During the spring of 1888, Mr. Moody, for the third time, sent an invitation to the members of the College Young Men's Christian Associations throughout the United States and British Provinces to come together, at his home in Northfield, Massachusetts, for Bible study, and for conference about Christian work. They responded heartily. The gathering was held in the first part of July in the buildings of the Northfield Seminary. Mr. Moody not only opened these buildings for the use of the students, but also gave his time, energy, and minute supervision to make the conference successful.

About four hundred students were present from over ninety colleges. Every leading college in the United States and Canada was represented. As was expected, the colleges in the East sent the largest delegations. Yale led with nearly forty men. Oberlin, over five hundred miles distant, sent over twenty; and Cornell, Princeton, and Amherst were represented by delegations fully as large. The South and Canada were more widely represented than ever; but the Western delegations were no larger than those of last year.

The most notable feature in the attendance this year was the strong delegation from the European universities. There were twelve representative men from the Universities of Oxford, Cambridge, Edinburgh, and Utrecht. The American students gave them a most hearty welcome. Their manly bearing, their thorough consecration, and the great emphasis which they laid upon *living the life*—upon carrying religion out into all the little and great duties and relations of life—made a lasting impression upon all who came in contact with

them. They also gave many suggestive hints about holiday mission work among all classes of society. They in their turn received benefit from the conference; for they went home to their universities firmly convinced of the need of a stronger and more practical organization for religious work in their individual colleges, and persuaded also of the great benefit to be derived from intercollegiate co-operation in religious work. Besides the students, there were present many pastors, professors, prominent Association workers, and leading philanthropists.

The corps of speakers was representative and able. Mr. Moody presided at the leading meetings, which were held at 10 A.M. and 8 P.M. He was at his best. His sermons on the Holy Spirit, the Atonement, Daniel, Qualifications for the Christian Worker; his short talks on methods of Bible study and of Christian work; his question-box, packed with sound spiritual advice;—all these were a source of constant inspiration. The Oriental sidelights of Henry Clay Trumbull, and his thrilling testimony and appeal on personal work, will never be forgotten. Dr. John A. Broadus gave five of his famous expository sermons. Not only did they make a deep impression because of their subject-matter, but they also convinced the young men present of the tremendous power of expository preaching. Bishop Hendrix, among other addresses, had one of peculiar power and appropriateness on laymen as factors in religious work. Dr. McKenzie, of Cambridge, deeply impressed the college men with his profound thought and eloquent language. Prof. W. R. Harper, of Yale, although present but one day, succeeded in making such an impression upon the students with his address on the inductive system of Bible study—accompanied with an

illustrative analysis of the Book of Amos—that the method will be introduced by a majority of them in their colleges. The Rev. J. Hudson Taylor exerted a deep spiritual influence on the entire conference. His command of the Scriptures, his unwavering faith in them, and his remarkable trust in God—combined to make him a man of uncommon power.

An hour was spent each morning in discussing the best Association methods. These conferences were conducted by College Secretaries C. K. Ober and J. R. Mott. They were greatly assisted by the General Secretary of the International Committee, Mr. Richard C. Morse, State Secretaries Hall of New York, Gordon of Connecticut, Humphrey of Indiana, S. M. Sayford, the college evangelist, James McConaughy, General Secretary of the New York City Association, and other noted Association men. The following are some of the most important topics discussed:

How to Reach and Hold New Students.

The Evangelistic Meeting.

The Bible Training Class and other Methods of Bible Study.

The Social Purity Work in College.

The General Secretaryship and its Claims on College Men.

Systematic Personal Work.

Thorough Organization; its Importance and its Elements of Success.

Deputation Work.

The Relation of the Visiting College Secretary to the Various College Associations.

The Missionary Department of the College Associations, including the Student Volunteer Movement toward Foreign Missions.

Every day at sunset a missionary meeting was held “on the little hill just back of Mr. Moody’s house.” These meetings were conducted by the student volunteers. About seventy of the old volunteers were pres-

ent, and, before the close of the conference, they were joined by thirty new volunteers. The Rev. J. Hudson Taylor, founder and leader of the China Inland Mission; the Rev. C. W. Chamberlain, a missionary from Brazil, and Mr. Mateer, founder of the Interseminary Missionary Alliance, rendered invaluable assistance in these meetings. Mr. R. P. Wilder, who has done so much in extending the student volunteer movement toward foreign missions, was the moving spirit in the missionary department of the conference.

The delegation meetings were among the most helpful features of the encampment. They were held each day, and usually after all the other exercises. Each delegation had one of these daily meetings; or where the delegation was too small, a number of colleges combined to hold one. They met in some private room or tent, or under some tree. In these meetings the men discussed and prayed for the work of their home colleges. The influence of these little gatherings cannot be overestimated. They bound the delegates of each group together, and sent them back to their colleges a unit in spirit and in determination to stand together in carrying forward the religious work during the year. Already the influence of these meetings can be traced in the different Associations.

This year for the first time the entire afternoon was given up to athletic sports. Baseball, cricket, football, tennis, swimming, rowing, tramping—in fact, all the principal forms of outdoor recreation, were heartily carried on. Several afternoons were devoted to contests between the different colleges. The athletic department was under the direction of Stagg of Yale, Cowan of Princeton, and Torrey of Harvard.

The sad death by drowning of Charles L. Griggs, of

Cornell University, on July 4th, cast a deep shadow over the conference. It was not, however, without a good influence; for it gave an intensity of spirit to the remaining meetings which was felt to the closing day.

Among the many immediate beneficial effects of the conference this year only a few can be noted:

1. Every delegate received a decided spiritual quickening, which manifested itself in the home churches and wherever the delegates spent their summer, and is already being felt in their colleges.

2. The continued emphasis laid upon the importance of the Word of God in college sent a majority of the delegates back to their colleges resolved that there shall be far more Bible study in them than in the past.

3. The need of a perfect organization was realized by scores of the Associations represented. The reports of the different Associations showed that those which are most thoroughly organized have done the most effective work.

4. The key-note of the conference this year was *individual work*. All the meetings converged on this one point. As a consequence, every delegate solemnly pledged himself in secret to do far more for the Master in his future hand-to-hand contact with men.

5. The conference impressed all, as never before, with the breadth and wonderful possibilities of the College Young Men's Christian Association movement, having for its object the salvation of all the young men of the world.

STEPPING FORWARD.

The outlook for the coming college year in the work of the intercollegiate Young Men's Christian Associations is full of promise, not only for its development in this country but for its extension abroad. Mr. L. D.

Wishard, of Princeton, the pioneer College Secretary, after a continuous service in the American colleges for more than eleven years, enters this autumn under the World's Committee of the Young Men's Christian Associations upon a tour of several years in the Orient as a representative of that committee and of intercollegiate co-operation in Christian work among the students of Japan, China, India, Turkey, Syria, and other mission fields.

As Secretaries of the International Committee, Mr. C. K. Ober, of Williams, now in his fourth year of service in this special field, and Mr. J. R. Mott, of Cornell, class of '88, will seek to develop and stimulate the work of the nearly three hundred Associations in the American colleges. Associated with them for one-half of his time is Mr. F. K. Sanders, of Yale, who is also aiding Prof. W. R. Harper, of Yale University, in his Hebrew Correspondence work. Mr. Sanders will act as editor of *The Intercollegian*, and also give his Sundays to visiting and strengthening the Associations. Equally encouraging is the outlook of the International Committee's work in the Metropolitan, Railroad, German, and other departments of the Young Men's Christian Associations. All this wide work for young men constitutes one great movement, differing in methods according to the class or circumstances of young men to be reached, but manifesting unity in fundamental principles, sympathy in the objects to be attained, and harmony in their working relations.

The outlook for work in the colleges this year includes also two special features of considerable interest. Mr. R. P. Wilder, who, with Mr. J. N. Forman, made the missionary tour of the colleges two years ago, is to give another year to college visitation in strengthen-

ing the missionary departments of the College Associations.

Mr. S. M. Sayford, who for several years was the State Secretary of the Massachusetts Young Men's Christian Associations, and has for the past six years been devoting himself wholly to Gospel work, is to give this college year entirely to work among students, and will be heartily welcomed in many colleges.

These three successive summer gatherings of college students, called together by Mr. Moody and directed by his wise Christian leadership, have exerted, by the blessing and presence of the Holy Spirit, a mighty and quickening influence upon multitudes of college undergraduates. They have developed among these students throughout the continent an unexampled enthusiasm in Bible study and Christian work. Each succeeding year has borne its testimony to the steady growth of these good influences. In many colleges a desire for a larger representation at future meetings is expressed. This is echoed from over the sea by the students who have come across the Atlantic to attend these summer schools, and who return each time to increase the numbers of those who, the next year, follow their example. Thus already from both sides of the ocean we hear prayer and expectation concerning the encampment of 1889, with its blessed reports of the Christian college year and its quickening atmosphere of Bible study, spiritual teaching, delightful Christian fellowship, and wholesome recreation.

CHAPTER II.

VERBAL INSPIRATION.

Address by the Rev. J. Hudson Taylor, D.D., of the China Inland Mission—No Difficulty Presented by Variations in Manuscripts—Testimony of the Word to Itself—Stress Placed Upon Single Words—Precision of Expression Necessary in Revelation—Fidelity of God to His Promises—Lovers of the Word Shall Prosper.

Two questions have been put into my hands on the subject of inspiration. One is: "Are we not in danger of trying to make Scripture mean too much—for instance, by insisting on verbal inspiration?" Well, dear friends; try and make it mean too much. Try and get half of its fullness. I don't think there is very much danger in this way. The other question is: "Do the Scriptures teach that they are verbally inspired?" That is a very important question indeed, and the suggestion has been made to me that I should say something as to how far verbal inspiration is consistent with the fact that there are so many different manuscripts. With regard to the manuscripts, no one believes that every manuscript is verbally and distinctly inspired, and that no copyist's mistake may not have crept in. But the manuscripts are very numerous, and they have been very carefully compared, and many of you have the critical apparatus at hand which will enable you to discover for yourselves what is the extent of the variations. Well; I needn't tell you as college men that three-fourths of them are simply questions that may be compared in English with the question whether we are going to spell a certain syl-

lable with an *ou* after the French fashion, or with an *o* after the Latin fashion. It is a mere matter of spelling. There is such a general consensus of all the manuscripts that it isn't a matter of insuperable difficulty to discover the fact that no question of doctrine anywhere from Genesis to Revelation is affected by any doubtful reading. There is no more perplexity from variations in manuscripts than if we were to say: "How shall we ascertain what is the perfect shape of a leaf when the caterpillars have been all through the tree?" Look among the fragments, and you will find at least one side of a leaf, and then you will find the other side of one, and by putting them together you will very easily find the shape of a perfect leaf. And then there may be a good many perfect leaves left on the tree. Look carefully, and you may find one.

What the Scriptures teach, however, on inspiration is a very important question, and I think we shall not study the Scriptures without ascertaining the mind of God on the subject. I need scarcely refer you to that familiar passage in 2 Timothy iii. 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There is another equally familiar one in 2 Peter i. 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." You are also familiar with the use made in Scripture of quotations from one book in another. The Holy Spirit inspired the Apostle Paul, and in the 3d chapter of Galatians he has a very important matter to discuss with the people who are being carried away by Judaizing teachers. Now, on what does he base his ar-

gument in the 3d chapter and 16th verse? He wants to prove that Jesus Christ is the seed of Abraham that was promised by God, and that the law, which came in after the promise to Abraham, could not disannul the promise that was given before it. Here is his argument. "He saith not, And to seeds"—the plural—"as of many; but as of one, And to thy seed, which is Christ." Here not merely one word, but even the number of the word—whether it is singular or plural—is the argument: the word is "seed," and not "seeds," as of many. He shows that the neuter plural—which is so frequently used in a very comprehensive way—is not employed here; and on that circumstance he builds this argument: that Christ is the true seed of Abraham, and that that promise could not be disannulled by the law which came 430 years afterwards. And the Lord Jesus in His discussion with the Sadducees on the question of the resurrection does not bring half-a-dozen Scripture proofs and say: "From the general tenor of these remarks you will see that the resurrection was in God's mind." He quotes one single passage, and He builds His argument on the use of one single word. He quotes the passage in which God calls Himself the Elohim of Abraham, Isaac, and Jacob. His argument is: "God did not call Himself the Jehovah of Abraham, Isaac, and Jacob. He called Himself the Elohim of Abraham, Isaac, and Jacob; and you Israelites know very well that that is a word which is used only with reference to living persons and living things. Therefore Abraham, Isaac, and Jacob are still living." Again, when Satan came to tempt Christ, He met every assault by quoting the Word of God. As the Saviour of the world—as an inspired Teacher—He might very well have dealt with Satan directly; but He quotes this precious Word of God, and refutes Satan with what is

written. "It is written," and what is written cannot be broken. He doesn't mean merely that the general idea of Scripture is true; but whatever is written in the Word of God cannot be broken. Again, He says in the 5th of Matthew: "Verily, I say unto you, Till Heaven and earth pass away one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If that expression, "Not one jot or one tittle shall pass from the law till all be fulfilled"—if that doesn't mean the verbal inspiration of Scripture, all I can say is, I don't understand the passage at all. If you were to take a document and say: "Here is a proclamation from our Government here, and I can't tell whether it is a correct transcription of the proclamation or not"—what would it be worth? But if you should say: "I can tell you there is not a dot of an *i* or the crossing of a *t* that hasn't behind it the full authority of the Government"—how different would be the effect! From this statement of Christ we gather that every letter of the law is just as God has given it. He claimed that it was verbally accurate—that is, that every letter was correct in it. Just see for a moment what is the use of that jot, or yod, in Hebrew. It is the great letter of inflection. How do you form the Hebrew singular into the plural? Very often by that letter. How do you indicate certain grammatical inflections in a verb? By means of that letter. Then what Christ meant was that not only every word but every inflection of every word is inspired and unchangeable. Isn't that a fair understanding of our Saviour's words? Take Cruden's Concordance and look at that word "word," and see in how many instances the expression "the word of God" is used in the plural: "the words of God." They are far too numerous to bring up here. When the Apostle Paul is writing to the

Corinthians he tells them that he not only preaches the truth in a general way, but he says : " Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." It was so in olden time. You remember when Balaam claimed that the words he spake were from God, he said that he whose " eyes were open " and had " heard the words of God " said so-and-so. Moses told the Israelites all the words that the Lord had spoken—not merely their general purport.

How could the mind of God be conveyed except in words? You know quite well that there is no such thing as a perfect synonym. You can't express a thought without modification in different language. You can't modify a sentence without modifying the meaning of the thought to some slight extent. Now, God has given His Word in order that we can rest upon it. God said to Isaiah : " I have put My words in thy mouth." The Lord Jesus said : " The words that I speak unto you I speak not of Myself : but the Father that dwelleth in Me, He doeth the works." If the Lord Jesus Christ Himself did not speak His own words, can we doubt that equal inspiration was given to other messengers who needed it far more than Christ did? If you will look through a few passages in the Gospel of John—v. 47 ; xii. 47 ; xiv. 23 ; xv. 7 ; xvii. 8 — you will see what Christ Himself says with regard to the words that were given. We will just look at the last passage and then pass on—John xvii. 8. Our Saviour in that wonderful prayer that He offered before He left the earth, said : " I have given unto them the words which Thou gavest Me ; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." The friends of God receive God's

words. God's Word is found by the prophet, and he eats it. It is like honey to his taste.

And if the Scriptures were not verbally inspired, what would be the alternative? Everybody would have to find out how much truth was in it by his own wits. Suppose there is a chart of a dangerous coast. It gives only a general outline. The navigator finds that that mark indicating a rock is merely to let him know that somewhere there is such a rock to be found. What is the use of that chart? Or suppose there is a compass by which he is sailing. He knows that that compass is diverted by some object—he doesn't know how much. Of what use is it to him? If God's Word didn't mean what it said, of what use would it be to me? Suppose I should deal in this way with a commercial document: Some one sends me a bank-note for a thousand pounds. Sometimes, you know, a friend who wishes to give a thousand pounds to the China Inland Mission doesn't want it to be known, and so he gets a bank-note, in which no signature is necessary. He doesn't want even the bank-clerk to know what he is giving—it is for the Lord Jesus to know it, and nobody else. Well, suppose I get a Bank of England note of a thousand pounds, and I say: "I don't for a moment imagine that he means exactly what he says. No doubt there is a general truth in it. He is going to do something liberal. I should be disappointed if I shouldn't get at least five pounds. Perhaps it will be ten." Why, if people were to hear a man talking like that, wouldn't they assume that such a man was a fool? Dear friends, don't let any one shake your confidence in the Word of God. Eat and see if it isn't good nourishment. Study it carefully. Look it through and through.

I have had all sorts of experiences in all sorts of cir-

cumstances, and when I have come to God and pleaded His own promises in His own Word, I have never been disappointed. I have been in circumstances of great difficulty, and have been led to ask Him for remarkable help. I was nearly wrecked when I was going out to China the first time. Our vessel was becalmed, and gradually drifting upon the coast of New Guinea. We could see the savages on the shore. They had kindled a fire, and were evidently expecting a good supper that night. When I was a medical student some of the other students used to jeer at me because I was going among the heathen, and they would talk about "cold missionary." Well, it did look that night as if somebody was going to have a piece of hot missionary. The captain said to me: "We can't do anything else but let down the long-boat." They had tried to turn the head of the vessel around from the shore, but in vain. We had been becalmed for several weeks, with never a breeze, or any sign of one. In a few minutes we would be among the coral reefs. We would be at the mercy of those savages, and they didn't look as if they had much mercy. "Well," I said, "there is one thing we haven't done yet. Let the Christians on board pray about it." There was a black man on board, a steward, who was a very sweet Christian man, and the captain was a Christian, and myself. I proposed that we should retire to our cabins, and in the name of our Lord Jesus Christ ask our Father, and His Father, for a breeze immediately. They agreed. I went to my cabin, and told the Lord that I was just on my way to China; that He had sent me; and that I couldn't get there if I was shipwrecked and killed; and then I was going on to ask Him for a breeze, but I felt so confident about it that I couldn't ask Him. So I went up on deck. There was

the second officer, the chief mate—a very godless man. I went up to him and said: “If I were you I would let down the mainsail.” Said he: “What do you want me to let down the mainsail for?” I said: “We have been praying for a breeze, and it is coming directly, and the sooner we are ready for it the better.” With an oath he said he would rather see a breeze than hear of one. As he was speaking I instinctively looked up, and noticed that one of the sails was quivering with the coming breeze. Said I: “Don’t you see that the corners of the royals are already shaking? My dear fellow, there is a good breeze coming, and we had better be ready for it.” Of course, the mate went to work, and soon the sailors were tramping over the deck. Before the sails were set the wind was down upon us. The captain came up to see what was the matter. He saw that our prayers had been answered; and we didn’t forget to praise God for so signal a deliverance from the perils to which we were exposed. We have been penniless in the interior of China; but we simply turn to this book, and draw a check, and it is always honored.

Now, when you can take Scripture and test it again, and again, and again, in ten thousand different circumstances of life—when you find at every turn there is something appropriate, and a familiar passage that perhaps you learned in childhood and never understood comes to your mind when you need it, and just fits your case—when you find that God is always true to His promises—isn’t all this evidence of verbal inspiration? It is words that proceed out of the mouth of God; not ideas. There are no unclothed ideas. You can’t think without thought formulating itself in words. Put the Word of God to the test. The more you test it, and prove it, the more satisfied you will be.

Let us look for a moment at the first Psalm. It says that if you will fulfil certain conditions, whatsoever you do shall prosper. Find a man who has fulfilled the conditions and hasn't prospered in whatsoever he has undertaken, and then you will have proof that this Psalm is not verbally inspired. What does it say: "Blessed is the man that walketh not in the counsel of the ungodly." It isn't, "that walketh in ungodly counsel," mind you. A good many people walk in the counsel of the ungodly just because it isn't ungodly counsel. It is the "counsel of the ungodly" that is to be avoided. I am afraid there are churches that sometimes walk in the counsel of the ungodly. Sometimes a matter comes up, and some counsellor in the church will say: "Well, the first thing is to secure the money." That is the "counsel of the ungodly." The first thing is to know the mind of God, and secure the blessing of God. There are a great many maxims of the ungodly—and some of them are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly man says: "I am number one." But God is number one. Take care of God's interests first, and He will look after yours. "The counsel of the ungodly," then, is something different from ungodly counsel. And you know, "standing in the way of sinners" doesn't mean that we do wrong when we go among sinners to shine among them as lights in the world. But if we are constantly among them without the purpose of doing them good, we shall very soon find that "evil communications corrupt good manners." Then there is a warning against sitting in the seat of the scornful. What does that mean? It includes a good deal more, perhaps, than we commonly think. If a man goes to church

to criticise, is he not sitting in the seat of the scornful? "But his delight is in the law of the Lord: and in His law doth he meditate day and night." A man who loves the Word of God—a man who dwells upon what it says—a man who keeps a little text in his mind to think about as he is walking on his way, and that meditates upon it day and night—"whatsoever he doeth shall prosper." If you can find a man who carries out this direction and doesn't prosper, you can doubt the inspiration of the first Psalm; but find the man first. Put the thing to the test and see if it isn't so. I have very, very imperfectly and faultily carried out this direction for a good many years past, and it is wonderful how the Lord has made things to prosper that I have been connected with. Things that have seemed very unlikely to prosper He has made to prosper.

Look at Joshua as an example. He was to be "strong and very courageous"—not to fight battles and put down the Canaanites, but to observe to do all that the Lord directed, because the Lord's directions were verbally inspired, and they were inspired for the purpose of making him who observed them prosperous in his work. "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." When Solomon came to the throne and had a great temple to build, God told him that if he would observe all the things that were written in the law, and do them, he would be prosperous in building the temple and in governing the realm. The book of Ezra is a very interesting study. If you have never gone through it, take time to do so. There is a gap of fifty-nine years between the sixth and seventh chapters. The people were given a commission

to build a temple at Jerusalem ; but after twelve years they hadn't completed it yet, and they were so remiss that God allowed obstacles to spring up, and the work was stopped and nothing done for fifty-nine years. Then there arose a man after God's own heart. "He was a ready scribe in the law of Moses." "Ezra had prepared his heart to seek the law of the Lord, and to do it." That was the man that God used in the building of the temple. Whatsoever that man did, the Lord prospered it.

Here is a promise to test : "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Do you believe on the Lord Jesus Christ as the Giver of this full blessing? It doesn't mean, "He that believeth on Me for the pardon of his sins," because there are many persons who are pardoned and who have not this fullness of blessing—you can see that rivers of living water do not rush out from them. But it is : "He that believeth on Me as the Giver of the fullness of the Spirit." Look also at that other passage : "Whosoever drinketh of the water that I shall give him shall never thirst." I accept that promise. I do believe I shall never thirst again. I do believe that from me—poor little me—rivers shall flow, rivers of living water ; and God shall be glorified, and souls shall be saved. If we refuse to accept the promises of God, we make Him a liar. Why should we expect to be hungry when He says : "He that cometh to Me shall never hunger"? Why should we expect to thirst when He says : "He that believeth on Me shall never thirst"? Those of you who are familiar with the original know very well that the word used there—*πῶποτε*—is the same as is used in another passage : "No man hath seen the Father at any time." So that

the meaning of the passage is : “ He that cometh to Me shall not hunger at any time ; and he that believeth on Me shall not thirst at any single time.” I suppose he will always have an appetite ; but he will never be famished and thirsty and unable to get refreshment. Shall we not take this promise and test it ? Oh, if we do so, we shall find it such a source of blessing ! If we do not, how much sorrow we may bring upon ourselves—how much dishonor we may bring upon our Lord ! Oh, our Master wants us to be strong ! He wants to give us more of the Holy Spirit. When you are brought into the presence of some poor soul who is in sorrow and trial, and you don’t know what to say to comfort that soul, just look up and say, “ Father, let the living water flow according to Thy Word,” and see if He doesn’t answer that prayer. When you are brought into some circumstance of perplexity, and there is a question, perhaps, brought to you, and you don’t know how to answer it, and it must be dealt with, just look up to Him, and ask Him who is All-Wisdom to be your wisdom, and to guide you in this matter. You will find you will never lack resources when you are resting in the living God. God doesn’t leave His people without sufficient resources for every circumstance. He will be with you in any field into which He may lead you to labor in His name.

CHAPTER III.

“IN THE BEGINNING.”

Address by the Rev. Alexander McKenzie, of Cambridge—Various Departments of Bible Study—Inter-Relation of the Old and New Testaments—Genesis Examined in the Light of the Gospel of John—Christ the Creator—Nature in a New Aspect—Jesus of Nazareth Lord of All.

THE Bible is studied in various ways. There are some who study it to find out the exact words, and the exact meaning of every word. A great many scholars have devoted their lives to this line of research, and the results of their studies are extremely interesting. One of the most profitable books that we can study is a large dictionary. It is always entertaining reading. Take, for example, that admirable lexicon of New Testament Greek issued lately under the supervision of Professor Thayer, wherein he not only tells you what a word means, but traces it along through different passages and different writers that you may get a more complete conception of it. And then others are studying the Bible in connection with the history of all that is written, and throwing upon the text all the light that they can gather from the records of the ages. Others again are studying it in connection with the antiquities involved. Thus we find in the monuments of Nineveh a confirmation of the sacred narrative concerning that city. And the excava-

tions which are now in progress in Egypt have revealed one of the treasure cities built by the Israelites under the command of Pharaoh. In the remains of Pithom houses have been found built for the purposes of a store-city, of which the walls are of brick made partly with straw and partly without straw—a trifling circumstance, and yet a most interesting confirmation of Holy Writ.

These classes of investigators are all studying the Bible with different purposes, and their work becomes contributory to ours. Let us take it, and make the best of it. We are not able—you and I—to pursue such work for ourselves. It is impossible in our time for men to be great scholars and great anything else. In old times a minister knew everything that was worth knowing, but the world has been advancing. We have specialists now in everything; and we have specialists in sacred literature, sacred history, and sacred archæology. We ought to take whatever they are able to give, and believe that, so far as it is true, it is confirmatory of the written Word. I stand with you on your own plane, as a man who happens to be a minister, to be sure, but who has read the Bible as you may have read it. The work that we have to do is mainly two-fold: first, to read it for our own instruction and edification, and then to impart whatever we have learned to others. My own work has been of this character. It has been the work of a minister in a large parish where I have had continually to read the Bible in this practical way, for my own good, and for the use which I was able to make of it in the pulpit.

Now, I think you will find that there is no reason for separating the Bible one part from another. Certainly there is no reason for dividing the Old Testament and the New. One of the greatest pieces of injury ever done to the Church was the dividing of the Bible.

“Alexander the coppersmith,” Paul says, “did me much evil.” But he hasn’t done half as much harm as Alexander the bookbinder ; and when he adds the impertinence of inserting a family register between Malachi and Matthew, the injury is aggravated. When the last Hebrew writer closes his record, and lays aside his pen, he is talking about John the Baptist who is to come ; and the Gospel begins with John the Baptist coming. One of the best ways to read the Bible is to treat it as you would another book : to read it, or a part of it, straight through. You can’t divide it any more than you can a letter from a friend. I remember once when travelling in Europe I happened to be in a vessel that was quarantined off the coast of Italy, at Brindisi. To while away the time I took the book of Hebrews and read it through as if it were the latest publication from the press. Disregarding the division into chapters and verses, I read it from beginning to end. By allowing nothing to break the continuity of the argument I gained an understanding of the Epistle such as I had never had before.

There is another thing—and it is this to which I wish to direct your special attention. We have a right to read into any record everything we know from other sources. When we undertake, for instance, to read the biography of a man with whose life we are familiar, we have a right to take the impression and the spirit which we have with regard to that man, and read these into the biography, making them in some way interpret the biography to us. Suppose you take the life of General Grant. When you are reading about his boyhood, you can’t help remembering that he became a great soldier and the President of a great nation. With this impression which you have, and which you have a right to have, you begin to read, and what you read is illustrated

by what you already know. When we do this with the Bible it doesn't become an old book to us. We don't discard the Old Testament as a book we have outgrown, but we fill into it what we have learned elsewhere.

I want to ask you to notice that there is no contrariety or opposition between the Old Testament and the New. You will hear people saying sometimes: "We must put away the Old Testament because it doesn't agree with the New." They tell us it was formed under a different system of living and different circumstances—that it did very well for its time, but we have nothing to do with it now, and all that sort of thing. Now, the one thought I would like to leave in your mind is this: That the Old Testament and the New Testament are the same. I don't wish to be extravagant—you will find it is always wise to limit your propositions, and there is a tendency in religious themes to make extravagant statements—I don't make an extravagant statement when I say that there is not a single truth in the Old Testament that is not found afterward in the New, and that there is not a single principle in the New Testament that is not in the Old, in the germ of it—the suggestion or implication or hint of it. The New Testament is rather the unfolding of the truths of the Old, while the Old Testament is in some respects a larger setting forth of the truths in the New. You can't part with one any more than with the other. A man can find the way to life, as Timothy did, out of the Old Testament; and he can find it out of the New. I pray you, remember this. Let me repeat it, that the truths of the Old and New Testaments are the same truths; they are not only consistent truths, but they are identical. In the Epistle to the Hebrews we are told that God spoke through the prophets, and then spoke by His Son; and God is not

inconsistent with Himself. “ I am the Lord, I change not.” Hence you don’t expect to find one truth uttered in Genesis, and something very different uttered in Romans or the Gospels. You may find a truth more fully stated, and carried out in greater detail. You may even find what appears to be opposition ; but when you look into the heart of things, and get down from the letter into the spirit, you will be surprised to find how exactly the statements are the same. Nothing has surprised me more in the last two or three years than to find how full the Old Testament is of simple Gospel truth. Dr. Guthrie said you could find the Gospel in Ezekiel. He might have said you could find it in Genesis, in the Chronicles, anywhere. The Gospel is God’s love to man. Take the Old Testament and the New, and you will be surprised to find how marvellously they fit one into the other. Take the ancient record, begin at the beginning, and put down a list of the principles contained in it, as if you were making a list of the contents of the book, and then notice this : that every line you write refers to something in the New Testament—the leading principles in the Old Testament are a table of contents for the New Testament. I don’t believe you can write down a single principle in this chapter of which I am to speak to-day [the first of Genesis], which you don’t find carried out, illustrated, and enforced in the New Testament. I want to be cautious in what I say, and yet if you were to make out a list of the leading doctrines of the New Testament, and number them 1, 2, 3, and so on, I don’t believe you could put a single principle into that list which is not quite distinctly taught or quite distinctly suggested in the Old Testament. Here is an experiment to try, and I wish some time you would try it. Take the book of Genesis, for example.

and write down what you find in it—the first thing, the second thing, the third thing, and so on—and see if every one of those things does not point you to something further in the New Testament. I'll tell you what the result will be. You will find that it is so, and you will feel the power of the truth more than ever as it thus comes home with added strength to your heart.

Now, let us begin to read the Bible in this way—and, of course, we will not be able to go very far. What is the first thing said in the Bible? "In the beginning." We are carried back to a period of time beyond which there is nothing. You undertake to study American history, and before you go very far back you come to the history of England. You study English history, and you come to the Northmen. Study the history of the Northmen, and you are carried still farther back to somewhere in the heart of Asia. But in this record the first statement goes as far back as it is possible for human thought to reach, and infinitely beyond that.

What is the second thing? "In the beginning God." "God." Who is that? A great name? Tell a native of the Fiji Islands that in the beginning was God, and he says: "Well, who is He? What does it mean?" Some men would say: "He is one of the great elementary forces of the universe." But have you ever heard anything about God?—heard anything anywhere? If you have, then let that interpret the word to you. Suppose you take that simple answer of the Westminster Catechism, and read the statement thus: "In the beginning was God, a Spirit infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." And that is all there is existing. There is nothing else. There is no one but that. "In the be-

ginning God.” What more do you know about Him? You know that that God is your Father; that He loves you, and takes care of you; that in the fullest sense He is your Father. “In the beginning is my Father.” “Before there is anybody else in the universe there is my Father.” Or if you say, “a father” needs its correlative term “a child,” and there is no child—very well; in the thoughts and purposes of God there is no distinction of time. For God to determine a thing is equal to doing the thing. Man is always in His thoughts, and the Fatherhood is always in His being. What do you know about Him further? “God is love”—perhaps the highest assertion ever made in words. “In the beginning, before there was anything else, love was there.” Well; do you know anything more about God? I shall not follow the inquiry any farther; but you see how beautifully the doctrine of the Trinity comes in there. You think of this solitary being in the beginning—the infinite eternal beginning. His nature is love. You like to think that held within it is that Divine, eternal, unknown relationship: the Father, and the Son, and the Holy Ghost. They tell us that the doctrine of the Trinity has no practical value. It seems to me when I sit down with my two children, there is some practical value in the fact that we live together. It is of some practical value to me that I love my boy, and that my boy loves me. I like to feel that in that eternal God, who is all alone, there is love; and there is a distinction of entity, of essence, of life, which makes the Father, and the Son, and the Holy Ghost. I don’t know anything more about it than that. The Trinity is taught distinctly in the New Testament. It seems to me that it is a natural demand of the heart, and to me it is one of the most precious truths. I like to think of

a God who is love, loving; and that means something that can love and can be loved.

What is the next thing in the Bible? The next thing is creation. "In the beginning God created the heaven and the earth." Again you come upon a great thought. We are not told that He fashioned those things, or discovered those things; He created them. There was nothing but God, and there came to be a sun, and a tree, and a bird, and a man. God created you out of nothing by the very force of His own being—by that which He had in His nature. By virtue of that which was in God, and part of Him, God created the heaven and the earth.

Here we have, then, the three primal assertions of the Bible. And they are three mysteries. You cannot solve them. They are great, which is one evidence that they are true. I don't think Mr. Moody ever said a truer thing than when he said that if he understood the Bible it would not be true. A Bible that he can comprehend, or anybody else can comprehend, is not very much of a Bible. Infinite things cannot be grasped by the human mind. The Bible opens with three great mysteries: the mystery of time, the mystery of being, and the mystery of creation. We can't understand them. They are past our finding out.

Now, having begun with the earliest part of the Old Testament, suppose we begin with the earliest part of the New Testament. What part of the New Testament carries us farthest back into these things? Well; of course it is the Gospel of St. John. This is the last book which St. John wrote. He wrote it, as you know, after he had written the Apocalypse. It is interesting to mark that it goes most deeply into the nature and character of God—into His purposes, and into His

works. It has been called “the heart of Christ,” as being more than anything else a revelation of the very heart of Christ Himself. Taking this Gospel, which is the very earliest so far as it relates to the earliest facts, and which is the most profound and the most sublime in its range, what do we notice? At once we observe that the first words are precisely the same words as we had in Genesis: “In the beginning.” We start from the same point. In Genesis and “the heart of Christ” the very first assertion is the same assertion. What next? “In the beginning was the Word, and the Word was with God, and the Word was God.” Dropping the intermediate words, what do you have? “In the beginning God.” There is Genesis again. You have got two thoughts, then, that are alike in John and Genesis. What is the third thought in Genesis? Creating. What is the third thought in John? “All things were made by Him; and without Him was not anything made that was made.” Creation. The first three thoughts in Genesis—three great mysteries—are the first three thoughts in the New Testament. Is it not significant that when we go into the very “heart of Christ,” we are introduced to the very same three thoughts to which we were introduced in the opening of the Old Testament Scriptures? And yet men say that we don’t need the Old Testament.

You will find that Genesis enlarges upon the fact of creation, and describes it in order—first, secondly, thirdly, and so on. John doesn’t say anything about it. He leaves the matter. You will find that Genesis leaves God just where He is in the first verse, and doesn’t add anything more about Him. John takes up the thought of God and carries it farther. Genesis expands creation, and the Gospel expands the Creator; and so they are helpful one to the other. While they start with the

same three truths, they are not repetitious. As touching the Creator, in John's Gospel you will find this: "And the Word"—He who created was the Word—"was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John teaches us that the Creator of the world was He whom we know as Jesus Christ our Lord. I pause upon that for a moment. I wish it might sink into our minds. It is one of the strangest things in the whole history of Christian thought that it never has been made very prominent. It is mentioned in no prominent creed. In the so-called Apostles' Creed—not made by the Apostles, of course, but coming to us from the earliest times—we read: "I believe in God the Father Almighty, maker of heaven and earth." I should like to know upon what Scripture they base that. It would be more correct to say: "I believe in God the Father Almighty, and in Jesus Christ His Son, maker of heaven and earth." John doesn't tell us that God the Father made all things, but he says that He whom we know as Christ made all things. You can draw your own inference. We are not shut up to that single assertion. Reading a little farther, what do we find Jesus Himself saying? Let us remember that when we call Him "Jesus," that is His late name. We call Him "Christ," but that simply describes His work in redemption. In a certain sense there is a little anachronism when we speak of Christ as creating heaven and earth; and yet there is no help for it but to keep to that usage. What do we find the Saviour saying? He prays to His Father, with eleven men overhearing Him, and He speaks of "the glory which I had with Thee before the world was." In other words: "There was nothing, and I was in the glory with God, and there was nobody but God." Turn-

ing to a later part of the New Testament, what do we find? “By whom were all things created, that are in heaven, and that are in earth, visible and invisible : . . . all things were created by Him and for Him : And He is before all things, and by Him all things consist ”—that is, hold together, stand together. Again, we find that this Jesus Christ is the same in that endless to-morrow, and in that unbegotten yesterday, and here in our to-day. We find this expression from His own lips : “I am Alpha and Omega, the beginning and the end, the first and the last.” It is wonderful in all of Christ’s teaching how He identifies everything with Himself. Thus He doesn’t say : “I teach the truth ”; but, “I am the truth.” He doesn’t say : “I give life ”; but, “I am the life.” For our present purpose there is perhaps no saying more significant than this : “I am the beginning.” It is not : “I was in the beginning ”; but, “I am the beginning. There is no beginning but Myself. I am the first ; I am the last. I am the beginning.”

Now, take these truths of the New Testament, and throw them back into the Old Testament, and where are you? That first verse of Genesis contains the act of Him who came incarnate into the world on that Christmas-day when the angels made the air melodious with their carols. You find the same One who walked the streets of Galilee, who healed the sick and raised the dead—you find the same One who redeemed the world and ascended into His glory ; and is not this something with which we are able to illuminate the record? What is the practical value of this? Well ; the practical value of this for any intelligent man is that it is intelligence—it is knowledge. You want to know what is true. Modern science in a very large degree is unscientific, because it says, “I don’t want to

know." Science is knowledge. A truly scientific man always wants to know. He keeps asking questions. And the question, "Who made the heaven and the earth?" is more important than, "What is the history of the heaven and the earth?" Again, it exalts Christ in our thoughts, and makes Him seem nearer to our minds. Again, it brings Nature nearer to us. It has not been created by certain primal forces. It has been created by One whom we know. That makes Nature dearer to us, because it is the work of One whom we love. It is unchanging because the unchanging Christ breathed into it. Every flower that blooms is in harmony with every thought that redeems, and every star that shines has some vital connection with every word of truth that illumines. The whole world becomes better and dearer to us because Christ made it. I love the Bible my father used to read. I hold sacred the letters of my father and my mother. And I love this beautiful world because there is not a blade of grass, there is not a flower springing among the grass, there is not a bird singing in the trees, there is not a star looking down from heaven, which was not made by the best friend I ever had—who loved me, and gave Himself for me, and hallowed earth by treading its acres with the feet that for its advantage were to be nailed upon the Cross.

Let me follow along a little farther. What is the next thought of Genesis? It is the thought of creation day by day. "God said, Let there be light, and there was light." The light was separated from the darkness, and night from day. Then God created the firmament, separating the waters under from the waters above. Then came the grass, and the sun, and the moon, and the stars, and fish for the waters, and birds and beasts for the earth. These are the successive works of Him

whom we know as Christ. We started with the beginning, when there was only God—only Christ. All that there was, was in Him. But He imparted His life to various orders of creatures. He became the life of all that is—as He said: “I am the life.” What I want to get clearly into our minds is this: that He who made heaven and earth is the same God who gave His life upon the Cross for us, and the same God who speaks in the Gospels for our instruction; and that by looking at Him through His works we may perhaps get a better conception of Him. It is not only true that men are to be judged by their actions, but equally true that actions are to be judged by their men. You judge an action by the man who does it. The value of a note of hand depends on the man who has issued it. I heard of a man the other day who gave a million to found an hospital, but in the next sentence it was said that he was in an insane asylum. What does the world mean? That depends on who made it. They tell you the world is evil—that it is the devil’s world—that matter is evil—that force is evil. It isn’t the devil’s world; it is Christ’s world. Christ’s thought is imbedded in its rocky foundations, and glitters in its spangled heavens. All life is from Him. You look among the trees, and you hear a bird; you go out into the jungle, and you see a lion. Where did that life come from? The life of a bird can only be the life of Christ imparted to the bird—so much of it as has been shut up in the form of being which we call a bird. There is no other life but that. His life is imparted to everything that lives—the bird of the air, and the tree in whose branches it builds its nest—one life in all things. Perhaps some one says: “That is pantheism.” It is as far from pantheism as heaven is from the earth. It hasn’t the slightest con-

nection with pantheism. Pantheism teaches that the world is God—that there is no God but stones and birds and beasts. Pantheism makes Nature to be God. This makes Nature to be the creation of God. According to Pantheism, if all things were destroyed God would be destroyed. But according to this teaching, if all things were destroyed, God would remain, as He was in the beginning. He was God when there was nothing beside ; He would be God if everything besides perished. He gives of His life to everything that is. Nature becomes more full of meaning when we look upon life as being the life of Christ which is communicated to every being, and is sustained in them by Him. It remains His life, though it is in them. Take the beautiful creature which we call the humming-bird, whose destiny, it would seem, is merely to grace a bonnet. You part the beautiful feathers on its breast, and with your sharp knife you cut the tender flesh, and lay bare the little framework within. You part those delicate ribs, which you can scarcely see, they are so fine. If your surgery has been skilful, the life remains. Still that tiny heart is beating—beating—beating. The life of Jehovah in the heart of a humming-bird !

Again, take light. Jesus says : “ I am the light of the world.” It was fitting, then, that in the morning of creation He should say : “ Let there be light.” It is because He is the light that when He says, “ Let there be light,” there is light blazing from all the belfries of the heavens. It is because He is light that He is able to create and to sustain these things. And how great this light is ! Why, the ray of light that is streaming down over this landscape has come ninety-five millions of miles. It has come twelve millions of miles a minute, to pass through this window and fall upon your face.

You catch it upon your glass, and shatter it into its separate splendors, and it holds its connection still with the sun from which it has come, and the Christ which has given it its power to shine. There are eighteen million stars in our firmament, and there are four thousand such firmaments, and more. The North Star—which is the most useful of all, and by which we sail our ships upon the sea—is three million times more distant than the sun, and its light takes forty-eight years to come to this earth. There was a boy born a hundred years ago in the swamps of the South—a slave child. He grew up into his boyhood, passed on into his manhood, and bore the hardship and cruelty of his lot till he was forty-eight years old. Then he left his home, throwing himself into the swamp, that he might perhaps seek refuge and liberty somewhere in the wide country that was beyond him. When night came, he lifted up his eyes for guidance, and that moment there fell upon that fugitive a ray of light that started from the North Star the moment that boy was born. It had been travelling on its course all through his boyhood and young manhood; and the foreordination of God and the eternal counsel of Christ brought the two together when that fugitive needed the guidance. In 1841 William Henry Harrison became President of the United States. On the day of his inauguration a ray of light started from the North Star. If the hopes and purposes of many are fulfilled, his grandson will be inaugurated next year. Suppose that should occur, and Benjamin Harrison should be inaugurated on the 4th of March next. If at the close of the day, weary with its exercises, he should walk out in the garden of the White House, and look up at its marble walls, his eye would meet for the first time a ray of light that

started from the North Star the day his grandfather was inaugurated President. Who appointed all these things? Who made the North Star? Why, brethren; that was your Saviour. That was the One who died upon the Cross for you. That was the One who spake the Sermon on the Mount. "Heaven and earth shall pass away, but My words shall not pass away." Of course not. The words of Christ were older. They were before the heaven and the earth. It was He who said, "Let there be light," and there was light. In Him all things have their being. You might expect to find some manifestation of this when He comes into the world; and indeed you do find it. As you read the Gospels you have a revelation of the true humanity—the true and perfect manhood of Christ; but more distinct than that, you have a revelation of His divinity. You find instances in which His divinity is presented as the dominant thought. Thus, He is born into the world on Christmas-day a child; but the star guides the wise men who lay their gifts at His cradle, and the angels of Heaven chant jubilant strains at His birth. He goes to Cana of Galilee, a guest; but not content with that, He exercises His Divine power, and makes the water redden into wine. On the Sea of Galilee He lays His head on the fisherman's rude leather cushion, and falls asleep as a man; but He awakes to still the winds and the waves. At the well of Samaria He sits weary and athirst that sultry Syrian noon. Surely He is a man. But there He declares Himself the Messiah. He goes to the Cross, His hands and feet are nailed to the wood, and He dies as a man. But in His dying moments He takes the immortal soul of a dying penitent upon His breast, and with His pierced hands He opens the Kingdom of Heaven to a malefactor. They

put Him in a tomb as a man, and the tomb is sealed and watched. But at the appointed time, by His Divine authority, the stone rolls back, and He walks again among men. Like a man He goes up the heights of Olivet, and stretches His hands in blessing over His disciples. Then He rises; and the clouds of heaven, which He created, receive Him out of their sight—to come again, as He had foretold, with all His holy angels, and to sit on the throne of His glory, and have all nations gathered before Him. And His work beyond this is to be continued. We find in the Old Testament what is more distinctly brought out in the New: “I create new heavens, and a new earth.” “Behold,” says Christ in the Apocalypse; “I make all things new.” We are not surprised that He should make all things new who gave being to all things that are old.

CHAPTER IV.

THE TEN COMMANDMENTS.

Address by the Rev. Henry Clay Trumbull, D.D., of Philadelphia—
The Decalogue as a Covenant of Love—Not a Series of Arbitrary Edicts—Light from Oriental Customs—Jehovah Condescends to Form a Compact—The Commandments Severally Examined—Their True Meaning.

ALL of us are familiar with the Ten Commandments, given from God on two tables, or tablets, of stone to the people of Israel at Mount Sinai. But not all of us are accustomed to think of these Ten Commandments as ten separate clauses of a loving covenant between God and His chosen people, recorded on stone tablets for their permanent preservation. Yet these witnessing tablets are repeatedly called in the Bible "the tables of the covenant," and "tables of testimony," not the tables of the commandments; while the casket which contained them is called "the ark of the covenant," not the ark of the commandments.

There is obviously a world-wide difference between a loving covenant that binds two parties to each other in mutual affection and fidelity, and a series of arbitrary commandments enjoined by a sovereign upon his subjects; between a compact of union, having its statement of promises on the one hand and of responsibilities on the other, and an instrument that asserts the rights of the ruler and defines the duties of the ruled.

In our estimate of the Decalogue we have made too much of the *law* element, and too little of the element of *love*. As a consequence it has not been easy for us to see how it is that God's law is love, and that love is the fulfilling of God's law. But the Ten Commandments are a simple record of God's loving covenant with His people, and they are *not* the arbitrary commandings of God to His subjects. They indicate the inevitable limits within which God and His people can be in loving union, rather than declare the limits of dutiful obedience on the part of those who would be God's faithful subjects. A close examination of the Decalogue will show that this is its nature and scope.

It must be borne in mind in our Bible reading that the Bible was originally written by Orientals for Orientals, and that it is to be looked at in the light of Oriental manners and customs, and Oriental modes of speech, in order to its fullest understanding. Hence when we find the term "covenant," or the term "commandment" in the Bible, we are to inquire into the Oriental meaning of the term, so that we may know the sense in which it was employed by the Bible writers.

Now a "covenant" among Orientals is, and always has been, a sacred compact binding two parties in loving agreement. Oriental covenants are made in various forms and by various ceremonies. The most sacred of all forms of covenanting in the East is by two persons commingling their own blood, by its drinking or by its inter-transfusing, in order that they may come into a communion of very life. Two persons who wish to become as one in a loving blood-friendship will open each a vein in his own arm, and allow the blood to flow into a common vessel, from which both parties will drink of the commingled blood. Or, again, each person will open

a vein in one of his hands, and the two bleeding hands will be clasped together so that the blood from the one person shall find its way into the veins of the other. In each instance a union of life is sought after, or is symbolized. Usually a written compact is signed by each party and given to the other, with the stamp of the writer's blood upon it, as a part of the ceremony of covenanting, and this writing is carefully encased in a small packet or casket, and guarded by its holder as his very life. It is in the light of such customs as this that we are to read of a sacred covenant entered into between God and His Oriental people.

It was at the foot of Mount Sinai, that Moses came before the people of Israel with God's proffer to them of a covenant, whereby they should bear His name and be known as His people. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath spoken will we do, and be obedient." Then it was that Moses took of substitute blood and divided it into two portions, one half to be sprinkled on the altar Godward, and the other half to be sprinkled on the people; and Moses said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words"—or, as the margin of the Revised Version has it, "upon all these conditions" (Exodus xxiv. 6-8). Moreover, we are told, in Hebrews ix. 20, that Moses sprinkled the blood upon the record or book of the covenant as well as upon the people. It was after this—after the breach and the renewal of the covenant between Israel and God—that the stone tablets on which the covenant itself had a permanent record were encased in a casket, or an "ark," which was thenceforward guarded sacredly as covering and containing the charter of Israel's nationality,

the testimony of the loving covenant between God and His people.

But you may ask, Did not the tables of stone bear a record of specific commandments rather than of articles of a covenant? And are not the words there recorded specifically called in the Bible the "Ten Commandments"? Look for yourselves, and see. It is true that our English Bible speaks of the Ten Commandments recorded on these tables of stone; but the word here translated "commandments" is more literally to be rendered "words," as indeed it is given in the margin of the Revised Version; and it is applicable to any declaration, injunction, or charge, made by one to another. It is by no means to be understood as simply an arbitrary mandate from an absolute sovereign to his subjects. Looking at the Ten Commandments as a set of moral laws covering man's duties to God and to his fellows, they seem strangely defective, when we find among them no command to pray to or to praise God, nor any command to give sympathy or assistance to man. But when we look at them as clauses of a loving covenant, indicating the scope and limits of relations within which a child of God's duties Godward and manward are to be exercised, we find that they are far-reaching and all-inclusive. Looking at them as the tables of the covenant between God and His people in the light of Oriental views of covenanting, we can see a great deal more in the words on those tables than when we look at them as the tables of the commandments—in the light of our Western ideas of commandings.

A covenant involves the idea of a two-fold agreement between the parties making it. Even though God Himself be one of the parties, He will not refuse to be explicit in His words of covenanting. And so we find it

to be in the record on the tables of the covenant which were given to Moses at Mount Sinai. We call the opening words of that record—"The Preface to the Ten Commandments"; but they are more properly God's covenanting words with His people. "I am Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage." The very name Jehovah includes the idea of a covenant-making and a covenant-keeping God. The declaration of Jehovah's eternally-existing personality as Jehovah, is in itself a covenant promise for all time to come, to those who are His covenant people. It is as though He were to say: "I, who was, and am, and am to be, the same yesterday, and to-day, yea and forever, will be your God unfailingly. As I have given you a loving deliverance out of Egyptian bondage, so I am ever ready to deliver you from every evil that enthralls you."

Man, when he promises for the future, needs to say, "I will do"; but God can say nothing stronger than "I do," or than "I am." Thus the promise of promises of Jesus to His disciples, as their ever-present, all-sustaining Lord, is, "Lo, I *am* with you alway"; not, "Lo, I *will be*," but "Lo, I *am*." And so it is that God's covenant promise to Israel, to be their loving, guarding, and guiding God for all time to come, is in the words: "I am Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage." And this is the promise of "the party of the first part," as we should say in modern legal parlance, in this covenant between God and His people Israel.

Then there follow the covenant agreements of God's people, as "the party of the second part" in this loving compact. As it is God who prescribes or defines the terms on which this covenant is to be made, the indica-

tion of these terms is mainly in the form of such prohibitions as will distinguish the people of God from other people about them, in the bearing of that people toward God's personality, toward God's institutions, and toward God's representatives. This is all that is needed in the fundamental articles of covenant. The details of specific duties may be defined in special enactments under the terms of this covenant, or they may be inferred from its spirit.

The first requirement is that this covenanting God shall be recognized as the only God ; that no other God shall be conceded a place in God's universe. And this requirement is vital to any such covenant. A divided heart is no heart at all. He who can see any other object of love and devotion comparable to the one to whom He gives Himself in covenant union, is thereby incapacitated from a covenant union. Therefore it is that this first word of the Ten Words of the covenant of God's people with their God is not an arbitrary mandate, but is the simple expression of a truth which is essential to the very existence of the covenant as a covenant of union.

And this principle is as vitally important now as it was in the days of Moses. The human heart is always inclined to divide itself when it ought to be undivided. It is reluctant to be wholly and always true to God alone. But now as hitherto without wholeness of heart a covenant of union with God is an impossibility. And, indeed, the very idea of other gods seems to be an outgrowth of man's sense of an unfitness to be in oneness of life with the one God ; in consequence of which man seeks a lower divinity than the supreme God as the immediate object of his worship.

The second requirement in this covenant of union is,

that no material image or representation of this covenanting God shall be made use of as a help to His worship by His covenanting people ; that as a Spirit God shall be worshipped in spirit by His people. Here, again, is no arbitrary mandate, but only the recognition of a vital truth. Because God is Creator of all, no creation of God can be like God. Because God is a Spirit, the human mind can best commune with Him spiritually, without having its conceptions of Him degraded by any image or representation, which at the best must be wholly unworthy of Him.

In this second requirement, as in the first, a danger is indicated to which the Israelites were peculiarly exposed in their day, and to which all the people of God are exposed in any day. In the Assyrian, or Chaldean, home of Abraham there was practically no image-worship, but there was a belief in a plurality of gods. In the Egyptian home, from which the Israelites had just come out, images in great variety were the objects of worship. As the covenant people of God, the Israelites were to refrain from the polytheism of their ancestral home in the far East, and from the grosser image-worship of their more recent home in the West. And so it must be with the people of God at all times ; they must worship only God, and they must worship God without any help from a material representation of the object of their worship.

As there is still a temptation to give a divided heart to God, so there is still a temptation to seek the help of some visible representation or symbol of God's presence, in His worship. The Christian believer does not bow down to an idol, but many a Christian believer thinks that his mind can be helped upward in worship by looking at some representation of his Saviour's face, or at

some symbol of his Saviour's passion. But just because God is infinitely above all material representations and symbols, so God can best be apprehended and discerned spiritually. Anything coming between man's spirit and God the Spirit is a hindrance to worship and not a help to it. Suppose a young man were watching from a window for his absent mother's return, with a wish to catch the first glimpse of her approaching face. Would he be wise or foolish, in putting up a photograph of his mother on the window before him, as a help to bearing her in mind as he looks for her coming? As there can be no doubt about the answer to that question, so there can be no doubt that we can best come into spiritual communion with God by closing our eyes to everything that can be seen with the natural eye, and opening the eyes of our spirit to the sight of God the Spirit. This, again, is no arbitrary requirement of God; it is in the very nature of His being and of our own.

The third requirement of this compact is, that there shall be no insincerity on the part of God's covenant people in their claiming and bearing His name, as the name of their covenanting God. This requirement is not generally understood in this light; but all the facts in the case go to show that this is its true light. In the Oriental world, and in the primitive world everywhere, one's name stands for one's personality; and the right to bear one's name, or even to call on one by his personal name, is a proof of intimate relation, if not of actual union, with him. God was now covenanting with this people to be His people; thereby authorizing them to bear His name and to be known as His representatives. In the very nature of things this laid upon them a peculiar obligation to bear His name reverently and in all sincerity.

It is not that God arbitrarily commanded His people to have a care in the *speaking* of His name, as if He were jealous of its irreverent mention; but it is that He reminded them that the coming into the privileges of His name was the coming into the responsibilities of that name. It was as though Mr. Moody were taking a little street waif into his home to train the boy as his own son, and were formally giving to that boy the right to take and bear his name. Naturally he might say: "Understand now, my boy, that wherever you go they'll say, 'There goes a young Moody.' Now, I value my name, and I don't want it disgraced. See to it that you take care of that name wherever you are." So God said to His people: "Thou shalt not take"—shalt not assume, bear, carry—"the name of the Lord thy God in vain"—insincerely, vainly—"for the Lord will not"—cannot—"hold him guiltless that taketh"—claimeth the privileges of—"His name in vain"—vainly, insincerely.

This covenant obligation also is on us as it was on God's people of old. As Christians we are baptized into the name of the Father, the Son, and the Holy Ghost. Wherever we go we are counted as members of God's family. His name is on us, and His honor is in our keeping. Wherefore, "let every one that nameth the name of the Lord"—claimeth it as His own name—"depart from unrighteousness"; and let him never feel that it is a light or a vain thing to bear that name before the world.

Thus we see that the first three of the ten requirements of the loving covenant of God's people with their God, are simply the requirements to worship God as the only God, to worship Him in unhindered spirituality, and to worship Him in all sincerity. These three fundamental requirements seem to have been in the mind

of our Lord Jesus when He said to the woman of Samaria at the well of Jacob : " God "--the One God—" is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Coming to the fourth requirement of the loving covenant of God and His people, we find it differing in form from the preceding three requirements ; differing also from the form of all but one of those which follow it. The preceding three are in the negative form ; this is in the affirmative form, beginning with the injunction, " Remember." Of course, there is a reason for this. The first three requirements are in the line of obvious, if not of self-evident, truths ; the requirement of one day in seven for rest and worship is not, however, of obvious importance. Hence this requirement is specifically affirmed as an article of the covenant ; while the others guard against departures from primal principles of vital moment.

The " Sabbath " was a recognized institution long before the days of Moses. Traces of its strict and sacred observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days. And now that the Lord, at Sinai, is drawing away His covenant people from the sins and errors of their fathers and neighbors, He reminds them that there is good in some of the observances of the past which they are not to forsake or forget. " Remember," therefore He says, " the Sabbath-day to keep it holy "—as your fathers in all their polytheism had a care to observe it of old. Bear *that* institution in mind, as worth your remembering.

And here, again, there is affirmed a principle which is for all time and for all people. Although the reason for setting apart one day above another for rest and

worship is not on the surface of things, the experiences of mankind as well as the teachings of God's Word go to show that there is such a reason below the surface. In the long run man can do more work, and do it better, in six days of a week than he can in seven ; and unless a man worships God at stated times, he is not likely to worship Him at all. So it is that God makes it a part of His loving covenant between Himself and His people, that ever and always they shall worship Him statedly, as well as worship Him sincerely, spiritually, and solely ; because without this stated recognition of the covenant, the covenant itself would be forgotten.

And now we come to the fifth of the ten covenant requirements : "Honor thy father and thy mother." This also is in the affirmative form, and for a very good reason. God is here declaring, as it were, that those who are in legitimate authority, are so far His representatives. He wants it understood that while no other gods are in existence, even in a subordinate place in the universe, He has His representatives in various spheres of human government and rule, and they are to be honored accordingly by His covenant people.

We are accustomed to speak of the division of the Ten Commandments into two tables, the first comprising four requirements, and the second six ; but it will be seen that this fifth requirement belongs with the preceding four in the group of those which look Godward. It is as though the one table pointed upward from ourselves, while the other pointed outward. We are to honor those who are over us in the Lord, not as our fellows, but as our superiors ; not because of what they are as men, but because they are, within the scope of their rule, the representatives of our God.

And just here it is important to know that by Ori-

ental custom the terms "father" and "mother" are by no means limited to one's natural parents, but are applicable to superiors in years, or in wisdom, or in civil or religious station. This truth was impressed on my mind by an incident in my journey across the desert of Sinai. My companions in travel were two young men, neither of them a relative of mine—as my dragoman very well knew. When, however, in mid-desert we met an old Arab shaykh, through whose territory we were to pass, my dragoman introduced me as the father of these young men. "No; they are not my *sons*," I said to the dragoman; but his answer was: "That's all right. Somebody must be father here." And when I found that according to the Arab idea every party of travellers must have a leader, and that the leader of a party was called its "father," I saw that it would look better for me to be called the father of the young men, than for one of them to be called my father.

Traces of this idea are found in the Bible use of the term "father." In Genesis, Jabal is said to be "the father of such as dwell in tents, and of such as have cattle"; the man who started the long line of nomad shepherds. Jubal is called "the father of all such as handle the harp and the organ"; the pioneer musician of our race. Joseph in Egypt speaks of himself as "a father to Pharaoh," in view of the confidence reposed in him by the ruler of the empire. "Be unto me a father and a priest," says Micah to the young Levite, in the days of the Judges; because a religious guide is in the East counted as in a peculiar sense a representative of God.

It is not merely that the term father and mother *may* include others besides human parents; but it is that no Oriental would think of limiting those terms to that re-

lationship. Hence this fifth requirement of the covenant of God's people with their God, just as it stands, is in substance : Honor those who are over you in the Lord, as the representatives of the Lord ; for the powers that be are ordained of God, and he who fails to honor them, lacks in due honor to Him who has deputed them to speak and to act for Himself. And herein is affirmed a principle which is as important to us to-day, as it was to the Israelites in the days of Moses. Indeed, it may be questioned whether any precept of the ten covenant requirements has a more specific bearing on the peculiar needs of the American people, than this injunction to reverence those who are in authority because they are God's representatives in their sphere. Anarchy can have no tolerance in the mind of a child of God ; but reverence for rightful authority has its home there.

Turning from the first table of the covenant with its upward look, to the second table with its outward look, we find that each new requirement in its order stands for a great principle which is applicable alike to all peoples and to all times, and which has its basis in man's loving union with God. The first of this series, the sixth of the ten requirements, is : "Thou shalt not kill" ; or, "Thou shalt do no murder." Here is a great deal more than an ordinance forbidding the striking down to death of a fellow-man. Here is a call of God to guard sacredly the life of every child of God, as that which is dear to God. In the Oriental world, as in the primitive world generally, blood stands for life, and life is supposed to proceed from God and to return to God. When, therefore, an Oriental is told that he must not take it upon himself to shed another's blood, he realizes that that prohibition is equivalent to saying, that it is not for him to decide when a life that God has given shall be recalled to God.

This idea it is that runs through the whole system of what is popularly known as "blood revenge," in the East. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man," was the declaration of God as early as the days of Noah; and it is in the line of that declaration that any man in the East who sheds another's blood must surrender his own blood to the other's family, at the present day—as ever since the days of Noah. Not personal revenge, but divine equity, is the real basis of this system. Not because the life belongs to the man, but because it belongs to God, must it be guarded sacredly, and be accounted for, if taken away.

It is on this principle that the magistrate, as the messenger of God, takes the life of one who has taken another's life in these days of the Christian dispensation. "He beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." A child of God must count sacred every life which God has given; and except while acting as a specific messenger of God, he must never send back a human life to God.

The seventh covenanting requirement is a call to regard the family institution as an institution of God's appointing, and to refrain from aught that tends to its injury. "Thou shalt not commit adultery," means a great deal more than, Refrain from unchastity, because of its harm to yourself or to your neighbor. It means, Guard God's primal institution for man, as an institution which God holds dear. At the very beginning of the race, it was ordained of God that one man and one woman—the "twain," not the three or the four, but the twain—should be one flesh in loving union. This institution of God's ordaining is dear to God, and it ought

to be dear to every child of His ; therefore God says to those who would be in loving compact with Him: "Thou shalt not commit adultery." "Because your and My interests are made one, you must not, you cannot as My loving people, do aught that shall prove injurious to the family, to the institution which I have established, and which is dear to My heart."

This, again, is not an arbitrary commandment, nor is it one for a single period, or for a single people only. It is the enunciation of a principle which is vital to the well-being of all peoples at all times. It was so from the beginning, and it must be so unto the end. The family is the unit in the State and in the Church. It must not be ignored in the realm of society, of government, or of religion. He who would be true to God must be true to the institution of the family. And who shall say that we have no need of remembering this truth in our land and day ?

The eighth requirement of the covenant guards the rights of property as within the plan and ordering of God. "Thou shalt not steal," is announced as an article of the loving compact of God's people with their God. Not merely because your fellow-man would object to your taking his property from him, but because the rights of property are of Divine appointment, are you to refrain from claiming as your own that which now belongs to another.

This idea of regarding property rights as of God's appointment is peculiarly prevalent in the Oriental mind. The lines of tribal division in the desert are recognized as having Divine sanction ; and now as in the days of old it is hardly less than sacrilege to remove an ancient landmark in the East. Tribes which are at enmity will make raids across these border lines for pur-

poses of plunder; but this is in the nature of what "civilized" nations call a "military necessity." Again, a stranger who enters a tribal domain without obtaining consent is treated as a smuggler, and all his property is confiscated accordingly. This, however, merely shows the primitive origin of the "high tariff" principle. Orientals who plunder from their enemies, or who collect impost duties from immigrants, do so in the belief that God sanctions these habits of the ages.

When one of the Arabs of our party, in crossing the desert of Sinai, found he had dropped a bag of meal, he went back to look for it, in perfect confidence that it would be left untouched by others. On my asking him if he had no fear that another Arab had carried it off, he replied that no Arab would steal from an Arab. Dr. Edward Robinson saw a black tent hanging on a tree, where, as he was told, it had remained a full year awaiting its owner's return; and he says that if a loaded camel dies on the desert its owner draws a circle on the sand about it, and leaves it without any fear that it will be disturbed in his absence. Burckhardt illustrates the estimate put by the Arabs on stealing, by the story of an Arab father who bound his own son hand and foot and cast him headlong to death from a precipice, because the son had stolen from one of his tribal fellows. Life can only be taken at the call of God; but according to this Oriental view he who violates the property rights of one of God's children forfeits his own life to God.

The principle underlying this estimate of the sacredness of property rights, like every other principle enunciated in the Decalogue, is not an outgrowth of an arbitrary commandment, but it inheres in the very nature of God's dealings with the sons of men. What

hast thou, that thou didst not receive by God's consent? What has thy fellow, that he did not receive by the same permission? It is God who gives. It is for God to take away. No loving child of God will refuse to heed the limits which his Father has assigned in the distribution of His possessions among the children of His love. That was the way in which the Orientals were taught to look at it. That is the way which we ought to view it. Anti-property communism is rebellion against God.

Ninth in the list of the covenant requirements, comes the summons to hold in sacred regard the personal reputation, or good name, of every child of God. "Thou shalt not bear false witness against thy neighbor," is a prohibition of slander, or of careless speech affecting the good name of one's fellow-man. This is not, as many have supposed, a mere injunction to truthful speech on all occasions. Lying needs no specific prohibition in a loving compact between God and His people; although the duty of truthfulness is inseparable from the thought of any compact with God—who could not be God if He were to approve untruthfulness. But a disregard of the reputation of one's fellow-man does need to be guarded against in such a compact; therefore its mention has a place here.

A child's good name is always dear to his father. He who loves and honors the father will not be heedless of the reputation of the child. God is the Father of all. The good name of every one of His children is dear to Him. He who loves and honors God, will not be careless of the reputation of any one of God's children. Therefore it is that, in the loving covenant of God with His people, it is declared that love for God includes a truthful fidelity to the good name of every child of God.

How the application of this principle comes home to us in our social life as God's children ! We are jealous of the good name of the members of our own families. We are tender of the reputation of those whom we know to be very dear to our dearest friends. But how careless we are of the good name of those in whom we feel no special concern, or of the reputation of those who happen to be personally disagreeable to us. We hear and repeat the words spoken to their discredit without knowing whether or not those words are true. By our unguarded speech or looks we help, perhaps, to give a false impression to others concerning them. And all the while they are God's dear children, and every spiteful or thoughtless blow at them is a stroke at Him. Is this consistent with our claim of loving union with their God and ours ?

It was in the line of this principle that our Lord Jesus gave emphasis to His one new commandment, that those who loved Him should love one another, as being dear to Him ; and, again, that He declared that whoever ministered tenderly to one of His disciples should be reckoned as ministering to Himself. God links Himself in loving sympathy with all His children, and He wants their welfare to be held dear by all who hold Him dear.

And now we come to the tenth and last of the requirements of this covenant. Here we find an injunction that goes deeper than those which precede it on the second tablet of the written compact. "Thou shalt not covet." Not only, Thou shalt not openly disregard human life, or the family institution, or the property or the reputation of any one of thy fellows ; but, Thou shalt not want to do any of these things. Thou shalt recognize thine own lot, and thy possessions, as God's

assignment to thee; and thou shalt be contented in the sphere which He has deemed best for thee.

This requirement in the second table of the compact corresponds with the third requirement in the first table. The one says that the child of God must be sincere and unfeigned in his loving devotedness to God as his Father; the other says that the child of God must accept in all heartiness his Father's ordering concerning himself, in his relations to all his brothers and sisters in the great family of God.

Here it is that we find the more spiritual teachings of the Decalogue concerning man's obligations to his fellow-man in the loving service of God, as they are pointed out and emphasized in the words of Jesus, in what we call the "Sermon on the Mount." Here it is that the lesson comes home to us that it is not enough for us to refrain from actual murder, and adultery, and theft, and false witnessing, but that it is inconsistent with our devotedness to God as our loving Father, for us to have a hateful thought toward one of His dear children; for us to look longingly in the direction of another family assignment than that which is ours in the way of God's appointment, or to turn a wistful thought toward any possession of another which we have no right to seek after. And all this is not of God's arbitrary commanding, but is in the very essence of God's loving covenanting with His chosen people.

And now in the light of these disclosures of the nature and meaning of the successive clauses of this covenant of God with his Oriental people, let us look back upon it as a whole in its spirit and teachings, in order that we may see what is covered by it, and wherein its applications are for us as well as for God's people of old. God must be recognized as God alone. No heart can love

God as God, unless it loves God wholly. God must be worshipped spiritually; for spiritual things are spiritually discerned, and only as a man is lifted above sight and sense can he be in communion with the spiritual and the infinite. Union with God must be sincere and unfeigned; for only by a complete and willing surrender of one's self can one's self be merged into a holy and infinite Personality. The loving worship of God must have its stated times, and hence of course its stated places, in order to have its fitting hold on the worshipper; and the recognition of this truth in the covenant is the authorization of all legitimate seasons and methods of worship. God's representatives in the family, in the State, and in the Church, are to be honored as God's representatives; and herein is the authorization of all right forms of human rule. These are the teachings of the first table of the covenant; and those of the second table are like unto them.

He who loves God must love all who are God's. As the Apostle expresses it: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And [therefore] this [second] commandment have we from Him, that he who loveth God love his brother also." Every child of man is a child of God. Wayward and prodigal son though he be, he still is one who was made in the image of God; and his Father's heart goes out toward him unflinchingly in love. Hence he who loves the Father must guard with sacredness the life of every child of that Father. He must honor the institution of the family, which is the human hope of the children of that Father. He must hold dear the property possessions and the good name of each and every child of that Father. And in

his heart there must be such love for that Father's children as the children of his Father, that he will have no wish to do aught that shall harm any one of them in any degree.

Thus it is that the spirit and substance of the entire covenant compact stand out in those words of our Lord which lose their meaning if we look at the Ten Commandments as ten arbitrary commandings of God. When a certain lawyer came to Jesus with the knotty question : "Master, which is the great commandment in the law?" Jesus said unto him : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets." And thus it is that we are enabled to realize that "love is the fulfilment of the law."

The "Ten Commandments" are the law ; but be it remembered, they are not the Mosaic law. They were not originated by Moses ; nor were they done away with, when the Mosaic law was fulfilled and abrogated in Christ. They are the law of love. Their origin is in the nature of God ; and their continuance must be coexistent with the needs of the children of God. With all our shortcomings in love, and with all our failures in fidelity to our covenant union with God in Christ Jesus, just so far as we are in oneness with God by faith shall we be true to the principles of this covenant compact of God with His people. "God is love, and he that abideth in love, abideth in God, and God abideth in him." "And hereby know we that we know Him, if we keep His commandments."

CHAPTER V.

CONSECRATION AND BLESSING.

Address by the Rev. Dr. J. Hudson Taylor—Spiritual Laws Invariable—An Exposition of Two Chapters—Significant Repetitions—God's Delight in the Offerings of His Children—Separation from the World—The Three-Fold Blessing—Joyful Service the Outcome—Infinite Resources at Command.

WE find no difficulty in distinguishing between the works of God and the works of man. God's works are absolutely perfect; man's are only relatively so. The most perfect needle may be perfect for the work to which it is adapted; but make it a microscopic object, and the smooth hole appears ragged, and the needle becomes a honeycombed poker. Take, on the contrary, a hair from the leg of a fly, or the dust from a butterfly's wing. Magnify these, and they are seen to be absolutely perfect. Now, there is no more difficulty in recognizing the Word of God from the word of man than there is in recognizing the work of God from the work of man. You need the minute examination and the anointed eye that can perceive its beauties—which don't lie on the surface. In this way God's Word contains the best evidence of its own inspiration. It could not have been forged or manufactured.

The subject of Consecration has been suggested to me, and though as a missionary the work I have been so long engaged in, and the field in which I am so deeply interested, are most prominent in my own mind, I

feel the appropriateness of speaking on Consecration, because apart from it there may be much work done with comparatively little result. Spiritual laws are not less definite and certain than natural laws: and an experience of many years in God's work has more and more convinced me that cause and effect are as certain in spiritual things as in natural things. A given number of atoms, say of sulphuric acid, combined with a given number of atoms, say of carbonate of soda, will produce a definite number of atoms of sulphate of soda. In like manner a given amount of spiritual power operating according to spiritual laws will always produce like and definite results. There is no change since Apostolic times in this respect. Spiritual cause and effect operate exactly now as they did then, for God is unchanging. These spiritual laws may be discovered by the prayerful study of the Word of God, in dependence on His Spirit as a true interpreter. And here I would urge on my young friends the importance of Bible study. We all desire to be truly prosperous men. God desires that we should prosper—not in some of our undertakings merely, but in them all. In the first two verses of the first Psalm we have the path that leads to unerring prosperity: "Whatsoever he doeth shall prosper." While the first verse points out the negative side—the avoiding of the evils that would hinder—the second verse gives us the all-important positive side: "His delight is in the law of the Lord, and in His law doth he meditate day and night." It is very easy to ascertain in what a man takes delight. Those who are fond of athletics will be talking about them when not engaged in them. Those who are fond of science have their hearts full of it, and are always glad to speak of their favorite pursuit as well as to engage in it. Do our

friends discover that our delight, our hope, is in the law of the Lord? If they do, we shall not fail of prosperity. In pursuits, literary or commercial, in the home-life, in things great and small, we shall prosper in whatsoever we set our hand to, if we carry out this great law of God.

I propose this morning to draw your attention to the two chapters of Numbers, vi. and vii., and to their connection with each other. First, allow me to make a remark upon the 7th chapter. It is the longest chapter in the Bible. For a long time it was one of the most uninteresting to me, because it was so full of repetitions. One used to think all that was important in that chapter might have been condensed in a very few verses. No doubt the condensation might have been very easily made, but at the expense of condensing out of the chapter that which is its peculiar revelation; the delight of God as a Father in the loving offerings of His willing people. The twelve princes brought their offerings for dedication to the altar, and presented them before the tabernacle. They expected that the whole thing would be over—and it might have been over—in a few minutes. But God would not have it so. He designed to spread it over twelve days; and in the record He has given us in this wonderful Bible, He has given the longest chapter to record the offerings of each prince on each day. As many words are used to describe the offerings of the last of the princes as of the first. And we are reminded of what we sometimes see at the marriage of distinguished personages, where the wedding presents are spread out in the most effective way so that all the friends of the bride and bridegroom may see and rejoice in the love-gifts they have received on this occasion. The fact that several friends have presented a

similar article is no reason why it shouldn't be well displayed. Thus we see in the chapter in question the delight and satisfaction of God in the offerings of His people, and especially in the offerer who had the heart to give the gift. For the description of each prince's offering is commenced with his name and pedigree, and after the gift objects have been named, we have again, "This is the offering of so-and-so, prince of such a tribe." Nor was all this detail sufficient to satisfy the heart of our Father. Toward the close of this long chapter we get the sum total of all the offerings brought out; and the total amount of the gold and the silver, and the total number of the sacrifices for burnt-offerings, and sin-offerings, and peace-offerings, are given us, as well as each detail which the earlier part of the chapter records.

Now, all this is very instructive; and the record here carries us forward to a coming day in which God will bring to light every little hidden service of His children, and will let assembled worlds see the delight He has had in that which has met no eye, but which has gladdened the heart of our Father in Heaven. For He is a Father indeed; and it is delightful to realize that all that fatherhood ever has been or has produced—all that motherhood has ever brought to our notice—all indeed that is noble and pure and tender and true, is but an outcome of the great, loving heart of our Heavenly Father. There is more light in the glorious sun than in any of the thousands of reflections in the little dew-drops of a spring morning. So there is more love and complacency and gratification in His children in the heart of our Heavenly Father, than all the gratification that earthly parents and earthly friends have ever felt in the objects of their affection. May we not here remark

that it is an important consideration that God does not take up natural objects and natural relationships as more or less appropriate illustrations of Divine things, but the Divine thought being pre-existing, natural relationships and natural objects were made to exemplify them. We find in Scripture the word "true" used with regard to a number of objects: the true bread, the true wine, the true manna, the true tabernacle; and what is this intended to teach us? God could have made man to need no sleep—to need no food—as we have reason to suppose the angels were made; but had this been the case, we should have known nothing of rest, as we now know it, nor could we have learned the spiritual truths revealed to us through the illustration of food and nourishment. So that the bread we eat is not true bread; but Christ is the true bread, of which it is merely a type. And the earthly relationship of parent and child is only a type and dim reflection of the pre-existing relationship in the Divine mind; and all that the bridegroom and bride bring before us of trust and of love, are only intended to teach us the true relationship of the Church to Christ, and of Christ to His Church. Hence we are not making a mistake in feeling that those joys and pleasures which affection brings with it, existed in the heart of our glorious Father and of the great Bridegroom; that we only rightly know Him when we realize the privilege we have of making glad the heart of God; that to please God is to give God pleasure, as earthly parents receive pleasure when their children please them. Let me illustrate this by a little incident that, not important in itself, will perhaps throw light on this important truth. After a long absence from home I returned to England many years ago; and on my birthday, my little daughter—a wee girlie of

about four years of age—came to me with a curious little thing in her hand, saying: “Papa, I thought you would rather have something I made myself than anything I could buy for you; so I haven’t bought you a birthday present, but have made you one.” How glad my heart was that my dear child should recognize this fact, that even her little work would bring more pleasure to her father than anything that could be bought. But I looked at the little gift with some perplexity, not wishing to grieve the child by letting her see I didn’t know what it was intended to be, and yet not knowing what to make of it. There was a little piece of wood, perhaps three inches by an inch and a half. The dear child had bored a hole in the middle of it with a scissors, and put a peg into the hole, on which she hung half a cockle-shell. After some little puzzling, I was obliged to say to her: “I am so glad, darling, you have made me a pretty present, but what is it?” She looked at me with some surprise, and said: “Why, papa, don’t you know? It is a ship to take you to China. I thought nothing would please you so much as a ship to take you to China.” How glad my heart was that even my little girlie understood my love for China and the Chinese, and that she had so far sympathized with it as to make me a little object which she thought would please me because of its connection, in her mind, with China. I have that rude toy now, carefully stored up among my treasures, and the thought of it has been a joy to me during many years of separation from her. But before I left her a year and a half ago in China, where she is now working as a missionary, she introduced me to two Chinamen whom she had been the means of winning to Christ, and my heart was still more glad. I reminded her of the long-forgotten gift she had made me so many years

before. I told her that my heart was more glad now in seeing the fruit of her work for Christ than it had been then; but the love of the little girlie was not the less precious to memory on that account. Now, our service to God may be as absolutely valueless as that little toy was to me; but if my finite heart took so much pleasure in the loving wish to please my little child, how much joy must the great heart of God be capable of when it sees the fruit of heart and life devoted to His service?

To revert: So far for this long chapter, the 7th of Numbers; but it is the second of the two to which I wish to draw your attention. And I would specially emphasize not merely the subject-matter of the two chapters, but their relation to each other. The shorter 6th chapter is a prelude to the longer 7th, and in that shorter 6th chapter we have two distinct thoughts brought before us. The first is consecration, the second is the blessing of God; and then comes that long 7th chapter—the outcome of that blessing in practical loving gift and service. Let us, however, look a little in detail at the 6th chapter. We find under the old covenant many blessings given to the people of God as temporary gifts which are intended to be enjoyed under the new covenant as permanent blessings. For instance, in the matter of consecration, God said to an Israelite: “Now, if you wish to fully consecrate your life to Me, to separate yourself unto the Lord, you are at liberty to do so for any period that you desire.” The vow of a Nazarite might be taken for a year, or for five or seven years—for a half or a whole lifetime. God seemed to say: “You may just go in for as much consecration and blessing as you have the heart to.” But under the new covenant God would have us all to recognize all through our Christian life that we are not our own, that

we are bought with a price, and that He has a rightful claim to all we have and to all we are. In like manner under the old covenant the Holy Spirit was given for special service on special occasions, but it was needful for the receiver to pray: "Take not Thy Holy Spirit from me." The Spirit was given to Saul, but was taken away; and we might find other illustrations of the same truth. But to the believer under the new covenant, the Spirit is given as a seal upon a document, never to be removed—as an earnest not to be recalled until the redemption of the purchased possession. We may grieve the Spirit, and lose the benefit of His guidance; but the Spirit does not leave the believer. "If any man have not the Spirit of Christ, he is none of His." What we want is to have the open ear, always ready to hear and to obey the precious One who has taken His abode within us.

With this thought in view—that consecration in the believer should be permanent and constant, let us look at a few of the particulars that are brought before us by this chapter. When either man or woman separated himself by the vow of a Nazarite, he was not henceforward to be guided by his own thoughts and desires, but by the will of God so far as it was revealed to him. Sometimes in the present day we find the children of God brought into perplexity by this question: "Can you show me the sin of this or that—or the wrong of this or that?" These are scarcely the questions for the loving child of God to raise. The question rather should be: "Can you show me how I shall give pleasure to God, and satisfaction to Him, by this or that?" In the third verse of the sixth chapter the Nazarite was directed to separate himself from wine and strong drink. If this had been all, we might have said *there was a*

reason for it : wine and strong drink are so often abused, and are injurious. But the verse continues that vinegar, and any liquor of grapes, or moist grapes, or dried, were equally to be avoided. "All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernel even to the husk." Now, there is no fruit that is more wholesome or more enjoyable than the fruit of the vine. But just as God claimed His place in the Garden of Eden by prohibiting the fruit of one tree, so does He reclaim His place to the Nazarite by prohibiting the fruit of *this* tree, good and excellent as it is in itself. To avoid it was made the test of obedience. Will not this principle oftentimes help us in Christian life? As servants of Christ must we not follow Him who emptied Himself—not of that which is evil, for there was nothing of evil in Him to be emptied, but of that which was good in itself, yet unsuited to the special service which He undertook for our salvation? Again, the Nazarite was wholly separated unto the Lord. He was not merely to recognize this in what he partook of, but for the time being his body was wholly the Lord's. God claimed every hair of his head. All the outcome of his life was holy to the Lord, as well as that life itself. And is it not written, dear friends, of us that the very hairs of our head are all numbered? It is beautiful to see a young mother with fond endearment passing her fingers through the silken hair of her darling child. She loves that hair, for it is the hair of her child. But she never thinks of counting the hairs of the head. With more of thoughtful love, He with whom we have to do counts the very hairs of our head and numbers them, and not one falls to the ground unnoticed or uncared for by Him. In full consecration to God it is a joy to recognize all our members, all our faculties—

every fibre of our body, and faculty of mind, and appetite, and propensity—all as His, for His service and glory ; and as His children to do all to the glory of God : when we lie down on the pillow at night, to rest the body for Him—when we rise in the morning, to rise for His service and pleasure—to perform the acts of the toilet for Him, that we may be worthy of Him who is our Father ; and in each little thing of daily life pleasing Him by recognizing that we are wholly His. Not only was the Nazarite to recognize his hair as the Lord's : he was not to trim it or cut it at his pleasure, but to allow it to grow long. But when his vow of Nazariteship was terminated, he was never to take that hair, which was the Lord's, as though it were his own, and devote it to any common purpose. It must all be shaved off and burned beside the altar, for it is wholly the Lord's. Do we not need to remind ourselves of this great truth ? Perhaps we consecrate ourselves to the Lord for some special service ; and He puts a bar in the way, and defers and delays our rendering Him this service ; and is there not a danger that we may, as time goes on, recall the gift, and take, as it were, the sacrifice from off the altar ? We should rather pray : “ Bind the sacrifice, O Lord, with cords to the horns of the altar ” ; that once given it may never be recalled. We had a beautiful illustration of this in the history of our Mission. A young lady, of a wealthy family, at the age of twenty dedicated herself to missionary service. She thought the Lord would soon open her way to the mission field. She had an older sister, who seemed sufficient for home duties, and who felt no such call ; and so at the age of twenty she looked forward to the mission field as her sphere of service. God accepted her offer, but deferred the opening of the door. Her elder sister married ; her

parents became invalids ; and years passed on, and this loving daughter never gave them to feel that they were in the way, on the one hand, and yet never recalled the gift she had given to the Lord for missionary service on the other. Five years passed along, and she felt : "If I am delayed much longer, the acquisition of the language will become more difficult." But we waited God's time. Ten years—twenty years—thirty years passed away ere the Lord set her free. But the vow of twenty was as bright in her mind at fifty as it had been when first offered. Within three weeks of the funeral of her surviving parent she wrote to our Mission-House in London intimating her desire to spend the remainder of her days in missionary service in China, stating that she had private means, and would not need to be a burden on the funds of the Mission, and therefore felt the more free to fulfil her early consecration. I met her in London a short time ago, and she said : "I am home after twelve years' service for my first furlough, and hope to be invigorated, that I may soon be able to return to China again." I don't know whether she will ever be strong enough to return to China, but I do know that her life there has been an immense blessing.

Turning again to our chapter, we find that God prohibits a separated one from going near to any dead body. If time permitted we might dwell at length on this important prohibition ; but we must briefly say here that all dead works, however good or precious they may seem to be in themselves, are not the things for a fully consecrated man to take part in or to have fellowship with. The outcome of spiritual life, and that alone, is that in which one fully consecrated to God must engage. He must be distinctly separated from the dead world, and from all spiritual death. May I here remark,

however, on the important truth taught us in connection with the accidental or unavoidable contact with death? It was not considered undefiling because it was accidental, or even unavoidable. If a man came in contact with death, he could only be cleansed from that contact by sacrifice. There is, perhaps, a danger in some quarters at the present day of the thought being accepted that certain things are right if we don't feel them to be wrong—that certain things are right if we are, so to speak, unavoidably thrown in contact with them. We must ever bear in mind that we have in God's will, as revealed in the Scripture, an absolute standard of right and wrong; and no ignorance on our part, or want of opportunity on our part, can make the wrong to be right. If a person does that which is contrary to God's revealed will in ignorance, it may not at the time hinder communion; but as soon as it is revealed to him that the thing done is contrary to God's will, it must be confessed, not as a misfortune, but as a sin, and the atoning blood must be upon it before communion can be fully and satisfactorily re-established. And may I in this connection refer to the further truth that when the vow of the Nazarite was fulfilled, and when nothing had been ritually neglected, the Nazarite was not to think he could stand without sacrifice in the presence of God in the merit of his sacrifice? There was the sin of his holy things that needed atonement. We are sinful creatures, and our holiest service can only be accepted through Jesus Christ our Lord. When we walk in the light, as He is in the light, and are having unbroken fellowship with God, and God with us, it is because the blood of Jesus Christ His Son is cleansing us from all sin. No holy service is a ground of acceptance with God. Christ alone is that ground. On the

other hand, the fact that our holiest things need to be accepted through Christ is no reason why we should neglect to be holy. Though sinful creatures, we must not be sinning creatures—a very different thing indeed. The Nazarite was to fulfil his vow, and then offer the requisite sacrifices ; and he and his service were accepted of God.

And now we come to the beautiful three-fold blessing, in which we, as believers in the light of the present dispensation, recognize distinctly the blessing of the Father, the Son, and the Holy Ghost. Before considering that more fully, however, let us inquire what is the root-idea of blessing. God blesses His people with peace, with plenty, and with other rich gifts ; but the peace and the plenty are not the gifts. We bless God with thanksgiving and praise, but the thanksgiving and praise are not the blessing. The blessing is that deep going out of heart toward the object of our affections which leads on the one hand to gift and on the other hand to grateful thanks and praise. We may illustrate this from a frequent earthly happening. A mother opens the door of her house, and at once her little child turns toward her with a bright and glad face, and two little feet begin to run across the room, and two little arms are stretched out to meet and welcome the returning mother. But is that all? Are not two stronger feet hastening with wider steps to meet the little one?—are not two stronger arms stretched out to welcome the little one?—and soon both are clasped in one loving embrace, the mother's arms holding up the child, and clasping her to her bosom, the little one's arms around the mother's neck in fond affection. And both hearts are equally full. The little one's heart is just as glad as it is capable of being glad, and the mother's heart is just as full as her heart

can be filled. But whose heart is the larger? The mother has the larger share of gladness, because she is capable of more gladness than her child. The mother is blessing her child, and the child is blessing the mother. So when a child of God blesses God, the heart of the child is filled with joy, and the heart of the Father is also filled with joy; and His great infinite heart is capable of more gladness than ours. This is true in the case of the Saviour, the Bridegroom of His people; and it is a joy to feel that day by day we may make the Man of Sorrows the Man of Joys, by loving sympathy and holy service in accordance with His will.

With this deeper thought of blessing in our minds, let us look at the three-fold blessing of verses 24 to 26. "Jehovah, the Father, bless thee, and keep thee." What is more natural—what is more proper than that that great fatherly heart yearning in love over his child should be the keeper of that child? Some of us have tried to keep ourselves; but we have found by experience that the self-kept child is a badly-kept child—that the self-kept life is a badly-kept life, is an unsatisfactory life. But it is not so with regard to heart or life committed to the fatherly keeping of Him who is prepared to accept and to care for that which we commit to His care. Have we not, beloved friends, failed to enter into the deep spirit of this first of blessings: "Jehovah, the Father, bless thee, and keep thee"? Oh, how much of care and worry, how much of failure, how much of sin, has been the outcome of this forgetfulness! Imagine a beloved child resting on her mother's lap, and as the mother looks fondly down upon her darling, instead of seeing the reflection of her love in the happiness of her child, she sees the child distressed, and the eyes filling with tears, and the large drops beginning to

flow. The mother says: "What is troubling my darling child?" The little one replies: "O mamma; I am growing so fast. I can't help it, and I don't know what to do. I have been trying to save up my pennies. I haven't bought any sweets or a doll or anything for a long time; but I am growing so fast I sha'n't be able to wear this little frock much longer, and I sha'n't have enough to buy another." How foolish and unnecessary would be the troubles of such a child! Would it please the mother that the child didn't trust her to provide the new frock when it was needed? And when the new frock was needed, would it be bought in whole or in part by the saved pennies? All the care and all the worry were unnecessary and unhelpful, for the mother cares for her child. And can we know our privilege of "casting all our care upon Him, for He careth for us," and continue to be careful and worried about many things? Surely if we do, it shows our failure to enter into this first of blessings: "Jehovah, the Father, bless thee, and keep thee." And not less precious is the second blessing: "Jehovah, the Son—the Bridegroom of His people—make His face shine upon thee, and be gracious unto thee." If He, the great Bridegroom of the soul, has His right place in the heart, His presence is love. The light of His countenance is sufficient to satisfy our deepest longings—to meet and supply our every need. And there need be no hiding of His countenance from us. The blessing is: "Jehovah, the Son, make His face shine upon thee, and be gracious unto thee." What do we not possess in the love of this Bridegroom! Unlike the earthly relationship, which circumstances may interfere with or interrupt, we have His word: "I will never leave thee—will never fail thee—will never forsake thee." And while ever present

with His aid, it is not so much His aid as His gracious presence—His smile—His benediction—that is the joy of Christian life and the strength of Christian service. But I must pass on. The third blessing is equally precious: "Jehovah, the Spirit, lift up His countenance upon thee, and give thee peace." Do we always sufficiently realize the personality of the Holy Ghost? Do we recognize Him as being as distinctly personal as the Father and the Son, and rejoice in His love as well as His presence? And do we accept His great gift: the gift of peace—peace that flows like a river, widening and deepening as it flows—peace that the world cannot give or take away—peace that circumstances can never mar, or break, or interrupt—peace that passeth all understanding; not merely enjoyed, but garrisoning the heart and keeping all surges of care and worry and unrest clean outside the battlements? Oh, beloved friends, what a gift is this! How little have we accepted it! How little have we enjoyed it! Instead of tell-tale faces telling the world what a full salvation we have had, how often a long face has suggested to the world that they had better take their fill of happiness first before they leave it behind by becoming Christians. May God make us more faithful witnesses for Him, and give us so to live winning lives that others will be allured to desire the same blessings we enjoy!

And now we have briefly considered the question of consecration, and its necessary following of blessing. But this blessing is only the prelude to the longest chapter in the Bible; and God's blessing is just the prelude to a service of love and the service of eternity. We at once see the outcome of the blessing in the offerings of the people of God. Will it not be helpful to us if we realize more of the privilege we have as the chil-

dren of God, if engaged in His service? There is never any lack of resources for the work of God. There was promised to Solomon for the building of the earthly sanctuary a beautiful combination: willing, skilful men for every department of service. Some men are willing enough, but far from skilful in their work. Others, again, who have the skill do not always possess the will. But to Solomon there was promised every skilful man for every department of service; and he was further told that the princes and all the people would be wholly at his commandment. When we need men or means for God's service, it is well to remember that they are not promised to *us*, but they are to our royal Master; and we should go to Him with confidence for those things which are needful for the department of service into which He calls us to enter. We are called "children" of a rich Father. His resources are infinite; and all we have to do is to keep on the right side of our Father to get from Him whatever is needed. I am delighted but not surprised at what I see here at Northfield. That our dear friend, Mr. Moody, has been supplied by God with all that has been needful for the erection of these beautiful buildings, and the maintenance of these institutions, is not at all surprising. Only let us take the Divine path of consecration and blessing, and we shall find no lack of resources for carrying on God's work. May I draw your attention to the fact that so soon as the tabernacle, as mentioned in verse 1, had been anointed and sanctified, "with all the instruments thereof, both the altar and all the vessels thereof," then the princes of Israel at once freely and spontaneously offered their offerings. Do not be so concerned about getting the means to carry on the work, as about being sure that the work is after the Lord's pattern, and

that the work and workers are sanctified and anointed ones. Given this preparation, and the means will not be lacking. To look farther back, remember that when the tabernacle itself had to be made, Moses was brought into difficulty—not from the lack of material, but from its superabundance; and in his perplexity he had to send a proclamation through the camp to the people forbidding them to bring any more—a condition that we don't hear very much of in ordinary church work and church life to-day. At the commencement of the China Inland Mission we had the nearest approach that we have had to this difficulty in the matter of funds for the outfit and support of the first large party we sent out. A party of seventeen or eighteen fully consecrated men and women had been selected and tested. That they were soul-winners had been proved in the East End of London. They were prepared to go out with no other guarantee of support than that which they carried within the covers of their own pocket Bibles—for they believed the Word of God. And now came the question: "How are the means to be provided for their going forth?" It was estimated that £1,500—possibly £1,800 or £2,000—might be needed; for we didn't know what we should have to pay for passage-money. The journey to China was then a long one—of some months' duration, around the Cape of Good Hope. I had already sent out five or six to China, and was in receipt of small sums of money for their support as free-will offerings through the post. From the 1st of January to the 6th of February, 1866, I received about £171; but of course a much larger sum was needed if this large party was to go out. I therefore wrote a little pamphlet, intending to circulate it among my friends, stating that this party was prepared to go, that such sums of money would be

required, and that free-will offerings sent spontaneously through the post would be thankfully accepted. On the day after I sent my manuscript to the printer I called a daily prayer-meeting, and from 12 to 1 o'clock every day we met to ask from God this money. Through a fire in the press the bringing out of the pamphlet was delayed, and the printed pamphlets reached me on the 12th of March. On that day I added up my Mission cash-book to tell my friends what God had done in answer to prayer alone. Before our prayer-meeting a month and six days had brought in £171 or thereabouts. The second month and six days—from February 6th to March 12th—I had received through the post £1,774 15s. 11d. My friend, Mr. Grattan Guinness, in Ireland, had received £200; making a total of £1,974 15s. 11d., before the pamphlets were ready for circulation. Now, what was one to do? I didn't want to waste the pamphlets; yet money kept coming in, and we soon had more than was needful according to our own estimate, and I couldn't send out the pamphlets stating that money was needed which was already in hand. A colored leaf was inserted into each one, stating that the money required had already been received in answer to prayer; that no further gifts for this object should be sent; but that if any wished to assist in the permanent support of the work, a friend who lived thirty-eight miles from London, and two or three from the nearest village post-office, was willing to receive any contributions through the post, and once a month to remit the aggregate sum to us in China. This was the simple organization of the Mission when commenced twenty-two years ago. God has not disappointed the trust which was placed in Him. There are now over two hundred and ninety workers, besides over a hundred native helpers; and still it re-

mains as true as ever that there is no want to those who fear Him.

Just a word in conclusion on the first offering of the princes : six covered wagons and twelve oxen. Those of us who have been in India or in China, and have ridden in those rude bullock wagons, know very well what they were. In riding over the rough roads of China in such a cart I have more than once bound a feather pillow around my head ; for the jolting and the knocking about as one wheel falls into a rut of a foot or more deep, to be followed by the other wheel in a few moments getting into a similar rut, and throwing you to the opposite side of the wagon, required it. Yet, rude as these wagons were, the Word of God was : "Take it of them, and use those wagons for the service of the tabernacle of the congregation." God accepts what His people are able and willing to give, and puts to high and holy uses that which we put in His hands for His service.

CHAPTER VI.

THE BOOK OF AMOS.

Address by Prof. W. R. Harper, of Yale University—The Herdman of Tekoa and his Message—An Adroit Introduction—First Sermon—Profligacy of Israel—Dire Punishment Threatened—God's Forbearance—Warnings Ignored—The Limit of Mercy Overpast—Second Sermon—Further Upbraiding—Awful Severity of the Coming Retribution—A Series of Visions—Eventual Restoration to Favor.

I AM going to ask you to join me in a study of the book of Amos. I would like to get before us the book of Amos as a book, so that hereafter in reading this prophecy we may read the verses with reference to the object of this book. And a word of introduction, if you please, about prophecy: one or two general principles upon which we must build. You believe and I believe that a prophet of God was not a prophet merely to man, but that he was a Divinely appointed messenger sent to do a Divinely appointed work. I think we will all agree, further, that each prophet had his own work to do. Each prophet had his particular work. We all know the work of Isaiah; I needn't explain it. And we know that the love of God is nowhere presented more forcibly or more vividly than by the prophet Hosea, who was sent to convey that message. Not even the New Testament teaches more clearly or more distinctly the love of God than does the prophecy of Hosea.

And so each prophet had his particular work to do. Our one thought and purpose will be to find out the particular work of the prophet Amos. And then, again, we will all agree that a prophet—whatever may have been the deeper meaning of his words—whatever may have been their meaning to future generations—was a man of his time. His words had a meaning there and then, whatever the meaning they had to future times. A prophet was a preacher of his times, and his message was intended for the people whom he addressed. I think we too often lose sight of this fact. We have a feeling that the prophecies were written exclusively for us. Now, this is right in one sense: they were written for us; but yet not exclusively. The prophecies were written for the people in whose times they were written and declared. They had a meaning then which they don't mean now; and the meaning they have for us to-day depends largely upon the meaning which they had in their primary purpose.

Now, let us begin together. "Words concerning Israel." This is a prophecy concerning the Israelitish nation—concerning Israel as distinct from Judah. Only once or twice, perhaps, the prophet includes Judah in what he says. These are words uttered directly for the inhabitants of the northern kingdom. They had their first reference to those people. "The words of Amos, who was among the herdmen of Tekoa." Amos was not a royal prophet, as was Isaiah. Amos was one of the most uncultured of the prophets—the most uncultured. As we read Amos's prophecy in the original to-day, we see his mistakes of grammar and syntax. We see he did not write the language which Isaiah wrote. His Hebrew is very different from the Hebrew of Isaiah. Amos was an uneducated man, he tells us farther on;

but he was a man that had a message to deliver, and he was not prevented from delivering that message by the fact that he was without education. "Which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel." This was a time of great political prosperity, greater even than during the reign of Solomon. At no period in her whole history did Israel reach the height of prosperity that she reached at this time. But on the other hand, there was no time in her whole history in which she descended so low morally. This prophet and the other prophets of the time tell us of the great sin—the licentiousness and the debaucheries—which prevailed. Keep in mind this fact, that it is at this time, when Jeroboam is strong in his own strength, that Amos speaks. He adds: "Two years before the earthquake." Just what the reference is here is perhaps doubtful. Some think the earthquake is mentioned merely as a date—as a help in fixing the particular time of the saying. There are others, however, who think the passage means that as the prophecy had been delivered before the time of the earthquake, and as this prophecy was a prophecy of destruction from beginning to end, the prophet would have the people to understand that the earthquake was in consequence of, or in connection with, the destruction promised in his prophecy. This, then, is our title-page. Call it the title-page of the book—and there is no book concerning which there is less doubt than the book of Amos.

The second verse gives us the text, and it is a quoted text. Amos does as ministers do to-day. He takes a text, and quotes from his predecessor Joel. Joel iii. 16: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem." The latter part of the verse

Amos puts in his own language. He is a herdman—a man from the people—a countryman. Imagine a countryman coming into a great city to-day, and preaching—dressed as a countryman, talking like a countryman—and you have a picture of Amos as he appeared. Listen to his text: “The Lord will roar.” “Roar” means destruction. “The Lord will send destruction out of Zion”—the headquarters of the theocracy; “and He will utter His voice from Jerusalem”—a repetition of the same thought. And then the herdman prophet adds: “And the pastures of the shepherds shall mourn, and the top of Carmel shall wither.” He draws his figures, you see, from his life. Being a herdman, he speaks of the pastures. “The pastures of the shepherds shall mourn, and the top of Carmel shall wither—all Palestine shall be laid waste.” This is his text. The whole book of Amos rests on this verse. It is intended to be an explanation of this verse. What have you got, then? The title-page: “Words concerning Israel, by one Amos—not a professor in some theological seminary, but the herdman Amos. Such and such a date, in such and such circumstances.” As clear a title-page as that of any book that is published to-day. Next you have the text: “The Lord shall roar from Zion, and utter His voice from Jerusalem; and the pastures of the shepherds shall mourn, and the top of Carmel shall wither.”

And now we come to the prophecy. Remember that Amos was from Judah. He got a call to preach a message; but it wasn't given him to preach to his own people—to the people of the southern kingdom. He was sent by God to the northern nation of Israel. Keep that fact in mind also. Amos has left his home, has come to the headquarters of the king of the northern kingdom, and is now casting about for some way of

delivering his message. How shall he convey this message so that it will tell? That was the great point in those days, as that is the great point to-day. How can he have it put forth so that it will count—or that results will count? And that thing troubles Amos, as it troubles many a minister to-day. Amos has come. You can imagine you see him on the street-corner, with a crowd of people around him. As a countryman, you see, he would attract attention at once. His speech, his dress, the fact that he was from Judah, would attract attention; and it doesn't take him long to draw a crowd. "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord." What had that to do with Israel? The prophet standing before this crowd says: "O Israel, God tells me that Damascus—Syria—your neighbor right here in the north—is to be destroyed for her sins." There had been long war between Damascus and Syria. There was deep hatred between them. What would be the reception of this message? Every Israelite would shout "Amen!" He goes on: "I will punish Gaza, because they carried away captive the whole captivity. I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish." As he thus describes the punishment that comes upon the Philistines—those Philistines by whom

they had been troubled from the very time they came into the land—every Israelite would shout, “Amen! You are a man of the right color.” But he doesn’t stop yet. “For three transgressions of Tyre, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.” There had been a covenant between Tyre and Israel; but Tyre had forgotten it, and the Phœnicians had taken Israelitish captives, and sold them into captivity. For this crime Tyre was to be punished. “I will send a fire upon Tyre, and shall devour the palaces thereof.” The same idea: “O Israel, God has sent me to tell you that He is going to destroy your enemies.” Every Israelite would look with favor upon such a message as that. Notice—three nations: Damascus, Philistia, Phœnicia.

Now, the fourth is Edom. “Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever—I will send a fire upon Teman, which shall devour the palaces of Bozrah.” “Edom” signified the descendants of Esau. Esau and Jacob were brothers. The Edomites were cousins to the Israelites, and yet there had been all this trouble between them. Again the Israelites would say “Amen!” Still further, the prophet takes up the children of Ammon, and then he takes up Moab. You remember, the Moabites and the Ammonites were descendants of Lot, and Lot was the nephew of Abraham. The first three were outside nations: Damascus, Philistia, and Tyre. The next three were related nations—related to each other and to Israel: Edom, Ammon, and Moab. Although related, there had been such contention and strife between them

that they were now to be destroyed. Amos is coming down closer and closer.

Next he says: "For three transgressions of Judah—my own country." Everybody knew he was a Jew. "For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept His commandments, and their lies caused them to err, after the which their fathers have walked: But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." Although we know that there were times when a sort of good-fellowship existed between Israel on the north and Judah on the south, yet from the time of the disruption of the original kingdom there was always a feeling of enmity and jealousy between the two nations. As Amos delivers this message we can imagine we hear the Israelites cheering. "The Lord is going to destroy Judah, is He?"

Now he has got them just where he wants them. He says: "You think it is a good thing to destroy Damascus, Tyre, and even Judah. Listen. I have still another word. Thus saith the Lord: For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek." These were the characteristics of the Israelites in that time. "A man and his father profane the same maid. From the altar they drink the wine of such as have been fined." The prophet has introduced himself. You see the roundabout way he has taken, and you see how he has been able to strike home. We may doubt whether there were any "Amens" at the end of this passage. "O Israel," he says, "you are well

enough satisfied that Edom is to be destroyed—Moab, Ammon, Philistia, Tyre, Damascus. But you too, Israel, shall be punished. You have been guilty of the most outrageous crimes. You committed those crimes although I gave you prophets and Nazarites. You compelled the Nazarites to break their vows, and the prophets you would not allow to prophesy. Behold, the mighty shall not deliver himself, neither shall he stand that handleth the bow. He that is swift of foot shall not deliver himself, nor he that rideth the horse. He that is courageous among the mighty shall flee away naked in that day, saith the Lord.” Now every Israelite knows what Amos came for. His message is delivered. Notice the way he introduced it. He gained the consent of the people to every proposition till he had gone through seven propositions ; and then he brought out the eighth as his application.

Well; the prophet is introduced, and the 3d and 4th chapters give us his first sermon. Will you understand that this is a sermon? Will you study it with the understanding that it is preached by a preacher—not in a pulpit, perhaps, but on the street-corner, before crowds of people? What is his message? “O Israel, and the whole family I brought up out of Egypt—the only nation I have known among all the nations of the earth ; I will punish you for your iniquities.” Then the prophet seems to say, speaking for himself : “Don’t suppose I came from Judah to deliver this message because it is a pleasant task. I speak because I must. ‘Can two walk together except they be agreed?’ Would God through me threaten punishment if you were not ripe for it? ‘Will a lion roar in the forest when he hath no prey?’ Would God roar forth in judgment if you were not prey right in His hands? ‘Will a young

lion cry out of his den if he have taken nothing?' Would God roar forth in judgment if you were not in His power? 'Can a bird fall in a snare upon the earth where no gin is for him?' Can destruction take you unless it is for your sin? 'Shall a trumpet be blown in the city, and the people not be afraid?' The proclamation which I make ought to terrify this city. 'Shall there be evil in a city, and the Lord hath not done it?' The calamity which is to burst upon this city is from Jehovah. 'Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.' He will not bring punishment and calamity without having first warned you through His messengers. But on the other hand, the warning shall be surely followed by the punishment. 'The lion hath roared, who will not fear?' Can one fail to fear when the lion roars? 'The Lord God hath spoken, who can but prophesy?' Can one fail to prophesy when God has commanded him?" To sum up the first eight verses: "O men of Israel—God's chosen people, and for that reason to be punished because of your sins; I have a terrible message for you—one which I would fain withhold, but one which I must announce. I must prophesy what God commands." He invites the inhabitants of Philistia and Egypt—the unrighteous and ungodly nations around about—to come and see the tumult and the violence in this city of Samaria. "Ah," he says, "an enemy comes who will hurl down your glory, and plunder your palaces. There will remain something perhaps; but as a shepherd taketh out of the mouth of a lion two shin-bones, or a piece of an ear, so shall it be with the luxurious grandees who sit on costly couches. In the day of my visitation, I will destroy every altar in Bethel. I will utterly destroy every summer-house—every palace

—everything.” Will you sum that up and condense it a little more? “Let all the outside and ungodly nations come and see the abominations and wickedness of this city, and testify of them. Says the Lord God: An enemy will utterly destroy all this glory. Every altar, every palace, will be destroyed.”

He continues, in the 4th chapter: “Hear this word, ye kine of Bashan”—the voluptuous women of Samaria, who had committed every debauchery. “God swears—hear well His oath—that you shall be torn violently away from your present debaucheries. You will be led away like cattle. You will be carried out through breaches in the wall to a far-off country. Yes, Israel,”—in the 4th verse—“multiply your sins. Make your idolatrous sacrifices and tithes and free-will offerings. That is just like you. I have made every effort to save you. Famine has failed to draw you back to Me. Drought has failed to draw you back to Me; and don’t think this drought was by chance, for—don’t you remember?—I caused it to rain upon one city, and didn’t cause it to rain upon another, and two or three cities staggered into one city for water and didn’t get sufficient. Then came the destruction of your crops, and pestilence, and the slaying of your young men in war, till you couldn’t bear the stench of your camps. These things haven’t brought you back. Destruction like that of Sodom and Gomorrah has failed to bring you back. Therefore, since these chastisements have failed, I will do this to you: I will utterly and absolutely destroy you as a people; and since I am to do this, prepare! Ah! you smile; and you ask whose threat is this, and who it is that announces this terrible thing. He that formed the mountains and created the wind, and declareth unto man what is His thought, that maketh the morning dark-

ness, and walketh upon the heights of the mountains—Jehovah, God of hosts, is His name.” This was the conclusion of the first sermon. Will you sum it all up? Imagine that you are Israel, and I am Amos. Let us get this thing before us vividly. “O men of Israel—God’s chosen people, and for that reason to be punished because of your sins: I have a terrible message which I must announce. It is coming. God wants you warned. I, His prophet, must prophesy because He has commanded me.” And to the outside and ungodly nations: “Come and look into this city, and see and testify unto the wickedness and abominations that exist here.” Again to Israel: “Let me tell you there is coming an enemy that will destroy all this glory, and leave scarcely a vestige of all these haughty and sensual nobles. Every altar, every palace, will be destroyed. And not only will men suffer; women too—sharers of your debaucheries—will be dragged away through broken walls to a far-off country. Yes, Israel; go on in your idolatrous course. Every effort has been made to save you. Every chastisement has been sent—famine, drought, destruction of property, pestilence, war—but nothing has succeeded. The utter destruction is coming—the destruction—the absolute destruction. Thus saith the Almighty God.”

The second sermon of Amos is contained in the 5th and 6th chapters. He begins: “Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen, never more to rise. But a tenth is left of all the armies of Israel.” This is his first statement. And then he moralizes: “This is indeed terrible; but you deserve to be destroyed, for you have done exactly the opposite of what God commanded you to do.” In the 4th verse:

“Seek Me. Seek not Bethel, or Gilgal, or Beersheba. Seek Me, lest I break out like fire, and there be none to quench it. Ye that turn judgment to wormwood, and leave off righteousness in the earth; seek God who turneth morning into darkness—who calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is destruction upon the strong. What have you done? You hate your teachers; you abhor those who speak uprightly; you trample upon the poor. You shall be punished. Your sins are many. You take bribes; you turn aside the needy.” In the 13th verse he begins to specialize certain classes of people in his audience. To the first class he says: “If there are any of you who would escape this judgment, I will tell you how to do it. Seek God. Hate the evil, and love the good; establish judgment; and it may be that God will be gracious to the remnant. For the time is coming when there will be great mourning—when there shall be in all the roads and streets men crying, Alas! Alas! and in all the vineyards wailing.” Then there is another class: those who think Israel will be redeemed from her misery. He says: “Woe to all such. Of what good is the day of Jehovah to you? It is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?” Then there is a third class of people in his audience. These are the people who have been depending upon the carrying out of the ceremonial law. He says to them: “Nor will these threatened judgments be averted by your feasts and sacrifices. Away with them! I despise your feast-days; yea, though ye think to offer me offer-

ings, I will not accept them. Take thou away from Me the noise of thy songs ; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. The fact is, O Israel, you have been idolatrous from time immemorial. In the desert you went into idolatry. In all the times of all your kings, you practised idolatry. Therefore I will carry you away beyond Damascus.” In the 6th chapter he goes on : “ Woe to you, chief men of Zion, who trust in the mountains of Samaria—ye that put far away the evil day, and cause the seat of violence to come near. Woe to you who live lives of licentiousness and debauchery. I abhor you. I will give up your city to the enemy. Not one of you shall escape.” The 10th is a very interesting verse : “ When a man’s uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is in the innermost parts of the house, Is there any yet with thee ? and he shall say, No ; then shall he say, Hold thy peace, for we may not make mention of the name of the Lord.” So utter is this destruction that everybody shall be destroyed ; and yet if some one should remain—a tenth man, the other nine being dead—he will be so terrified that he will go into the back part of the house, and when he is discovered, he will say : “ Be quiet. Don’t mention the name of God. We don’t want Him to know there is any of us left.” So terrible is this destruction ! “ Nor will you,” continues the prophet, “ when everything is ready, be able to turn aside the punishment.” This closes the second sermon. Will you try to grasp it as a whole ? “ Israel is fallen—never more to rise. Why ? Because you did just the opposite of what God commanded you to do. Because you served at Bethel and Gilgal. Yet God says : ‘ Seek

Me, O ye that turn judgment to wormwood.' Though you are commanded to seek God, you will not. You hate your teachers, and abhor the upright. You shall be punished. Your sins are many. You shall be swept away. If there are any of you who as individuals would escape this, do good. If any of you are thinking there will be a day of redemption, rid your minds of such a thought, for there is nothing in it. If there are any of you who are resting upon sacrifices and offerings, let me tell you, I hate the whole thing. I will have nothing to do with them. The fact is, O Israel, you have been idolaters from the beginning. You deserve punishment. You shall be punished. And the chief men—your leaders in self-indulgence—will be leaders among the captives in a short time. I abhor you. Your city shall be wiped out of existence. You who have turned judgment into bitterness shall taste bitterness. A nation shall be raised up to afflict you."

Will you imagine, if you please, that the prophet stops for a while? He has preached two sermons. The people know what he has come for. It may have been a week after, or a year—we don't know—it must have been some time—he appears again upon the street. You have the beginning of his further discourse in the 7th chapter. He says: "I had a vision last night." This time he changes his method of dealing with the people. He is, however, endeavoring to accomplish the same end. "Thus hath the Lord God showed me a vision—a dream: Behold, He formed locusts; and, lo, it was in the latter growth after the king's mowings. And it came to pass that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech Thee." Then he tells the people the Lord God repented, and said, "It shall not be." Amos says

that the destruction came out to destroy, but that at his interposition God withdrew His hand. No doubt the people thanked God that there was one among them whose interposition was so effective. Next morning he goes on. He has had another vision. The people crowd around him to hear what it is. "The Lord God called to contend by fire; and it devoured the great deep, and would have eaten up the land. Then said I, O Lord God, cease, I beseech Thee: how shall Jacob stand? for he is small. And the Lord said: This also shall not be." Again the people rejoice that there is one in their midst who can turn aside the hand of God from destroying them. Next day or next week he appears again. He says: "I have seen another vision. The Lord God stood beside a wall with a plumb-line, and He said to me, Behold, I will set a plumb-line in the midst of My people Israel: I will not again pass by them any more." Israel had been carefully taken care of. Her towns had been built by the plumb-line. Now they were to be just as carefully demolished as they had been built. "I will set a plumb-line in the midst of My people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste." Notice what follows: "And I will rise against the house of Jeroboam with the sword." This was too much. Jeroboam was king. For the first time the preacher mentioned his name. "Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led captive out of their own land." This third sermon of Amos was too much for the people, and Amaziah sent

to the king. In the 12th verse the high-priest Amaziah calls Amos, and says to him : " O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there : but prophesy not again any more at Bethel, for it is the king's sanctuary, and it is a royal house." Amos is ordered to stop. How does he receive the message? " Then answered Amos and said to Amaziah, I am no prophet, neither was I a prophet's son. I am not one of those men that go under the name of prophets. I am no minister. Nor am I a prophet's son: I never was educated in a school of the prophets. I was a herdman and a dresser of sycamore trees. And the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto My people Israel. Now therefore hear thou the word of the Lord : Thou sayest, Prophesy not against Israel. Thus saith the Lord : Thy wife shall be an harlot in the city, and thy sons and daughters shall fall by the sword, and thy land shall be divided by line ; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land. I am simply setting before you what I was commanded by God to declare. You can't stop me. The king can't stop me."

The fourth vision is that of summer fruit. " Behold," says Amos, " I saw a basket of summer fruit. And the Lord said, The end is come upon My people Israel. I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord ; the dead bodies shall be many ; in every place shall they cast them forth with silence." This was his vision. There is no interposing hand now. He doesn't pray to God asking Him to cease, and to forbear. The time is past for that. He goes right on, and foretells utter destruction. Before the command came for him

to stop work, Amos merely delivered his visions. The first three are merely statements. Then the order came from the king that he should depart and preach no more. He sees that it is of no use to plead for this people. So this time he isn't satisfied with merely delivering his vision. He announces his vision and then preaches a sermon upon it—as he does also with the next vision. Here is his sermon. [The speaker read the remainder of the 8th chapter.]

And now in the 9th chapter we find that Amos appears again—the next day, or the next month. He has had another vision, and this is the most terrible of all. "I saw the Lord," he says, "standing beside the altar; and He said, Smite the chapters, that the thresholds may shake; and break them in pieces on the head of all of them; and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape." This was the vision: an altar broken. The nation is supposed to stand at the threshold of the temple; a blow is struck on the top, and the whole building is destroyed. He preaches again upon this. [The speaker read verses 2-10.]

Now, will you go back to the beginning? Will you remember the introduction?—the destruction of Damascus, of Philistia, of Tyre; the destruction of Edom, of Moab, of Ammon; the destruction of Judah; the destruction of Israel. Will you recall the first sermon—foretelling punishment for sin; and the second sermon—filled with lamentation over Israel? Then came the five visions, every one of which breathes forth destruction—the locusts, the fire, the plumb-line, the summer-fruit, and the broken altar. Is there any bright side? Is the future beyond altogether night? No. For although Israel is to be destroyed, there is a remnant—a precious

remnant. And dark and terrible as have been his words, Amos closes with five verses of promise, beginning with the 11th verse: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." The royal line of David shall be raised up and given dominion over all the nations. The 13th verse indicates a rapid succession of harvests, and abundant material prosperity. These were the Old Testament modes of representing this great and glorious epoch that was to come. He goes on in the 14th verse: "Israel shall be restored from captivity, and shall build cities, and plant vineyards and gardens. And never again will I pluck them out of their land, saith Jehovah, thy God."

Several important questions arise, such as: "When was all this fulfilled?" and, "Is there to be a return of the Jews to Palestine—a return after which they shall never more be plucked out of their land?" These questions cannot be considered here. Whatever answer you may make to them, the question just now is, What is the great lesson—the great message—of this book? It is one which many ministers in our day hesitate to preach, but one upon which the very truth of the Gospel hangs: punishment—punishment!—yes, the punishment of sinners; and yet the redemption and love of those who acknowledge God.

CHAPTER VII.

SATAN FALLEN FROM HEAVEN.

Address by Bishop Hendrix, of the Southern Methodist Church—
Mission of the Seventy Disciples—Our Saviour's Vision—His
Joy in Beholding a Consecrated and Aggressive Church—Activ-
ity of the Laity Essential to Progress—Centuries of Stagnation—
Modern Recognition of Lay Service—Christian Evolution—Char-
acter Indispensable to Success.

WILL you please turn to the 10th chapter of Luke's Gospel? I shall seek to expound to you this morning the mission of the seventy, as recorded in the first 24 verses of that chapter. We know much about the twelve Apostles. We know each one of their names, which are again and again repeated. But we don't know a single name of the seventy. The circumstances of the sending out of the twelve and of the seventy were deeply impressive. In the case of the twelve our Lord spent the whole night in prayer previous to their being sent forth, and their appointment seemed to fill His mind with great anxiety. But special joy seemed to fill His heart over the labors of the seventy—seemingly more than over the labors of the twelve; for when they returned, announcing the results of their work, He rejoiced before them all, declaring that as they were laboring He witnessed the speedy overthrow of Satan. Attending both appointments there was some measure of formality. In the case of the Apostles, they seem to have been ordained, or solemnly set apart, to the work. In the case

of the seventy, while perhaps there was less ceremony, our Lord's aim seems to have been to fill their hearts with a sense of their responsibility to those to whom they were sent.

Now, shall we read the passage? "After these things." The incident which we are to consider occurred during the latter part of our Lord's ministry, or possibly within six or eight months of His decease. Luke places it after the Transfiguration. We know that the Transfiguration of Christ occurred not a great while before His death and ascension. "After these things": after the twelve had been appointed and had been at work. When the twelve were being ordained, no doubt there was many a heart among the spectators aching to do something for the Lord. Many a disciple, possibly, would have been glad to go forth and announce in some village or city: "The kingdom of God is come nigh unto you." Then "the Lord appointed other seventy also," and sent them forth; and, like the Apostles, He sent them forth two and two. The very names of the Apostles are usually given two together. In the Acts recording their labors, it is "Paul and Silas," "Paul and Barnabas"—co-laborers. Whenever Paul was left alone, despondency seems to have seized him. The Apostles and the disciples were sent forth two by two in order that they might comfort and strengthen each other. God has a wonderful arithmetic. He makes two ten times more than one. "How should one chase a thousand, and two put ten thousand to flight?" We all need the friendship, help, and sympathy that can come from contact with kindred spirits. "Therefore saith He unto them, The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." The same

language is used here as in the sending out of the twelve. And much of the language which directs their labors is similar: "Go your ways; Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way." "Your business is urgent." The habits of the Orientals are to linger by the roadside, and to interchange compliments, and gossip, and spend hours of valuable time in that manner. Jesus would have His disciples salute no man by the way—refrain from any of those interchanges of courtesy by virtue of the importance of their mission. "And into whatsoever house ye enter, first say, Peace be to this house." A layman or a minister needs to respect the proprieties of life, and the rights of others. To enter a man's home is a delicate matter. You must enter it in the name and with the spirit of Christ, if you would find access to human hearts. To talk to a man about his soul is a delicate matter. It should never be done brusquely or rudely; but rather kindly—in the spirit of peace. "And if the son of peace be there, your peace shall rest upon it." "If the man is easily receptive of the kindly and gentle influence, your peace will abide." "If not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: For the laborer is worthy of his hire. Go not from house to house." By this I understand that the Master would caution them against a too social life—a too free participation in hospitality, by which their minds might be diverted; just as He bade them refrain from ordinary salutations in order that valuable time might be saved for more important work. There are sins of the table of which ministers of God may be guilty, which they need to guard against if they would devote themselves wholly to the work of the Lord.

“And into whatsoever city ye enter, and they receive you, eat such things as are set before you.” “Don’t be squeamish as to food offered to idols. Let none of those matters interfere with your single work. It is nothing to you what idols your food may have stood before.” “And heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say: Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom than for that city. . . . He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.”

That was the extent of the commission. The disciples were seemingly given like authority with the Apostles, save in this: there was no special commission to preach, and there was no special commission to cast out devils. Their commission was to go and prepare the way of the Lord, like John the Baptist—to heal the sick, and announce Christ’s coming—to say: “The Master Himself will soon be here. The kingdom of God is come nigh unto you.” Now, observe what followed. “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name.” He hadn’t given them any authority to cast out devils; but such was their zeal and delight in His service that when they found some of those unfortunate persons who in our Lord’s day were possessed by evil spirits, they essayed to cast them out, and succeeded. They accomplished what the Apostles, although

clothed with authority, sometimes failed to accomplish. They had become conscious of power which they could use for the Master, assured of His blessing. Had Satan multiplied himself in numberless forms? Had evil spirits become incarnate in unfortunate victims? Then the Lord could send forth a multitude of men able to cast out those evil spirits. They returned, we are told, with joy, announcing to the Lord this wonderful result. "And He said unto them, I beheld Satan as lightning fall from Heaven." "While you were engaged in this work, now and then casting out an evil spirit, I had a vision of the overthrow of the kingdom of evil. I saw Satan fallen"—so the new version renders it—"like lightning from Heaven, his kingdom actually overthrown." "Fallen"; and "fallen like lightning." A marvellous declaration! These seventy brought to the vision of our Lord a thrilling experience that the work of the twelve hadn't brought. He had a joy in their labor that seemingly did not come to Him from the work of the Apostles themselves.

Now, I submit to you this question: When there was granted during our Lord's lifetime a vision like that, of the speedy overthrow of the kingdom of evil, why the delay—and the Church of the living God for centuries crying out: "How long, O Lord, how long?" What was the explanation of the joy of our Lord in that eventful hour? For this joy was the great undertone of His life. We speak of Him as a Man of Sorrows. He was really a Man of Joys—"who, for the joy that was set before Him, endured the cross, despising the shame, and was set down at the right hand of the throne of God"—and oftentimes the joy in Him was so exuberant that it burst out in expression. In this case He rejoiced before His disciples, so that they were profoundly

impressed with His joy. Why was that joy granted to the Master then? And the consummation which He beheld so speedily effected—why has it been so long delayed?

From this mission of the seventy I propose to draw some lessons, which I trust will be of large profit under God to each of us. The first one is this: The secret of our Master's joy was the vision of a consecrated and aggressive Church. Those seventy, at that time seemed, apart from the Apostles, to have constituted the entire Church. They composed the rank and file of the Church. They were the Master's laborers, on whom He could depend. They responded eagerly to His call and went forth joyfully to His work. I don't think they were ministers—though many of them possibly afterwards became ministers. They were what we would now designate as lay preachers—also engaged in secular employment, now and then essaying religious work, and doing it with the signal blessing of God resting richly upon them. It was this spectacle—not of the twelve at work, but of the seventy at work—that so thrilled our Lord with holy joy. Their consecrated activities were a pledge of what the Church should do when wholly enlisted in the work of extending the kingdom of our Lord. A false view of the Church has greatly delayed its achieving this result. It is too often supposed to be simply the ministry. The true conception of the Church is that it is a body of faithful persons among whom God's Word is preached and the sacraments are duly administered. The preacher is but the minister or servant of the Church. The Church in the Scriptures is always designated by "the faithful"—"the saints." The minister is appointed to feed this flock of Christ. It is his duty to instruct them, to stimulate and direct

their labors, and to organize them for the greatest efficiency. Whenever the Church has supposed that its battles are to be fought merely by its officers, or the ministers of the Word, it has failed to achieve any signal result. The Church is the body of Christ—"the fulness of Him that filleth all in all." He is as incarnate in His Church to-day as He was in the person of Mary's son. And the Church manifests to the world His spirit and life. It is a vision of "the faithful"—"the saints"—heartily enlisted for the extension of His kingdom—eagerly doing His bidding—enterprising large things in His name, and achieving signal success—that fills Him with such joy, and calls forth from His lips the announcement of the speedy consummation of His work.

Another lesson is this: In all normal periods in the history of the Church, the laymen have abounded in activity for God. The father of the faithful himself—Abraham—was a layman. The patriarchs, in the name of whose God Israel was wont to pray—Isaac and Jacob—were laymen. Joseph, the mighty statesman of Israel and Egypt—whose faith and courage saved a nation alive, and whose unburied bones remained a pledge of his own confidence that the Promised Land should be given to his seed, until, borne by the triumphant host, they rested in the Holy Land itself—was, like the other patriarchs, a layman. Caleb and Joshua, appointed to lead those hosts to victory, were laymen. Gideon and Barak, Jephthah and Samson, called to complete the victories which those other laymen had won, were themselves also laymen. And the time would fail to tell of Mordecai, and of Nehemiah, and of the three Hebrew children, and of the Maccabees—all devout laymen, whose faith in the darkest hours quickened the faith of

others. Nor is it less true of the laity of the New Testament that they usually abounded in labors for the Master. Two of them were chosen as evangelists to write the story of the Lord's life—one writing also the record of the Acts of the Apostles. So full of zeal and labor were Mark and Luke that we need to be reminded that they were not of the twelve, though possibly they were of the seventy. Laymen like Cornelius, and Aquila, and Gaius, and Stephen, and Philip—saints like the Marys, and Salome, and Dorcas, and Lydia—how can their names disappear from the sacred record with which they are so inseparably connected? In those normal days of the history of the Church, the laity were intimately associated with the Apostles, alike in trial and in labor. Many were devoted students of the Scriptures; and Aquila and Priscilla could instruct an Apollos. Lois and Eunice developed the religious life of a Timothy. And the same continued to be the case in the early Church, when Origen of Alexandria, widely known for his diligence as a student of the Scriptures, was invited by the bishops of Cæsarea and Jerusalem to preach before them. A false notion, however, of the work of the ministry—that they were to serve in an intermediary relation between the laity and the Saviour—led to the Synod of Rome in 502 refusing the laity permission to participate in the affairs of the Church. This led subsequently to their being refused the sacrament in both kinds, and not long after to their being denied the reading of the Scriptures. This paralysis of the body soon led to a paralysis of the tongue itself; and the laymen ceasing to read, and in a measure to expound the Scriptures, resulted in not a sermon being preached by a bishop of Rome for a period of five hundred years. The priests ceased to be expounders of the Word, and

worship became simply a matter of ritual. In this state of affairs preaching monks arose—the Dominicans and the Franciscans—who went everywhere preaching the Word as they knew it. Though they were laymen, so were they hailed on every side that they began to be known as the regular clergy, in distinction from the priests, who were called the secular clergy. The work of these laymen helped to save the Church of Rome from complete disintegration. With the beginning of Protestantism, laymen entered, as in the Apostolic times, into the work of extending the kingdom of our Lord. All honor to the Presbyterian Church, which, in such an early day, called into its councils wise and godly laymen—an example that has been followed by other denominations in the Protestant world, until to-day there is not a leading church in Christendom that doesn't allow laymen to share in its deliberations and legislation. And the consequence is that out of this awakened life of the Church there has gone forth an influence upon the world, helping to reproduce the vision of Satan fallen like lightning from Heaven. A dead church means inactive laymen. A preacher who cannot enlist and stir the laity into activity is himself to be pitied. He reproduces himself ten-fold—an hundred-fold—through the activities of the laity. The whole conception of the ministry, my brethren, is to feed the flock, and to set them to work. Let us bear that in mind, and be delivered from those false views which would assume for ourselves the doing of this work. No—no! Let us have the spirit of Moses when he said: "Would that all the Lord's people were prophets." We note in our day manifold forms of lay activity—not only in the Sabbath-school, in medical mission work, in hospital work at home, and in city missionary work, but in Bible

study, and the wide-reaching influence of the Young Men's Christian Association—an organization which, in view of the development it has given to the work of laymen, I venture to call the religious movement of the nineteenth century. Our Lord would seem to be again sending out an army composed of the rank and file of His Church into every place whither He Himself would come.

The third lesson I wish to draw is this: From the ranks of consecrated laymen God calls men to preach His Gospel. This is the process of evolution in the Church of the living God. [Mr. Moody—I believe in that kind of evolution.] The Apostles were first laymen, taught by Christ, before He commissioned and sent them forth to preach His Gospel. And doubtless from the ranks of those seventy He sent forth later many to preach His Gospel. Stephen and Philip may have been of the number—possibly Barnabas and Silas. Many of the seventy may have been of those who went out after the persecution of Stephen everywhere preaching the Gospel. And this has been the history of the calling of men to the holy ministry in all periods. A notable instance occurred in the history of Ambrose, who was Governor of Northern Italy, living in his palace at Milan. The Bishop of Milan having died, and great excitement prevailing on account of the Arian heresy that was then assuming formidable proportions, the multitude filled the streets in front of the palace of Ambrose, proclaiming their anxiety for the very life of the Church. The Roman Governor stepped forth to quiet their fears with words of wise counsel. He assured them that Christ who was Head over all things to His Church would soon fill the place made vacant by the death of their pastor. So were they impressed by

his faith and love for the Church, and knowing so well his life of piety and his beautiful Christian character, that the voice of the multitude cried : "Let Ambrose be bishop." The clamor was taken up on all sides, and the accomplished orator and wise Governor found himself called, alike by the voice of the people and by a sense of personal duty, to the work of the holy ministry. At his feet, drawn by his fame as a rhetorician, sat Augustine, who, returning to Africa, was himself called, in recognition alike of his gifts and of his piety, to preach the Gospel as the Bishop of Hippo. And so it has transpired in all ages of the Church's history, that God lays His hand upon laymen, devout and zealous, to devote themselves wholly to His service. I have no fear as to the future of any man whose greatest delight is to obey and serve his Saviour. He settles first of all the matter of personal consecration, saying : "Lord God, make the best possible use of me"; and along that line he finds the highest joy in life, because he puts himself where His Master can use him.

The other point I wish to make is this : That character is more important than service. To the exultant seventy announcing that the devils were subject to them in His name, Christ said : "Rejoice not that the spirits are subject unto you ; but rather rejoice that your names are written in Heaven." My dear brethren, it is not what we are, but what we do, that is the most important thing. The Apostle feared that having preached to others he himself might become a castaway. The vital question, at the basis of all Christian work, is what we are. The service we are rendering is best measured by that standard. Many a heart grows despondent because it is not doing more, when the fact is that it is accomplishing far more than it has any knowledge of. Brother

layman, you can never bring any one nearer to Christ than you are yourself. Brother minister, you will never lift your congregation nearer to the Saviour than you are yourself. If you are abiding in Christ you are reproducing yourself in thousands of instances when you are wholly unaware of it, because you have possessed so much of the spirit and life of your Master. Out of this personal relationship between the soul and Christ come the fruits of holy living. The vine does not bear fruit of itself ; it bears its fruit through the branches. Our unconscious influence becomes thus far more fruitful than our conscious influence. In that day many shall bewail that they have accomplished so little, and looking at the scanty results shall say: "When saw we Thee hungry and fed Thee ; or athirst and gave Thee drink?"—to find that unconsciously their lives had abounded in fruits well pleasing in the Master's sight. It is from such holy lives as this that is derived our Master's highest joy. It is when the whole body of Christ becomes instinct with His spirit that the world is made conscious of His Divine Headship over the Church.

By way of personal application : To the young men before me let me say that the best service you can render the Master is to be yourselves like Him. You cannot be too diligent as students, not only of His Word, but in all the departments of human science. But whatever attainment you possess, bring it, as did the wise men of the East, their gifts ; lay it at the feet of the Saviour ; and from such holy service God may call you to higher orders of service. Brethren, if you cannot be of the twelve, at least rejoice to be of the seventy. And may God multiply your labors abundantly. May you thrill the heart of your Lord as He gazes upon your efforts.

CHAPTER VIII.

ABIDING IN CHRIST.

Address by the Rev. J. Hudson Taylor—"I am the True Vine"—
Significance of the Language—Giving Out and Taking In—
Cleansing Through the Word—The Difference between Abiding
and Feeding—Fruits of Abiding: Growth in Grace and Ineffable
Joy in Service—"Abide in Me, and I in You"—A Mysterious
Union.

WILL you open with me to the 15th chapter of the Gospel of St. John: "I am the true vine, and My Father is the husbandman." It is a great help in studying Scripture to get, if we can, the key of the passage under consideration; and you will very frequently find it at the beginning of a book or at the beginning of a chapter. We get the key to the whole question of fruit-bearing, which is the subject of this chapter, in the first two words: "I am." It is not what *you* are, but what *He* is, that is the all-important thing. "I am." As another illustration, take the 23d Psalm. What is the key of that Psalm? You get it there again in the first two words: "The Lord." It is about the Lord. It is not about you; it is about Him. As to what *we* are—why, we are as changeable as the winds and the clouds; but as to what *He* is, He is the same yesterday, to-day, and forever. The blessing of the 23d Psalm—and that applies to-day—depends upon this: upon what the Lord is, and upon what the Lord does. And the question of fruit-bearing depends, not upon what we are, not where

we are. Our surroundings are—I was going to say immaterial. They are not immaterial, because they are what God has ordered and arranged. God puts every man in the very best place for himself and for the world at the time. Young people whose hearts are stirred about missionary work are apt to say: “Well, you know, I am surrounded by very unfavorable circumstances—surrounded by such a set of college companions; or at home the influences are against me. If I could only go to India or China, I could shine for Jesus.” Why, dear friends, a candle that won’t shine in one room is very unlikely to shine in another. If you don’t shine at home—if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one. It isn’t our surroundings and circumstances that are the all-important thing; but how far we are linked—how close is the union between our souls and God. What do we know about Him? What is He to us? This is the all-important question. And this beautiful chapter—we are all longing to be fruit-bearers, you know—brings the whole question before us in the first verse, I might almost say in the first words: “I am.” It is just here; and in reading the Bible—if I may still dwell on this subject a little before I read—you will be surprised if your attention has not been drawn to it before, how the Lord renders prominent all through the Bible what *He* is, and what *He* is going to do. Take for instance that wonderful chapter, the 36th of Ezekiel, where the Lord says that He is going to take His people out from among the heathen; He is going to bring them back into their own land, and He is going to sprinkle clean water upon them and make them clean; He is going to write His law in

their hearts, and He is going to keep them right, as well as put them right. It is what *He* is all the way through. Take that chapter and read it through, and emphasize the first personal pronoun where it clearly refers to the Lord ; and if it doesn't surprise and delight you, it will do less for you than it has done for me. So in reading this chapter—the 15th of John—we have got to lose sight of what we are, and fix our attention upon the true vine, our Saviour, and upon His Father. "I am the true vine," he says ; "and My Father is the husbandman."

Notice what the Lord Jesus says here : "I am the true vine." Of course, this refers to the 15th chapter of Ezekiel, where Israel is spoken of as a vine brought out of Egypt. I wish I had leisure to compare these two chapters together, because the 15th of Ezekiel and the 15th of John are both about a vine—the one about a vine brought out of Egypt, and the other about the true vine. Israel proved a false vine. He bore fruit for himself ; not for God. But Christ is the *true* vine. And then there is another thought about this expression—"I am the true vine." What is the meaning of the word "true" ? It isn't sure ; it isn't true as opposed to false ; it isn't that the vine-trees that we have in our gardens and from which we pluck clusters of grapes are not real vines—not true vines in one sense : these *are* vines, while there are worthless ones. But it is "true" in the sense that that which is the substance is opposed to that which is the shadow ; just as the tree in the orchard is a true tree, and the copy of it in your picture, or painting, you know, is only after all a picture. The vines in our vineyards are only pictures of something higher and more substantial, that was in the Divine mind before the vine-tree was created. Thus

Christ says : "I am the true vine." Oh, there is a world of meaning in those words ! I could dwell upon them nearly all the morning. I used to read this chapter—which was a favorite chapter of mine from the time I was converted, forty years ago--and I always misread it. I will tell you how I read it. I read : "I am the true root"; and I used to say to myself : "That is true. Oh, there is fatness in that root. But how is my poor puny branch going to get fatness out of that root?" I learned, however, that that is not the problem at all. He doesn't say : "I am the true root"; it is, "I am the true vine." The branch has only to remain in the vine to enjoy everything that is in that vine. Some of us are very foolish indeed. We are like the younger son who wanted his father to divide his substance and give him a good share, and let him go a long way off and enjoy it. You know what he came to. The same result would befall us if we did the same thing. But the Lord is too wise. He won't divide His substance. He won't let you go a long way off and enjoy it. You would soon come to grief, and want to come back to your Father's house. The Lord Jesus says : "I am the true vine." Why ; that is the root, and the rootlets, and the stem, and the trunk, and the vine, and the branches, and the leaves, and the flowers, and the fruit. It is all one vine, and there is nothing outside of it. And if you want fruit-bearing, there is no fruit-bearing outside of the living Christ. You can do nothing of yourself. You can bear no fruit of yourself. If you attempt to sever yourself from the vine, and think you will strike out a root for yourself, you will be disappointed. You know, young vines don't bear fruit, and the object isn't to fill the vineyard with new roots. There is a vine in the gardens at Kew, that bears an enormous amount of fruit

—I should be afraid to tell you how much it bears—several hundredweight. It is all one vine. If you were to cut one of the branches off, you wouldn't find it would be fruitful like the original vine. It would require years of growth and development to reach that stage. And we are not intended for growth and development separate from Jesus ; but just as members of the true vine to enjoy our all in Him. Now suppose that I should take a piece of cord and tie it around my finger here, and say : " Whatever becomes of the rest of my blood, I am going to secure a fingerful for this finger." Do you think the finger would thrive ? Why ; it would turn black, and it would swell, and it would ache, until I would be glad to get the cord off again. If I kept it on too long it would spoil the finger forever. God doesn't give a little share of life to you and to me. It requires all the blood of the whole body to keep this one finger. The heart is pumping it in and the veins are bringing it out, and all the life in my body is at the disposal of that finger to keep it in healthy condition. And the finger is expected to co-operate with the rest of the body, toward the building up of the whole frame. So there is the whole Christ-life in the believer. We don't come to Him and ask Him to give us life, for that we have already. If we are not in Christ we have no life at all. If we are in Him He is our life. " When Christ, who is our life, shall appear, then shall ye also appear with Him "—be manifested with Him—" in glory." " I am the vine "—the whole vine.

Well, this is very good. To be branches of that vine is indeed a source of rejoicing. But a great deal depends upon the culture of the vine. You see, the branches of the vine cannot go walking, and seek the sunshiny places ; or if the sun is very hot, seek the

shady places. It can't go around to inspect and see if the soil is fat, and decide that it will live here or there. They are united to the vine ; and as to their particular position, that altogether depends upon the skill of the cultivator. If you underprune a vine, it won't bear fruit as it should ; and if you overprune it, you will prevent its proper development. And here is an important thing to bear in mind : It isn't the sap that comes out of the root that builds up the vine. The sap that comes out of the root is a very thin saline fluid, with no carbon in it, or next to none. There is nothing in it at all to build up. But it circulates, and presses up until it reaches the branches, and then it goes into the twigs, and then into the leaves ; and there it gives out in the sunshine a good deal of its own fluid, and while it is giving out it is taking in. There is no taking in without giving out. If you think you can stop giving out you will soon cease to be able to take in, and then you will have no healthy life. While the sap is in the leaves it is taking in carbon from the atmosphere ; and a rich, nourishing, thick sap then comes back through the twigs and the branches, and all the growth is in the return circulation. There are some people, indeed, who are very, very greedy. They are spiritual misers. They come to conventions like this, and hear sermons, and try to get all the benefit out of them they can for themselves, but never think of giving it out again to others. The natural result very soon follows. Their digestion becomes clogged. They are not lightsome, and not happy. The circulation isn't keeping up. If they would only go back and give out what they have gained, the return circulation would make them so much the happier and richer. The whole vine would grow and thrive. It is only as we give that we get. Suppose you should

see a stream running here down the mountain side, and you should build a pond or tank to hold it, and keep it from running away. Could you keep it there as living water? As soon as you keep it there it ceases to be living water, and begins to putrefy. You know that is how it is with the Dead Sea in Palestine. The water is all the time running in, but it doesn't run out again, or improve the surrounding country at all. There is a day coming when there will be a channel made,—when the water will burst right through to the Gulf of Akabah. Then the water of the Dead Sea will become alive, and there will be plenty of living fishes there, and a totally different state of things brought about. Let us not be satisfied with merely taking in for selfish purposes, but let there be an equivalent giving out. This is one of the truths taught us by this most precious verse: "I am the true vine, and My Father is the husbandman."

"Every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit." I am reading from the Revised Version; and there is an advantage here in the Revised Version, because it renders the same word the same way in this and in the next verse: "Already ye are clean, because of the word which I have spoken unto you." Perhaps some of us have read that verse in the old version, "He purgeth it"; and we have thought of the sharp pruning-knife, and rather dreaded the operation of it. We have thought it meant, perhaps, the cutting away of the right hand, or the removal of our dearest friends; and we have been afraid to submit ourselves to the Lord lest His discipline should be sharper and harder than we are able to bear. Why; He knows what we are able to bear better than we do, a good deal; and He has a good

deal more love to us than we have to ourselves. It is safe to trust Him unreservedly. The word used here is just the word that we get in the next verse, and so that explains what is meant here: "He cleanseth every branch, that it may bring forth more fruit."

Then He says that those disciples to whom He was speaking were already clean. They were cleansed because of the word which Christ had spoken to them. Many of you are intending to be preachers of the Word. Be careful students of the Bible. Get to know it thoroughly. "Let the word of Christ dwell in you richly in all wisdom." Don't study the Bible to find texts to preach upon, or chapters to expound; but study it to find something that will feed your own heart. If you do this, you will find it a most delightful book, and when it is a delight to you, God will enable you to make it a delight to others. Let us go to the Bible to feed ourselves, and not to feed other people, and then we will understand how to feed other people so much the better. Let us first take the learners' class, and then we will be able to teach. Let us be learners, and keep in the learners' class our whole life long, and look up to the gracious Spirit, who delights to expound to us the Word, asking Him to give to our own souls a fresh blessing, that we may bless God and serve our generation; then we shall not be badly equipped as teachers and expounders of God's holy Word.

Now, it is by this word that the disciples to whom Christ spoke were clean. "Already ye are clean"—ye are cleansed—"because of the word which I have spoken unto you. Abide in Me, and I in you." Oh, precious words! What a privilege thus to be allowed to abide in Him! And what a blessed thing it is to be commanded to abide in Him! May we all obey! May our

Bible-reading this morning give us some intelligence on this subject of abiding ! Oh, how many years I was in the dark on this subject. I longed to abide in Christ ; but I didn't know what abiding was. I confounded it altogether ; and such is the perversity of human nature that I read this verse many thousand times and never for a moment saw what it meant. Now, I believe most thoroughly in the inspiration of the Scriptures. I put them to the test and they don't fail me, and I have good reason to believe. I use my Bible as I use my check-book in the bank—only with this difference : I have to tear a leaf out every time I cash a check, and can't use it a second time ; but in taking from this book I can leave the leaf in, and use it again and again. It is a sort of circulating letter, you know ; you never come to the end of it. I believe most thoroughly in the verbal inspiration of Scripture. If you put it under a microscope you will see as much proof of its Divine origin as in the structure of a leaf. I am not going to give you any theory as to how it was brought about ; but here is the book, verbally inspired, and you may rest upon every word that God speaks through it. Now—"Abide in Me." I used to read this, and I will tell what I used to get out of it. Instead of thinking what the word "abide" really means, I thought it was a sort of hand-over-hand climbing—climbing up a rope, or a pole, after the manner of an athlete. I used to feel that I hadn't managed this climbing. I thought abiding in Christ was to become one of a sort of spiritual aristocracy, which very few people ever could attain or reach to. "Abide in Me, and I in you." The Greek word that is used here you will find rendered in similar passages by the word "to dwell," or by the word "to remain"; and that just gives us the meaning of the word "abiding."

I am not a very strong man—I may not be able to pull myself hand-over-hand up to the ceiling here ; but if I am sitting in a chair, it doesn't take a great deal of strength to remain there. Christ says : " I am the vine ; ye are the branches." You see where you are ; and you can't get into a better place, and you are never out of it. There is an all-important point. We have Christ Jesus all the time. " Abide in Me, and I in you." I never saw this until God was pleased to show it to me when I was very, very needy—hungry and thirsty for the truth. One afternoon in an inland city in China, feeling almost in spiritual despair, I was reading my Greek Testament ; and in the 6th chapter of St. John's Gospel, reading in course, I came across a verse which struck me as it had never done before. I was reading from the 52d verse onward, and if you will just turn to that passage, perhaps the train of thought that was such a help to me may help some one else here. In the 56th verse : " He that eateth My flesh, and drinketh My blood, abideth in Me and I in him." I had read the verse in the Authorized Version, " dwelleth in Me, and I in him," a hundred times ; and never connected it in mind with this 15th chapter, where the word happens to be rendered in that version, " abide in Me." But of course, reading it in the original, my mind was carried on by the verb from the 6th to the 15th chapter, and I saw at once—why ! here is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of " abiding in Christ." I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ—so constantly meditating upon Him and dwelling in Him—that we never lost the consciousness of His presence. I thought we were continually, so to speak, to realize His presence, and con-

tinually to look to Him for blessing and help and guidance. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all the day, and wanted to feed all the night, too, wouldn't be a desirable member of any community. This was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia. I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger—within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus"—and I would go off into my closet almost in despair and confess this sin. I was in very great distress indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work. Abiding in Jesus isn't fixing our attention on Christ, but it is being one with Him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. Oh, it is a very sweet thing to have one's mind just resting there. About ten years ago the Lord gave me a very great blessing. I had a little girlie who had a crib by my bedside, and about six o'clock in the morning her nurse came tapping at the door to give this little one her bath. And we missionaries who are so

much separated from our children do so delight when we *are* with them. It is such a treat. It is an ordinary enjoyment to most of you, but it is a very great treat to us, I can tell you. I saw my little girlie asleep, and I gave her a little kiss. She woke up and put her arms around my neck, and as she looked up to me, I just looked up to God and said: "O Lord, wake me up morning by morning with a kiss of love. Let that kiss be the first thing every morning." That was fully ten years ago, and He hasn't forgotten it since. It is a wonderful "good-morning." I am so glad that my love for my little girl just led me to make that prayer in that way. When you ask for a thing, look for it. We so frequently ask for things and don't expect to get them, and of course we are like Mr. Spurgeon's student. One of Spurgeon's students said to him: "I am afraid I have mistaken my calling, and that the ministry really isn't my proper work." "Why," said Spurgeon; "what is the reason you have come to that conclusion?" "Well; I have been working in such a place for such and such a time, and I don't seem to have accomplished much." "Why, man alive! You didn't expect that every time you preached a sermon somebody would be converted, did you?" "No; of course I didn't expect that." "Well, you don't get it then." Expect results and you will find them.

Now, as to this abiding in Christ: I don't say that to eat or to drink is to abide. It wasn't the act of eating that was the abiding. It doesn't say: "*While* you eat you are abiding." It says (such is the meaning of the original): "He who habitually does eat and drink My blood is abiding." When I realized this, I thought: "There is something tangible. I know I do delight in God's love. When I get a little measure of it I know I

turn to it with more enjoyment. I do feed upon Him, however faulty my poor life may be. And whoever does that, He says, is abiding. But am I quite sure that this is the feeding that always follows regeneration?" Then I looked back and read: "Except ye eat of the flesh of the Son of Man and drink His blood, ye have no life in yourselves"—"you have no life at all." "Well," I thought; "it is quite evident that every true believer has fed upon Him some time or other. This feeding upon Christ is not a privilege or attainment of a spiritual aristocracy—of some very few of God's children; but it is what every one of God's children has done. If I have fed upon Christ I am abiding in Him, and I am to continue to feed in order that I may grow.

"Well, then," I thought; "there is another difficulty. If that is the case, I have been feeding, and yet all the fruits of abiding have not been found. We are told that if we abide we will have all our prayers answered, and my prayers are not all answered." I remembered the words in the first Epistle of John: "He that saith he abideth in Him, ought himself so to walk even as He walked." If I abide in Him I will walk as He walked, and I don't walk that way; and there are other things predicated of those who walk with Christ that I don't find in my life; and yet I have been feeding." Then I thought: "Well; God may have given us a good deal, and we have used very little of it. There has been a large amount of capital at our disposal, and we have either not known it or not availed ourselves of it." And I saw that the promises in connection with abiding in Christ were to be claimed by faith, and I just held the Lord to His word. I didn't feel any change taking place in myself, but I said: "Thou dost say that

he who does feed is abiding ; and I accept that statement. Now, Lord, let the fruits of abiding appear." Since that day they have appeared as they never appeared before ; and I have had a joy in Christ, and a strength, and a delight, and a blessing, to which I was a stranger before. It hasn't been ebbing and flowing as it used to be—coming and going as it used to be ; but it has been a deepening joy—constantly deepening. God's Word has been very precious to me as it never was before. It was precious before, but it is far more precious now. God's service is sweeter now than it used to be. It was very often sweet before, but not always ; it is always very sweet now, and I get those fruits for which I was seeking. Accept Christ's statement, and claim it for yourself, and see if you are not brought into this enjoyment and blessing.

Now let us, with these thoughts in our minds, turn back again to this 15th chapter from which we have started. "Abide in Me, and I in you." This is rather a difficult sentence to construe. You know it is sometimes paraphrased : "If ye abide in Me, I will abide in you." But there is no "if" there. It is just, "Abide in Me, and I in you." What is the meaning of this expression ? I think there is a double meaning in it. If we turn to the 14th chapter we may perhaps find a little illustration that will help us to grasp the meaning. In that chapter the Lord Jesus Christ speaking to Philip says : "Have I been so long time with you, and hast thou not known Me, Philip ? He that hath seen Me hath seen the Father ; and how sayest thou then, Show us the Father ? Believest thou not that I am in the Father, and the Father in Me ?" There was a mutual indwelling—"I am in the Father, and the Father in Me." And the idea there, is not at all the idea of the greater con-

taining the less, because you see it is mutual. It isn't mutual that we are in this room. We are in this hall, but the hall is not in us. The hall is bigger than us, and couldn't be in us. That is clearly not the idea. If you were to take a glass of wine and a glass of water, and pour them together, the water would be in the wine, wouldn't it?—and the wine would be in the water. There would be such a thorough commingling that you couldn't get a drop of the water without the wine flavoring it, and you couldn't get a drop of the wine without the water tempering it. The idea is that they are so thoroughly one that they are inseparable; and "Abide in Me, and I in you," as I understand it, is like one of those algebraic symbols we sometimes use in which we put a compound quantity within brackets and put one figure or mark outside to govern the whole. It is as if Christ said: "You abide in Me, and I in you. Live in the continual recognition of this fact, that we are no longer two, but one; that we are united together; that I am dwelling in you and you are dwelling in Me, and that we are in this way really one." Abiding in Christ is keeping in the consciousness of our union with the Lord Jesus Christ—going forth in service never thinking of what we are in ourselves, but realizing what Christ is in us, and expecting to find Divine resources to operate wherever the Divine Spirit leads us. Now, when this is realized it takes away all anxiety; it takes away all carefulness. There is no fear of failure. The service will not be in vain in the Lord which is carried on in this spirit of realized union with the Lord Jesus Christ. Temptations flee before one who has realized the joy of abiding in Christ. "Ah," says he; "I have fallen a thousand times before that temptation; but now, thank God, I don't meet it in myself. I am in

Christ, and He is in me, and when I meet temptation He carries me through and gives me the victory." The Lord our God is a mighty one. He will save; and when He wills to save, who is going to hinder Him doing it? It is so blessed to *know* this union in Christ. And may I draw your attention again to that passage in the 6th chapter as illustrating by the use of food a deep spiritual truth, because it has been very helpful to me, and may be more to you. What is natural food to the natural body? Let us go to the insignificant life you hold in your hands—a little babe, say a week old. It is not very long; it weighs perhaps seven or eight, or it may be ten pounds; and you say, "What a little darling!" It is very light on your arm, and you look at its little fingers, and they are very puny indeed—they can't grasp anything yet. You look at the little eye; it is very pretty indeed, but it can't see—the eye hasn't learned to see yet. Put anything in the little hand and it lets it drop. That little infant, how weak! How little it is, and yet there is perfect life there. Perfect life, but how immature! Go and see that child three months afterwards, and the little hand can grasp, and the little eye can look with intelligence, and mamma is recognized when she comes along; and it may be when it looks at you, a stranger, the eye is not so bright because it is already beginning to be afraid of strangers. It is beginning to develop. Go and see it three years afterwards, and you see a strong and healthy child, with a great increase of weight. Where has the increase of weight come from? It is all assimilated food—at first milk, then bread, and then other suitable nourishment. This food is something totally distinct from the body of that child—outside of it and separate from it; and yet as it has been taken into the body it has been digested and assimilated, and has become hair, and brains, and flesh,

and nerve, and muscle. Through that assimilated food the child is now thinking, seeing, grasping. By continuing to take food it will continue to grow till it becomes a healthy man or a healthy woman. So thoroughly has the food become assimilated and become part and parcel of the man that you can't go and pick that man to pieces and make a babe of him again. No separation can take place. Now, if you are feeding upon Christ—if you are dwelling with Christ, continually feeding upon Him, you will grow up into Him your living Head, and He will become your power and strength, and there will be a blessed union, and there will be no separation.

But I must close. In speaking upon this interesting chapter it is difficult to know where to break off, it would be so easy to dwell all day upon any part of it. Just one word further. Only abide in Christ and you will bear fruit. You can't bear fruit if you are not abiding. Don't imagine that abiding in Christ is a question of a little more or a little less—of being a little more perfect or a little less perfect. "Apart from Me you can do nothing." You can do any amount of work, but you can bear no fruit. Fruit-bearing is the result of abiding in Christ. Abiding in Christ, your prayers will not some of them be answered, but all of them will be answered. Oh, it is such a blessed thing to know that there is a day coming when every secret thing will be laid bare. In that day when every hidden thing will be revealed, there won't be one single instance brought to light of the prayer of one abiding in Christ that hasn't been answered. Not one single instance! God will fulfil His promises. Don't think about your faith, or you will become despondent; but think about God's faithfulness, and you will not be disappointed. He is faithful. May we abide in Him evermore!

CHAPTER IX.

JUSTIFICATION BY FAITH.

Address by the Rev. John A. Broadus, D.D., of Louisville—An Analysis of the Epistle to the Romans—Deplorable State of Unregenerate Man—His Helplessness—Divine Wisdom Provides a Means of Rescue—Relation of Justification to Sanctification—How Sin can be Vanquished—Glorious Privileges of the Redeemed.

THE theme of the Epistle to the Romans is justification by faith. This theme is stated in chapter i. 16, 17. The Apostle declares that he is ready to preach the Gospel at Rome—"for I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith." We need not stop to discuss the exact history of this term "righteousness," and its various uses. Suffice it to say at present that the Gospel reveals justification by faith, and that makes it the power of God unto salvation.

The first section of the Epistle, following this statement of its theme, is from i. 18 to iii. 20, in which the Apostle shows a necessity for justification by faith, as grounded in the guilty and condemned state of all men, Jews and Gentiles. He shows this first in regard to the Gentiles—or, as we should say, the heathen—and always combines them with the Jews in the universal conclusion. Notice in i. 18: "For the wrath of God is revealed from Heaven against all ungodliness and unright-

eousness of men, who hold the truth in unrighteousness." This declares that all men do have truth, or have means of knowing truth, concerning God. And he proceeds to show that this is so in regard to the heathen, "because—." Observe how frequently here the Apostle says "for" or "because." In general I am willing to make this compact with you: If you will understand every conjunction in the Apostle Paul's writings, I will be security for your understanding all the rest. His favorite conjunctions are "for," or "because," and "therefore." Look out for them. Now, the reason why the wrath of God is revealed against men is "Because that which may be known of God is manifest in them." And the proof or explanation of this is—in verse 20: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made." Ever since the creation existed it has been possible for intelligent beings to know from the creation much about the Creator. And the special statement here added is: "Even His eternal power and Godhead." He doesn't say that men might know His Divine holiness or mercy, but that they might know from the creation His almightiness and deity. And the consequence is, as he adds, that the heathen are without excuse, because (verse 40) "when they knew God they glorified Him not as God, neither were thankful." They didn't live up to the knowledge they possessed, but they corrupted that knowledge by vain imaginations—foolish speculations concerning God. They devised idolatry, imagining that it would be a help in worshipping God, but really thereby changing the glory of the incorruptible God into images—not merely images of man, but of the lower animals, even of reptiles, so low did idolatry gradually sink. Now, notice what

he says in verse 24: "Wherefore, God also gave them up to" immorality, because they gave Him up, and turned from worshipping Him according to the knowledge they might have had, unto the mere worship of idols. "He gave them up." Observe that this is three times stated. Verse 24: "God also gave them up to uncleanness . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." And again, verse 26: "God gave them up unto vile affections." And verse 28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Three times over it is thus declared that because they abandoned God and plunged into idolatry, He gave them up to vile immorality. Such is the dark and sad history of the heathen world. And observe, a little later, when He is speaking of the Jews—in chapter ii. 12 and following—He declares that both Jews and Gentiles stand guilty and condemned in God's sight—"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Some might have said: "We can see how those who have the law and don't keep it shall be condemned; but how can the heathen be condemned who have no law?" The Apostle answers: "They *have* a law—a law written in their hearts, or their own moral nature." Whenever they do by nature the things contained in the law—as, for instance, when they reverence parents; when they condemn and abstain from anything as being wrong—they thereby show that they possess a moral nature. And this is practically a moral law, written in themselves, and for the violation of which they stand condemned. Oh, the majesty of this human sense of moral obligation! Oh, the dignity of the word

“ought”—“I ought to do this,” and “I ought to do that.” The lowest animals show some intelligence—even a rudimentary reasoning and planning; but they show no sense of feeling moral obligation. Now, the question is sometimes asked, whether Gentiles who conform to this law written in their hearts are thereby justified. It is enough to answer at the moment that the Apostle presents all this, not as a ground for their justification, but as explaining their condemnation and vindicating it.

Pass on, then, through this chapter and the 3d. Observe where in iii. 10 he makes a mournful mosaic of solemn passages from the Old Testament to show the universal sinfulness of men. Verse 19: “That every mouth may be stopped, and all the world may become guilty before God”—the heathen guilty and the Jews guilty. None of them have any power to effect justification by their own doings. And this is his general conclusion in verse 20: “Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.” But here he throws out, in a manner characteristic of the Apostle, a thought to be hereafter developed: The law does not deliver from sin. It only makes us more vividly conscious of sin. Such, then, are the thoughts of this first section. Justification by faith is shown to be necessary by the fact that all mankind—heathen and Jews—stand guilty and condemned in God’s sight by their own works: by keeping the law of Moses, or the law written on the heart, that can never secure justification.

The next section is the remainder of this 3d chapter—verses 21–31. Here the Apostle declares that the Gospel sets forth the Divine provision for justification: the righteousness of God which is by faith in Jesus Christ,

and which is unto all them that believe—unto all men, whether Jews or Gentiles. “For all have sinned,” and men of every class can be justified only by faith in Christ. Notice how strong is his expression: “being justified freely”—that is, gratis, without merit of any kind—“by this grace”; yet not without ground, for they are justified “through the redemption that is in Christ Jesus.” And this redemption—this propitiation by His blood—not only furnishes the ground of forgiveness for men who believe in it, but it furnishes an explanation of God’s having heretofore passed over the sins of men, instead of smiting them with utter destruction. The word “remission” in verse 25 is a wrong translation. It should be rather “pretermission”; or, as in the original and in the Revised Version, “passing over.” How could it be right for the just God so long to pass over the sins of men, and let the guilty race live on in successive ages? The work of Christ explains this Divine forbearance, and offers the ground of present salvation to those who believe. And see the conclusion in verse 26: “That He might be just, and the justifier of Him which believeth in Jesus”—that He might be just while justifying, because He justifies without ground in us, but with ample ground in the redemption, the propitiation, that is in Christ Jesus.

The next section is chapters iv. and v., in which the Apostle gives further illustration and proof of justification by faith. Chapter iv. refers to Abraham. He says that Abraham was justified by faith. The Jews derived all their hopes from Abraham, and took pride in their descent from him; and yet they were clinging to the notion that they were to be justified in keeping the law. Abraham, says the Apostle, was justified by faith. He was not justified by being circumcised. He was justified

before circumcision, and the circumcision was given him as a sign and seal of the justification he had already received. The Scripture expressly declares that Abraham was justified on the ground of believing, and it was accounted to him for righteousness. If his belief was accounted to him for righteousness, he was justified by faith. Ah, that seemed to the Jews, I suppose, like upturning the very foundations of the solid earth—to say that Abraham himself was justified by believing. The Apostle proves it, you see. He proves it out of Genesis, and goes on to explain it through the chapter.

In chapter v., verses 1-11, he sets forth in a general way the blessed results of justification by faith. We have peace with God, and access into the possession of grace—favor in God's sight—rejoicing in the hope of the glory of God. Not only so, but we glory in tribulations also, because to a Christian—one who is justified by faith—tribulations will be made a blessing. "Tribulation worketh patience"—not necessarily by any natural law. We talk about the furnace of affliction. Put clay into a furnace that has some impurities—does it come out purified? It comes out with the impurities burned in so that you never can get them out afterward. Put gold into the furnace, and let it stay there long enough; it will come out purified. Tribulation doesn't work patience through natural law. "Tribulation worketh patience" in the believer through the work of God. It is a remarkable thing that three of the Apostles have set forth the same idea on this subject; and it was a brand-new idea in the world. When the liberties of Greece had perished—when Rome had become a great iron machine that ruled the world—there was much speculation among men as to how a man had best try to live in evil times; and there were two great

schools of opinion that arose—the Epicureans and the Stoics. Paul met them both in the agora at Athens. The Epicureans said: “We don’t know whether there are any gods, and if there are, we don’t know that they care anything about us. This world is full of trials. The best thing you can do is to have a good time and enjoy yourself.” That was the teaching; but the followers of Epicurus ran it down at the heel in a frightful fashion. The Stoics said: “There are trials in life?—yes. But let me live myself in all life’s trials to fight and conquer.” The sublimest spectacle in human existence is that of a good man struggling against fate—vainly struggling, and struggling well. And some of the grandest of the Romans took up that idea—Marcus Antoninus, for example. A grand idea it was for men that were grand enough in their make-up to believe in it and practise it. That was the option that men had offered them: either the Epicurean advice—“Take it easy, and have a good time if you can get it”; or the Stoic notion of struggling against fate, “and if you can’t conquer, you can kill yourself, at least, like a Roman and a man.” Into the midst of this uncertainty a new note sounds out: that the trials of life by the grace of God may make us better. You have it three times in three of the Epistles. Here we have it in the beginning of this 5th chapter of Romans. Turn to James i. 1, 2: “My brethren, count it all joy when ye fall into divers temptations.” “Temptations and trials”—it takes both of these in English ears to express the idea here. “Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” Notice: the Epistle of James actually declares that if a man has perfect patience, he has a perfect char-

acter. I wish I had a voice that could ring over our run-mad country, in this end of the nineteenth century, when men are tumbling over each other, rushing after nothing and finding it. I would like to proclaim this lesson: Whoever has perfect patience has a perfect character. And the trials of life by God's grace promote patience. Look now at 1 Peter i. 6, 7: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." James and Paul and Peter—all three—set forth this new, strange, blessed thought: that the trials of life by God's grace may make us better. I can say no more about this section of Romans—chapters iv. and v. 1-11—although there are in it many delightful thoughts that I would like to dwell upon. Let us examine the remainder of this chapter—verses 12-21. The Apostle has been setting forth that justification by faith existed in the case of Abraham. He here declares that justification by faith in the one Redeemer may be compared to the effect of Adam's sin upon his posterity. As Adam's sin involved all his posterity, so there need be no difficulty in believing that Christ's work in salvation may bring blessing to all that believe in Him. The Jews were familiar with the idea that Adam's sin involved all his posterity. It is taught in some of the early books of the Talmud. Taking that as an illustration, the Apostle uses it, and says: "You needn't think it strange that the work of the one Redeemer may bring blessing to many, when you remember that the guilty sin of Adam brought ruin upon all his posterity."

We thus find that chapters i. to v. give the Apostle's whole discussion as to the necessity for justification by faith, with the proofs that it exists and some of its blessed results. Now we meet an entirely new section of the Epistle—chapters vi. to viii. Here the Apostle presents the bearing of justification by faith upon the work of sanctification—the work of making men personally holy. Many were ready to say, as many say now, that a provision for justification by faith by mere believing in Christ will encourage men to live on in sin. We will sometimes hear a moral man complaining that according to our teachings some wretched criminal or vilely wicked person may be forgiven and saved by simply believing, while he, forsooth, with all his moral propriety may be condemned. There were such persons in Paul's time. The trouble with them was and is, a failure to understand what a real and mighty thing is believing in God—believing in Christ. And the Apostle, at the outset of this section, shows the absurdity of supposing that justification by faith will encourage men to live in sin. He does this by three illustrations—arguments from analogy. First, in chapter vi., verses 3 to 14, he says that if men are believers they are dead to sin, and risen to live a new life. That doesn't look like encouraging them to live on in the old life. The second image is in verses 15 to 23: If a man is a believer, he has ceased to be a slave to sin, and become a slave, so to speak, to holiness—a servant of God—and all his present work is for the new Master, and not for the old. The third image is in chapter vii., verses 1 to 6: If a man is a believer, he is like a woman whose husband died, and who is now married to a new husband. The fruit of this union will be the children of the new husband, and not at all of the old. So, then, it means much to

be a believer. It means as great a change in a man's relations to sin, on the one hand, and on the other, to holiness in God's service, as is involved in the idea of being dead and risen again—of being transferred from one master to another, or from one husband to another. It is thus absurd to say that justification by faith will encourage men to live on in sin, for really believing in Christ involves a very great change in a man's whole relations to sin and holiness. The Apostle next passes to show in chapter vii. 7-25, what is the best that the law can do towards making a man holy. We cannot here give all the details, but the main points are not numerous. First, the law makes us conscious of sin. He says: "I had not known sin but through the law; as, for example, I had not known coveting except through the law that said, 'Thou shalt not covet.' But that commandment not only made me conscious of my departures from its requirement, but—" He immediately adds that it did something terrible: "But sin, taking occasion by the commandment, wrought in me all manner of coveting." The restraints which God's law imposes actually stimulate man's sinful propensities. That is a solemn and awful fact of human nature. You can see it in a little child. When the parent says, "You shall not do this," the child is thereby excited to greater desire—so reluctant is human nature to be restrained by authority. In like manner, God's law, instead of keeping men from doing wrong, stimulates them to do worse. Yet this does not show the law to be evil, or defective—for the law is holy and just and good. It only shows what a bad thing sin is, that it should actually seize upon the holy law of God, which ought to restrain, and make it an occasion of still greater wrong-doing. To this the Apostle adds that there is a

divorce in human nature. There is something in a man which approves God's holy law—admits its claims—sometimes reaches up towards obeying it; but there is an opposing tendency in man which by the law of God is only stimulated to do worse, and so the man is divided against himself. And he says—verse 15: “For that which I do, I know not.” Our version has the term “allow,” but the margin says “know,” which is the only correct translation. “That which I do, I know not. I don't know what I am doing. I practise what I don't wish. I fail to practise what I do wish. I am unable to act out my aims. I don't know what I am about.” So there is a great conflict in a man's soul—between the better and the worse in him. And the Apostle goes on to state this over and over again: the struggle in our bosoms. In verse 21 he says that it is a law—using the term law in a peculiar sense—it is a law of our moral nature and history that this conflict exists. There is a battle going on between the better in me which delights in the law of God, and another tendency in me which he calls “another law in my members.” And, alas! this evil law gains the upper hand, and the man becomes a captive slave—as he had said above, sold under sin. Thus the very best that the law can do towards making any man holy is to make him cry out in agony and almost despair: “Oh, wretched man that I am! who shall deliver me from this sinful nature, which is leading me to death?” The question has been long and constantly disputed whether this picture is that of a renewed man, or of an unrenewed. I think the true view is that of Meyer and others, that it is not a picture distinctively of a renewed, nor distinctively of an unrenewed man; but that it describes the best that the law can do towards making any man holy. Many who are without spiritual

renewal have been painfully conscious of this divorce and conflict in the bosom. Remarkable statements of it are to be found in the Greek and Roman writers ; and examples might be found in our own time. Any man who honestly tries to do right merely according to his sense of right, and in his own strength, or who honestly tries in his own strength to live according to the laws of God, will find that his efforts can result in nothing better than a painful sense of his sinfulness. But having given this outcry of agony, the Apostle turns with one of the quick transitions only of passion, and says : " I thank God through Jesus Christ our Lord." There the deliverance is indicated. Before proceeding to develop this thought, he sums up at the end of verse 25 : " So, then, with the mind I myself serve the law of God ; but with the flesh the law of sin." And thus the law cannot deliver from sin. It takes hold of part of us ; but that part is overcome by the stronger sinful part of our nature, and the law fails—not through any fault of its own, but because sin is by the law unconquerable.

Now, the Apostle turns in the early part of chapter viii., to show what the Gospel can do towards making a man holy. There are here three points : First, the Gospel sets us free from condemnation for the sins of the past. It pays the bankrupt's debts, and gives him a chance to set out again. Second, it introduces into the conflict in the human bosom a new moral force : that of the Holy Spirit. Verse 2 : Having spoken above of the two contending forces as the law of God and the law in the members, he calls this third force a law also. He says : " The law of the spirit of life in Christ Jesus hath emancipated me from the law of sin and death." Above he was a captive slave ; but the new moral force that enters into the conflict sets free from this bondage, and turns

the tide of battle, and is able to give victory over our sinful propensities. So then, the Gospel, by introducing the Spirit of God, brings in a conquering force to decide the battle in man's bosom. "That the requirement of the law"—for the word "righteousness" in verse 4 is not the term as rendered above in the Epistle, but means, as in the margin and the Revised Version, the "requirement." "That the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit"—that is, after the Spirit of God dwelling in us and giving us the victory. Now, just in proportion as any man does truly walk, not after the flesh, but after the Spirit, he does fulfil the requirement of the law, and only thus is this possible. But there is a third thing which the Gospel does as bearing upon the work of making us holy. It introduces a new and blessed motive, namely, the motive of grateful love to God. Those whom God's Spirit is leading (verse 14) are God's sons, and in the spirit of sonship they are moved to serve Him. "For ye have not received the spirit of bondage again to fear." The Christian does not serve God as a trembling slave serves a hard master—for fear he will be punished. Nor does he serve God as a mere hireling, giving so much work for so much pay. The Christian is a loving son, who gladly serves a loving Father. "Ye have received the spirit of adoption, whereby we cry, Abba, Father." Truly a great thought is this. The new Gospel motive of obedience is grateful love to Him who saves us. And, full of this great thought of sonship to the Heavenly Father, the Apostle hasn't been content to express it in the Greek alone; he falls back upon the language of his childhood and says: "Whereby we cry, Abba"—a word with which he used to address his own father. It is as if you were

speaking some foreign language, and beginning to make a moving statement about your mother, you should feel that at that point you must take the English word that you used to speak when a child. Young men are more familiar with the idea of the tender love of mother. Perhaps it is only as we grow old that there is developed the full tenderness towards father. Some day when your father is dead and gone, you may be able to read this saying of the Apostle with a greater depth of feeling and passion than would now be possible. O Father—Father in Heaven—I wish to know, and lovingly to do, Thy holy will.

In three great ways, then, does the Gospel act towards making men holy, which the law cannot do. The remaining portion of this section occupies itself with the thoughts growing out of this grand conception that we are the children of God. "If children," says the Apostle, "then heirs: heirs of God, and joint-heirs with Christ." That leads to the thought that as we are hereafter to be joint-heirs with Christ, so here already we are joint sufferers with Christ. And so the Apostle proceeds to consider the question why God leaves His dear children to a life of suffering. Why doesn't He take them at once away from all earthly sin and sorrow to the pure and blessed life? Now, he gives various reasons for this. The first is already implied: We suffer in union with Christ, that in union with Christ we may hereafter be glorified. That is surely a consolation in suffering. A second explanation is given in verse 18, namely: that the present sufferings are not worthy to be compared with the coming glory—these are so slight and that will be so great. The third point is (verses 19 to 23): We live in a world of suffering. The whole creation shows signs of suffering, and seems looking for-

ward to future deliverance in connection with the completed salvation of God's children. We live in a world of suffering, and so it is not strange that we too are left to suffer. This impressive image has not been by any other writer so fitly developed, I think, as in Mrs. Browning's "Drama of Exile." She takes up Adam and Eve where Milton has left them, as they go forth exiles from Eden, and find scenes of suffering in the world around. Another point is the fact that "we were saved by hope" (verse 24)—for the Greek has the past tense, as in the Revised Version. When we became Christians and entered into a state of salvation, it was by hoping in Christ, and so we needn't be surprised if the full fruition remains for the future. "If we hope for that we see not, then do we with patience wait for it." Still another point: We are left amid sufferings and wickedness; but the Spirit helps our weakness (verse 26). For example, "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us." How is this to be understood? The Greek or Roman advocate helped his client in two different ways. Sometimes he spoke for the client before the tribunal as our advocates do, and it is in this sense that Christ is called our Advocate, pleading for us before the throne. But in other cases the ancient advocate merely prepared a speech which the client might speak for himself. It is in this sense that the Holy Spirit is our Advocate. He teaches us what to pray for. The desires which the Spirit works in the heart will often be too deep to find adequate expression in human language; and so the Spirit is said to intercede with groanings which cannot be uttered. But their meaning is fully known to God (verse 27); and the prayer which the Spirit works in us is sure to be according to the will of

God—and it is as sure to be answered. Still another reason why we may be reconciled to the fact that God's children are left to suffer is the great thought of verse 28: "We know that all things work together for good to them that love God." Here is a greater thought than we can fairly take in. Observe: He doesn't say that everything by itself works for our good. Many individual things would, if they stood alone, work us harm; but he says that all things work together for good to them that love God. And how do we know that this is so? How may we be sure of this great and blessed co-operation of all things? He proceeds to say it is because those who love God are the called according to God's eternal and unchangeable purpose; and therefore we *know* that all things do work together for their good.

The remainder of this chapter passes into a psalm—as often in the prophets the argument turns into a song. "What shall we then say to these things? If God is for us, who is against us?" Men strive to be against us—proclaim themselves against us. But their opposition only co-operates with all other things to do us good. Who passes condemnation upon God's elect, when they have God's Son as their Saviour?—who died and rose again for them, and now at the right hand of God makes intercession for them. And who shall separate us from the love of that interceding Lord? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay; in all these things we are more than conquerors through God that loved us. Instead of separating us from His love, they are conquered by us through His love. And then the Apostle ends with those triumphant words which the very angels in Heaven might borrow as a song of praise before the throne of God and of the Lamb.

CHAPTER X.

RESURRECTION OF THE BODY.

Address by Dr. Broadus—Paul's Reply to Pseudo-Christians at Corinth—The Resurrection of Christ a Great Fact—What it Secures: Revivification of the Body and Salvation of the Soul—Further Arguments—The Christian's Hope in Affliction—Boundless Variety in Nature, Animate and Inanimate—Qualities of the Spiritual Body Foreshadowed—Instant Metamorphosis of the Living—The Harvest-Home.

WILL you examine with me the 15th chapter of the first Epistle of Paul to the Corinthians? The subject of this grand chapter is the resurrection of the body. There were some of the professed Christians in Corinth who denied that there is any such thing as a resurrection of dead men. They might naturally do so for the obvious reasons which occur to many people now. But besides, it is probable that some of them were influenced by a curious speculative theory which in the next century is called Gnosticism. We see that theory appearing in the errors condemned by Paul in writing to the Colossians, and by John in his Epistles. It seems far away from us, but it was a very proud philosophy in its day, boasting of itself as science. The fundamental position of the Gnostics was that matter is necessarily the seat of evil: all evil resides in matter, and no matter is free from evil. We can at once see how they would deny the possibility of a resurrection of the body, because that would involve the perpetuating of evil.

However this may be as to the Corinthians, there were some of them who not merely questioned the doctrine of a general resurrection, but positively denied that there is any such thing as a resurrection of dead men. The Greek has no article. It is not strictly "resurrection of the dead"; but they said, "there is no resurrection of dead men"—as Æschylus long before had declared: "When a man has once died there is no resurrection to him."

Now, in the first section of the chapter—verses 1-19—the Apostle says: To affirm that there is no resurrection of dead men is to deny the resurrection of Christ, and thus to destroy Christianity. He begins by reminding them that the Gospel which he originally preached to them—from which they derived all their knowledge of Christianity—involved and rested upon the fact that Christ had been raised from the dead. "For I delivered unto you first of all . . . that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures." Both His death and His resurrection were in accordance with the predictions of the Old Testament. Then the Apostle proceeds to speak of witnesses to the risen Christ: First, Cephas, whom we call Peter. Second, the twelve. Third, above five hundred brethren at once, "of whom," he says, "the greater part are still living." It had been no great interval of time. We know most exactly that this Epistle was written in A.D. 57—it cannot have been more than a year earlier or later. Most probably our Lord's resurrection was in A.D. 30, with a possible variation of one or two years. So it had been about twenty-seven years since His resurrection. Consider a moment. It is twenty-eight years since our great civil war began, and twenty-three

years since it ended. The older persons present remember with perfect familiarity all its events from beginning to end. And there had been only the same lapse of time in the case of these witnesses whom Paul mentions. No class of skeptics at the present day will think of denying that Paul wrote this Epistle : and he declares that more than half of those five hundred witnesses were still living. Afterwards he adds that Christ appeared to James, and then again to all the Apostles, and finally to Paul himself. This statement of the testimony of our Lord's resurrection is surely remarkable, and is to be added to the evidence furnished in the four Gospels, in the Acts, and in the other Epistles. Allow me to say as a student of history desiring to speak calmly : If I don't know that Jesus of Nazareth rose from the dead, then I know nothing in the history of mankind. It is a great assured fact ; and rightly considered it carries with it the truth of Christianity in general. And not merely is our Lord's resurrection a pillar of Christian evidence, but it is a part of His work of salvation. In 2 Cor. v. 15 we read : " He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." He did not merely die for them ; but for them He both died and rose again. And in Romans iv. 25 : " Who believe in Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised up for our justification." I cannot now elaborate this thought ; but these passages plainly teach that our Lord's resurrection is a part of His saving work. He died and rose again for our salvation. Now, let us see the Apostle's argument : " If the resurrection of Christ is a cardinal part of Christianity, how say some among you that there is no resurrection of dead men ? " Observe :

this was not the general belief of the Corinthian Christians, but only of some, who are carefully distinguished elsewhere in the chapter also, from the general body of the brotherhood. The Apostle declares that to deny a resurrection of dead men will necessarily exclude the resurrection of Christ. Notice the argument in verse 13. He doesn't say: "Unless it is true that there is a resurrection of the dead in general, then Christ is not risen." That wouldn't be sound logic—for Christ might have risen as an isolated fact. But he says—and the Greek shows the difference plainly: "If it be true, as some among you maintain, that there is no resurrection of dead men, then Christ is not risen." He doesn't say: *εἰ μὴ ἀνάστασις νεκρῶν ἔστιν*; but he says: *εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν*—"If it is true that a resurrection of dead men does not exist." Again and again he repeats this—verses 14-17—showing that to deny a resurrection of dead men is to deny Christ's resurrection, which overthrows Christianity and destroys all the hopes founded on it. And that not only as to the living, but—in verse 18—as to those who are fallen asleep in Christ. Their existence has ceased—they are perished—if what these men say be true. As to ourselves also (verse 19): "If in this life only we have hoped in Christ, we are of all men most miserable." The word "miserable" used to signify, not as now "wretched," but "pitiable"; and the Revised Version here says: "We are of all men most pitiable." If we have simply hoped in Christ in this life, and it will turn out to be all a delusion—there being no future life—then we are of all men most to be pitied, because we have cherished such a delusion. I have heard good men sometimes say: "If Christianity be a delusion, I should wish to cherish it still, because it makes me happy." But I say: "No!

I want no delusions—no happiness coming from delusions. I want truth—reality. My soul was born to know truth, and to love truth. And, blessed be God! He has given me the means of learning truth through His Spirit; and I don't wish to be cheated with delusive hopes." It is to that feeling the Apostle here appeals. To deny the Christian's hope of a future existence is to make his a pitiable lot.

Now comes the second section of the chapter—verses 20 to 28. Before completing his argument the Apostle turns to the other side in a manner quite characteristic of him. He says: "But now Christ *is* risen from the dead, and this secures the resurrection of His people." He proceeds to speak only of the resurrection of Christ's people. We know full well that he believed in a general resurrection of all mankind. A little more than a year later—in Acts xxiv. 15—we find him saying before Felix that he expects a resurrection of the dead, both of the just and unjust. But in our passage he confines his view to the resurrection of the just, and declares that of this Christ's resurrection is the pledge and assurance. Christ was the first-fruits, and the first-fruits of the harvest gave promise of all that should follow. So he proceeds to remind us that death came through Adam, and in like manner the resurrection comes in Christ. It is wholly beside the mark to quote as teaching universal salvation the statement in verse 22: "As in Adam all die, even so in Christ shall all be made alive"; for the whole connection shows plainly that he speaks of bodily death and bodily resurrection. And so he declares that Christ's people will all rise at His coming. Having mentioned the coming of the Lord, he declares that then Christ will deliver up the kingdom to God, and will Himself also be subject to God, "that God may be

all in all." This does not conflict with the plain teaching elsewhere that Christ is Himself Divine. The reference is to the authority delegated to Him as the God-man—the Mediator. As He told the disciples just before His ascension: "All authority in Heaven and in earth was given unto Me"; so here we are told that this delegated Mediatorial authority will at last be turned back again to God who gave it, and Messianic dominion will be merged in the general dominion of God.

In the third section of the chapter—verses 29 to 34—the Apostle gives further arguments against those persons at Corinth who denied the resurrection. This section needs to be closely connected with the end of our first section at verse 19. The Apostle here practically identifies the question of a resurrection with that of a future existence. We know that he believed in and taught a conscious existence of the spirit between death and the resurrection of the body. In 2 Cor. v. 6–8 he declares: "We are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, and willing rather to be absent from the body and to be present with the Lord." Here he distinctly asserts a conscious existence in the presence of Christ while absent from the body; but in the passage with which we are dealing he speaks only of the re-embodied existence, and points out that for them to deny a resurrection is to deny a future existence. The Corinthians would make no distinction. The first argument he here presents has awakened much disputation, and I have thought all the trouble arises from the unwillingness of many readers to take the passage in its plain and obvious sense. I don't know how you have found it, but I think one of the commonest sources of difficulty in understanding the Bible is a certain un-

willingness to let the Bible mean what it wants to mean. We don't fancy the obvious meaning of some passage, and we say, "Oh, it cannot mean that," and proceed to look for another meaning. Then the plainer the language is, the more difficulty we find in drawing from it any other meaning; and so we call the passage extremely difficult. I do not say that you have ever done this, but certainly I have, and have become conscious of it again and again. Now, the obvious meaning of this passage—verse 29—is that some persons among this party at Corinth had been baptizing living persons instead of those who had died without baptism. There is a great disposition in human nature to magnify the externals of Christianity. This would easily arise among Jews and among Greeks. We know that a disposition to exaggerate the importance of Christian ceremony existed not many generations after this, and it might easily have existed at the beginning among some persons. And as to this particular matter, we know from several Fathers that there were in the second century certain professed Christians who did actually practise the baptism of a living person for the benefit of one who had died without baptism. Of course, that is all nonsense from the Christian's point of view; but I pray you to observe that the Apostle doesn't present this as his own argument in favor of his own teaching—he presents it as what the logicians call an argument *ad hominem*: an argument specially applying to the persons addressed. He wishes to show them how inconsistent it is for some of them to be practising this baptism for the dead when they say that dead men will never live again. He carefully distinguishes the persons who do this from himself and from the Church in general. It is not, "What shall we do who are baptized

for the dead?" but, "What shall *they* do?" Before and after he speaks of the Christians in general as "*we*." All the difficulty about this passage appears to have arisen from a failure to observe that the Apostle introduces it only as an *ad hominem* argument, to silence capacious objectors; even as he tells Titus concerning certain unruly persons, that their mouths must be stopped. Our Lord used a similar argument when they charged Him with casting out demons by a league with Beelzebub, and He said: "Well, then; by whom do your sons cast them out?" It was a mere argument *ad hominem* to silence unreasonable controversialists. The Apostle then proceeds to further considerations addressing themselves to all Christians. "Why do we also stand in jeopardy every hour—constantly exposed to peril, to death, in the service of Christ—if there be no future life?" For his part he declares that his sufferings amount to daily death. And why should he have fought with beasts at Ephesus if there be no resurrection? We don't know whether he means that he has literally fought with beasts, or means it figuratively; and it doesn't at all matter for the understanding of his argument. He had encountered great perils and sufferings in the service of Christ; and what was the use of bearing all this if there be no future? Naturally enough might one then say, as the wicked Jews had said long before—Isaiah xxii. 13: "Let us eat and drink, for to-morrow we die." People would very generally say this if they abandoned all belief in a future existence. But the Apostle checks them: "Be not deceived. Don't adopt any such ruinous notion. Don't allow the people who assert that there is no resurrection to communicate their ideas to you." And then he quotes a line of a Greek poet. We don't know whether he was quoting

directly from the poet, or the saying had become proverbial. You college gentlemen may notice that it is what you call an iambic trimeter: *φθείρουσιν ἥθη χρῆσθ' ὀμιλῖαι κακαί*. It is a little difficult to translate. "Communications" is not indeed the word. The revisers say "evil company." It means evil intercourse or conversations. And the word rendered "manners" signifies both morals and manners. We have no term that denotes both at once, as they have in German—"Sitten." The thought is surely one of great importance—perhaps especially to the young: "Evil conversations and intercourse corrupt good morals and manners." The Apostle has repeatedly quoted Greek poets, as a missionary in China now likes to quote some saying of Confucius, because that will take hold upon his hearers.

The remainder of the chapter presents a reply to objectors. The first objection, which is answered in verses 35-49, turns upon the inquiry: "How can the same body be raised?" The Apostle introduces it in a manner characteristic of his writings, by representing some individual objector as speaking. "But some one will say, How are the dead raised? and with what kind of body do they come?" Now, this is not the question of a sincere and anxious inquirer wishing to have difficulties removed out of the way of his faith. It is the question of a curious and hostile objector. We see that, from the harsh term with which the Apostle introduces his reply. He says: "Thou fool!"—a strong expression, which an inspired teacher might employ because he would know that it was deserved, and could use it without improper feeling on his own part. There are occasions on which for us also this would be the most appropriate answer to use; but we feel a difficulty in making it. Apart from the matter of civility, there is danger of wrong

judgment or wrong feeling on our own part; so we sometimes have to shrink from saying: "You are a fool, and you know you are,"—or: "You are a fool, and have not sense enough to know it"—although at times that would be the only logical reply. To this silly objector the Apostle now answers that there are many different kinds of bodies in the world; and so the risen body may be very different from the present body, and yet be in some just sense the same. He illustrates this, first, from sowing wheat. The grain of wheat that we sow must die in order to be made alive. The body that grows out of it: the stalk, the leaves, the head, the blossoms, and many grains—are in one sense the same as the single seed we planted, though in another sense they are very different. Again, there are many kinds of flesh, he declares: flesh of men, flesh of beasts, flesh of fishes, flesh of birds. There are also many bodies: bodies celestial and terrestrial; and the celestial bodies widely differ in glory. You see the point of all these illustrations. The risen body may be in a true sense the same, while yet in the conditions of its existence exceedingly different. It will be incorruptible, glorious, powerful—a spiritual body. You ask just what the spiritual body is; and I answer: We don't know—we are at the end of our information on the subject. But you see at once that there is no propriety in questioning or denying the resurrection on the ground that the matter composing the body becomes widely scattered—even enters into new bodies, and that the same body contains entirely different matter at different periods of its existence, and all that. The risen body will not be in the strict sense a flesh and blood body: it will be incorruptible and spiritual; so the objection is cut off, and that is what the Apostle undertook to do. He is not attempting to

define for us the nature of the risen body, but only to meet the objector by showing that it will be exceedingly different from the present one.

The second objection—in verses 50–57—asks how it will be with those living when Christ shall appear. That difficulty might well present itself at the beginning. People would say: “Grant that the dead will rise again. How about those whom Christ finds alive? The Apostle declares that they will immediately be changed without passing through the experience of death. They must be changed, because flesh and blood unchanged cannot inherit the kingdom of God, and the corruptible must become incorruptible. So, when the dead shall have been raised, and the living at that moment shall have been changed, then all the consequences of death will have been destroyed. Then—as written in Isaiah xxv. 8—death will be swallowed up in victory. And, borrowing from the prophet Hosea, the Apostle breaks into an outburst of rejoicing: “O death, where is thy sting?—O grave, where is thy victory?” It is a triumph which Christianity warrants—a victory which Christianity promises. He adds: “The sting of death is sin; and sin cannot be overcome by the law: nay, the law gives strength to sin”—a thought here mentioned in passing, and to be developed a few months later in the 7th chapter of the Epistle to the Romans. The law has no power to take away the sting of death by conquering sin; but the Gospel has this power. And so he adds: “But thanks be to God, who giveth us the victory through our Lord Jesus Christ.”

The conclusion of this great chapter—in verse 58—contains a two-fold exhortation, and a great encouragement. He exhorts, first, to be fixed in Christian convictions. “Be ye steadfast, unmovable.” Second: To

be active in Christian work—"always abounding in the work of the Lord." Only fixed convictions will produce permanent Christian activity; and only those who are actively at work will maintain fixed convictions. The two may stand together: either attempted alone will fail. Observe how strong is the expression here: not merely "engaged" in the work of the Lord; but "*abounding* in the work of the Lord," and "*always* abounding." Then he adds the encouragement to steadfastness and activity: "Forasmuch as ye know that your labor is not in vain in the Lord." It is not in vain, because it shall not fail of good results. Labor in the Lord is never in vain. Speak any word for Christ in public or in private, that is in accordance with the Bible, and pray God's blessing upon it, and it will, and must, and does do good. You are engaged in a cause which cannot fail—which is destined to success. Your King must reign till He hath put all enemies under His feet. And it is not in vain, because you shall not fail of eternal reward. There is a resurrection—a future life—and in that future life will God recompense for all sacrifice and all toil in the Saviour's service. Brother, don't talk about the sacrifices you have made for Christ; but think only of what you may do in the future. Ah, if there be sorrow in the home of the glorified, methinks the keenest sorrow with which we shall look back upon our earthly life will spring from remembering that we did not make more sacrifices and engage in greater toils for the good of men and for the glory of Christ.

CHAPTER XI.

CHRIST AND THE HOLY SPIRIT.

Address by Mr. Moody—Participation of the Spirit in Six Steps of our Lord's Earthly Life—His Conception—His Baptism—The Wilderness Temptation—Preaching in the Synagogue—A Gracious Message—What He Might have Read—His Miracles—His Resurrection—Spiritual Anointing—A Short Road to Holiness.

I WANT to call your attention to the way in which the Holy Spirit took part in six different steps of our blessed Lord's life, or the six great events of His life when the Holy Spirit was there. If you have got your Bibles, just turn to Matthew i. 20. In the first place the Holy Spirit was at the conception—Jesus was conceived by the Spirit. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream." I have an idea that this was Gabriel. We are not told who the angel was, simply that it was an angel of the Lord. What leads me to think it was Gabriel is this : Gabriel was generally the messenger that brought tidings about Christ. Five hundred years before this he brought the tidings to Daniel in Babylon that Christ was to be born, and be cut off, not for His own sins, but for the sins of the people. Then he brought tidings to Mary, and Elisabeth, and Zacharias ; and I suppose this is the same Gabriel. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying : Joseph, thou son of David, fear not

to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost ; and she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins.”

Now, turn over, please, to the 3d chapter of Matthew, and you will find that the Holy Ghost is there—at His baptism. He seems interested in every step that Christ takes, from the cradle to the grave—yea, before the cradle, and after the grave. Look at the 16th verse : “And Jesus, when He was baptized, went up straightway out of the water : and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased.” I remember Dr. Gordon speaking about the Spirit coming in the form of a dove and lighting upon Christ. He said that the dove had found a resting-place. When Noah sent a dove out it found no resting-place, and came back to the ark. Then he sent out a raven, which lived on carrion, and didn't come back. The raven represents the old nature ; the dove represents the new nature—it is typical of the Spirit. At last it found rest upon Christ. And you will notice that Jesus was baptized not only with water but with the Spirit. A good many people are satisfied with water baptism ; but if we want to have power, we must be baptized with the Spirit.

Turn to the 4th of Luke and the 1st verse : “And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing : and when they were ended, He afterward hungered.” Now, notice, He was full of the Holy Ghost, and yet He was tempted. Temptation

comes upon a man with its strongest power when he is nearest to God. I used to believe it was just the reverse—that when he got near to God he was free from temptation; but when you are very near to God, then it is that temptation makes its strongest attack upon you. When Jesus was anointed for service, then it was that the devil tempted Him for forty days. As some one has said, the devil aims high. He got one Apostle to curse and swear and say he didn't know Christ. Very few men have such conflicts with the devil as Martin Luther had. Why? Because he was going to shake the very kingdom of hell. Oh, what conflicts John Bunyan had! If a man has much of the Spirit of God he will have great conflicts with the tempter.

Look at the 14th verse of the same chapter: "And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about." If a man has got the Spirit of God resting on him he will not be long unheard—there will be a fame of his power spread—it will be noised abroad. There is no power in the world like the Holy Spirit. There is no power on earth that can draw a crowd like a man filled with the Spirit of God. So when Christ went to Galilee, it was noised abroad, and the house was full. "And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. When He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the

captives, and recovering of sight to the blind, to set at liberty them that are bruised ; to preach the acceptable year of the Lord.”

Now, notice : He didn't commence His ministry until the Spirit of God came. I can't conceive of a greater mistake than for any man to attempt to do the Lord's work without first receiving an anointing. Education is very good—all you get in your college is a great help; but yet your life will be a failure unless you get an anointing of the Spirit. Jesus Christ lived for thirty years without preaching—almost unheard of : it was only when the Spirit of God came upon Him that He began to preach. He went into the synagogue and took the parchment, and found the place where it was written : “The Spirit of the Lord is upon Me.” The Spirit had come upon men before ; it wasn't a new thing. The Spirit came upon Moses. You can see how he brought the plagues upon Egypt, and right into the homes of those Egyptians. The Spirit came upon Joshua, and he slew the enemies before him, and nation after nation was conquered by him, and city after city fell, and thousands were destroyed. The Spirit came upon Gideon, and he destroyed the whole army of Midian. The Spirit came upon Samson, and he took the jawbone of an ass and slew a thousand men. The Spirit came upon Elijah, and there came neither dew nor rain from Heaven but according to his word. The Spirit of God came upon Elisha, and the army of Syria was smitten with blindness. So, you see, the Spirit of God came in different periods, and every time it was for a different work. Jesus said : “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel.” He was anointed for that purpose. And I believe you and I have got to have this anointing be-

fore we can be used. If you are really in earnest about getting it, I don't believe you will be disappointed. "Blessed are they which do hunger and thirst after righteousness." What does a hungry man want? Food. What does a thirsty man want? Water. Suppose I see a man dying of hunger, and I offer him a bag of gold—will that satisfy him? Oh, no. He will say: "I don't want this gold. I want bread." Suppose I see a man dying of thirst, and say to him: "You can have a grand time here on the ball-ground." He will say: "I don't want that. I want water!" Suppose I say: "You can have a night of pleasure." He will say: "I don't want that; I want water!" When you and I get where we want this one thing—and want to drink deeper than we have ever drank before—we are going to have it. In the 20th verse of this chapter are these words: "And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them: This day is this Scripture fulfilled in your ears." Now, notice; that very day, and that very hour, this Scripture was fulfilled in their ears. What was fulfilled? The Spirit had come upon Him. My point is this: If Jesus, the Son of God, manifest in the flesh—if *He* needed to be anointed before He began His ministry, don't you think we need it? And don't you think we are making a great mistake if we don't cry to God for it—cry to God continually that we may get the same power that came upon Him? We have got to have the same power. And don't you notice, His last teaching to His disciples was that they should tarry in Jerusalem till they received power. They had been with Jesus for three years, and after hearing His words and seeing His miracles, you would think they would

have been qualified to preach ; but I believe if Peter had commenced the sermon he preached on the day of Pentecost before the Pentecostal power came, it would have been a stupendous failure. I have no doubt those Christians would have been exterminated. But they waited for the unction—for the power—and when the power came, they began to preach the glorious Gospel of the Son of God. That is the very thing we want to do. Look at the representatives of these different colleges. Suppose they get endowed with power. What is going to be the result ? I tell you, eternity alone can tell the result.

Now, notice what Jesus might have read. Sometimes I like to go through this book of Isaiah to see the things that really might have made them angry with some occasion if He had read them. I haven't time to touch upon half the verses. It is astonishing that they got angry when He came back with such a loving message : " The Spirit of God is upon Me, because He hath anointed Me to preach the Gospel to the poor." You might have thought the poor would have been glad to hear the Gospel. " He hath sent Me to heal the broken-hearted." You might have thought the broken-hearted would have been glad to be healed. " To preach deliverance to the captives." You might have thought that the captives—those who were bound with passion and lust—would have been glad when He came to open the prison-doors by preaching the Gospel—the good news. How sweet that news must have been to those who really wanted to be delivered from sin ! I don't believe man has ever heard—or ever will hear—better news on this side of Heaven than the Gospel of the grace of God. Man likes to hear good news generally. How strange that those people got angry when our Saviour came to them

with such loving words ! If they got angry with what He *did* read, let us see what He might have read out of the book in His hand. He might have turned to the first chapter and read : “ The ox knoweth his owner, and the ass his master’s crib ; but Israel doth not know, My people doth not consider.” He might have told them that the ox and the ass knew more than they did. But He didn’t. He might have turned to the 7th chapter : “ Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” He might have said : “ I am Immanuel—God in the flesh.” But He hadn’t proved His Messiahship then, and it wasn’t time for Him to proclaim Himself Immanuel. He might have turned to the 40th chapter : “ The voice of him that crieth in the wilderness, Prepare ye the way of the Lord ; make straight in the desert a highway for our God.” He might have said : “ John the Baptist was My forerunner. I am God ; I am the One he proclaimed.” He might have read the 9th verse of the same chapter : “ O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God.” He might have said : “ I am that God that the Prophet was speaking of seven hundred years ago.” He might have made them angry if He had proclaimed just then His divinity. He might have turned to the 41st chapter : “ I the Lord will hold thy right hand, saying unto thee, Fear not ; I will help thee. Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel.” He might have said : “ I am that Holy One.” Or He might have turned to that grand 53d chapter and read : “ He was wounded for our transgressions, He was bruised for

our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed. All we, like sheep, have gone astray ; we have turned every one to His own way ; and the Lord hath laid upon Him the iniquity of us all." He might have said : " I am the one who bore away your iniquities and your sins. I was born with that purpose. For that purpose I have come into the world." But He didn't read that. And He passed by that 55th chapter : " Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price." There had yet to be a fountain opened to the house of David before that prophecy could really be fulfilled. He passed by all that, and turned to the 61st chapter, and He found the place where it is written : " The Spirit of the Lord is upon Me." The Lord had anointed Him to preach the Gospel.

Now, dear friends, let each and every one of us seek this anointing. Some of you, perhaps, are saying : " I don't expect to be a preacher." Well, if you go into law you will need this anointing from on high. If you go into the medical profession you will need this anointing. Who can do more good than a doctor as he enters into the homes of the sick, and goes with them right up to the very gates of death ? I don't care what your occupation is going to be, if you live an unconsecrated life, that life is going to be a failure. But if you are truly consecrated—if you receive this Divine anointing—there can be no failure. When Jesus Christ began His work at Nazareth, it might have looked to a worldly man as if it had been a stupendous failure. He was rejected ; He was driven out of the city. What a failure that must have seemed to a worldly man, or a man who

knew nothing about the plans of God. Look how that sermon has come down the ages—how it has afforded good cheer to the people of God!

The next thing is the miracles. Turn to Matthew xii. 28: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." He had been casting out devils, and they accused Him of doing it by the power of Beelzebub. He says: "It is by the Spirit of God I have done this." He raised the dead by the Spirit that came upon Him. That is how He did His work.

Then again, in 1 Peter iii. 18, we read: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Now, there are the six steps I want to call your attention to: His conception was by the Spirit. His baptism was into the Spirit, as well as in the water. He was tempted, and the Spirit was there in His temptation. In His preaching the Spirit of God was upon Him. Then His miracles: we find that it was by the Spirit of God He performed those miracles. And His resurrection: that dead body of Jesus Christ was raised by the Holy Ghost—by the same power. Six things, remember: Born of the Spirit, that is the first thing. There is no spiritual life until we are born of God. Let every one take this question home to himself, and be sure that he is born of the Spirit of God. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." But, then, we must not be satisfied merely with being born of the Spirit. We must have power. The next thing, then, is, Quickened by the Spirit. That is what Christ was. In His baptism He was quickened. We need the same quickening. The third step is, Sanctified by the

Spirit. There is nothing that will separate us from the world like the Spirit of God. We are sanctified by the Spirit. "Sanctify them through Thy Word ; Thy Word is truth." And the Word is the Sword of the Spirit. I used to be terribly confused about sanctification. I suppose I had hundreds of people laboring with me, and asking me : "Are you wholly sanctified ?" Then I would go to work and try to get what they called sanctification. But I tell you, if God will fill me with the Holy Spirit, that is the short cut to holiness. If the Lord will keep me full of the Holy Ghost, I will let sanctification take care of itself. It is a command that we be filled with the Spirit of God. Every one of us may be filled if we will. The fourth step is, Guided by the Spirit. The mistake many of us make is in following our own will, when our own will may be really in opposition to God's will. What we want to do is to put our will right alongside of God's will, so that the two will move in the same direction. "My yoke is easy." You will find the yoke of Christ very easy when the heart is filled with the Spirit of God. Then you will understand that passage : "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Now, if a young man finds the yoke of Christ galling, what is the trouble ? He hasn't got enough of the Spirit. That is the trouble. If the yoke chafes, he can't be wholly sanctified. You remember what John the Baptist said : "He must increase, but I must decrease." I want to tell you what I heard Dr. Bonar say. He says : "If you hear a man all the time talking about himself, you may know that he is not filled with the

Spirit of God. He is filled with his own spirit ; because when a man is filled with the Spirit of God he will be talking about Jesus Christ, and not be talking about himself." He said : " A gentleman came to me to labor with me and get me into the 'higher life.' For an hour that man was with me, and he referred to himself more than a hundred times. It was 'I—I—I.' " And so he said : "I can always tell whether a man has got the Spirit of God or has got some other spirit by the way he talks about himself." The nearer I get to God the less I will think about myself. "He must increase, but I must decrease." Let us get this capital I abolished—get it out of the way. Then we will not only be filled with the Spirit, but be guided by the Spirit. The fifth step is, Led by the Spirit. Just follow the Spirit as the children of Israel followed the cloud in the wilderness. When the cloud moved, they moved ; and when the cloud rested, they rested. They kept their eye on the cloud. What you and I want is to let the Spirit of God lead us. How He will open doors of usefulness ! How He will lead us into green pastures ! Let us learn this lesson : not to be led by the flesh, which will lead you into bondage and darkness ; but be led by the Spirit of God, who will lead you out into liberty—lead you into fields of usefulness, and your life will be anything but a failure. The sixth step is, The Spirit of God will strengthen you. There are, then, these six steps : Born of the Spirit. Quickened by the Spirit. Sanctified by the Spirit. Guided by the Spirit. Led by the Spirit. Strengthened by the Spirit.

CHAPTER XII.

OPERATIONS OF THE SPIRIT.

Questions Answered by Mr. Moody—How to Empty Oneself—Grieving the Holy Ghost—Pentecost Again Possible—A Distinction Between Indwelling and Enduement—Christians With and Without Power—Mode of Obtaining the Gift—The Unpardonable Sin—Ancient Manifestations of the Spirit—Teaching and Preaching—Power Lost and Regained—The Old and the New Man.

ON one occasion Mr. Moody having invited his hearers to send him written questions, proceeded to answer such as he received :

Q. How can I empty myself? A. That is impossible. You can't do it, any more than you can fill yourself. I think a great many people make a mistake there. They go to work trying to empty themselves, and then when they can't do it they get discouraged. If, when this building was put up, the builder hadn't put any windows in, it would have been folly for the trustees of this institution to have got a hundred men to come here with buckets and try to bale out the darkness. The quickest way to get the darkness out is to let the light in. Just let in the light. Sometimes I have used this illustration. [Here Mr. Moody took a glass in his hand.] Say that tumbler is filled with jealousy, selfishness, pride, arrogance—every enemy to righteousness—and we go to work trying to get selfishness out, and pride out; and we work on and work on, and find we can't do it. Well;

God's way isn't for us to try to get those things out. But here is the way. [Taking a pitcher of water in his hand, Mr. Moody filled the glass.] That is the way God wants us to let Him drive these things out of our hearts. Hasn't He said: "I will pour water upon the dry ground"? Some of us here are pretty dry. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." That is the promise. Christ gave it in the Sermon on the Mount. It is a good thing to be born of the Spirit, but that isn't all. We need to be filled. "Shall be." He has promised to fill us.

Q. What does the passage mean about grieving the Holy Spirit? A. It is a Christian that grieves the Spirit of God. An unconverted person doesn't grieve the Spirit, because he has never given Him access to his heart. We speak about grieving a friend. We don't speak about grieving an enemy. People of the world resist the Holy Spirit; Christians grieve Him. Let us turn to the 4th of Ephesians and the 29th verse: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." Now notice: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind, one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." It seems to me that Paul throws light upon that very thing. Dissensions and differences always grieve the Spirit of God. I have seen how a blessed work in a church has all been spoiled by differences coming in, and by dissensions. And then, if a man isn't willing to confess Christ, that is grieving the Spirit of God. Then again, young men have asked

me this question: "Can I go here and there—to the theatre or the ball-room?" If you go, and find when you come home at night and get alone in your closet with your Master that there seems to be a sort of leanness, and you feel you have spent an unprofitable night, I should say you have grieved the Spirit. Confess your wrong, and don't go and do it again. Don't go and ask this minister and that if it is right to go here or there, but just make up your mind that if you have spent your time unprofitably you have grieved the Spirit of God, and don't do it again. And you may go into the company of scoffers and hear a number of things that will have a bad effect on you. That will grieve the Spirit of God. Get out of their society. Right on that line is the question of quenching the Spirit. Too much pleasure will quench the Spirit—too much business, too many cares—and therefore we ought to be on our guard. We are told not to quench the Spirit. "They that will be rich fall into temptation." Now, if I am out on a desert, and I have got a fire, and there is a terrible storm coming, and my life depends on that fire, how I will take care of it, and watch over it, and nurse it. Our spiritual life depends a good deal upon us. We must be careful how we guard this life. It is the most precious thing we have down here in this world. We want to be on guard continually, and watchful.

Q. Didn't the Holy Spirit come on the day of Pentecost for all time, and are we to pray that He come again? A. I think it is perfectly Scriptural to pray that the Spirit may come in power. You will notice in the 2d chapter of Acts that when the Spirit came 3,000 people were converted. That was a great day. But turn a little farther on in Acts, and you find Peter and John arrested and brought before the Sanhedrim. They

were instructed not to preach any more in the name of the Lord Jesus Christ. What did they do? They had another prayer-meeting, and the place was shaken where they were praying, and they went into the temple and began to preach with new power and there were 5,000 people converted. Going on a little farther, to the 10th chapter, we find Peter down in Cæsarea, in the house of Cornelius. As he spake, "the Holy Ghost fell on all them which heard the word." This was ten years after the day of Pentecost. I believe it is perfectly Scriptural to come together and pray that the Holy Ghost may fall upon us; and I believe if the Church of God would rise to that blessing, we might have Pentecostal fire back again, and we would soon light up this dark world.

Q. Isn't the Holy Spirit in every believer? A. Yes; the Spirit dwells in every true believer, but we may have more than that. There are some men that I believe are Christians—I can't doubt that—but they have got no unction—no power; and then again, there are Christians with unction—with power. I heard a man use this illustration. He said he saw a sign on a building: "This store is to rent with power or without power"—that is, with steam or without steam. It would be a good thing if we would say to a person when he wants to join the church: "Do you want to be one of the members with power or without power?" If I were the pastor of a church and some one wanted to be a member without power, I think I would say: "We have got enough of that kind now." It is the privilege of every one of us to have power. But we have got to pay the price. Do you know what the price is? It is a complete and unconditional surrender to God for anything. If God wants me to leave my home and start for Africa, I am to go. That is what it means. I have

lived long enough to make this discovery—I don't know my own heart, but I think I have got this far—I think if Gabriel should come and tell me that I could have my own will in everything, and I might have my own will to the end of my life, I would say in an instant, "No! Let the Lord's will be done." If the Lord wanted me to go to Africa I would start this afternoon. I'd rather a thousand times be in Africa with God than to be in America without Him. The trouble is, we are afraid to surrender. We are afraid God is going to take away our health or our pleasure. Not at all. He is a loving Father. The fact is, God can't trust us with power. Do you think railroad men would put trains in the hands of madmen? God isn't going to put this power in the hands of a man who has got unholy ambition! He can't do that. If our aim is to give glory to God He can trust us with power.

Q. Can we expect a baptism of the Holy Ghost? A. Well; I will not talk about terms. You have been in some meetings before now when it seemed as if the Spirit of God just brooded over you—where you felt as Moses must have felt when he heard the voice saying: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." You have been in meetings where hundreds were under deep conviction of sin, and the unseen world seemed to be more of a reality than the world we are living in. That is how God works through the Spirit. I think it is perfectly Scriptural to pray that He should come in power into our midst.

Q. How shall I set out to get this power? A. Have just one desire. Have just one aim. Let everything else go. Make everything else secondary. Make up your mind that you are willing to lay everything else

aside that you can get this power. Hunger and thirst for it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Q. Is there any danger of expecting too much? A. No; I don't think so. I don't think we expect enough. I will tell you where the trouble is. We may mark out a way for God to give us the blessing. We may set the time. Now, there are no dates in God's promises. There are no two persons converted exactly alike, and I don't suppose any two persons get this power exactly alike. A great many people don't come to Christ because some member of the family—some aunt or some grandmother—had a certain experience, and they are expecting the same kind of an experience. That is a great mistake. No two persons ever looked alike. There is great variety in this world. Have an experience of your own. Ask God to deal with you personally. Christ never healed two men alike. Suppose the man He healed of his blindness in Jerusalem is walking along the street. Bartimeus, we will suppose, comes up and says: "How did you get your sight?" The man says: "A certain man named Jesus—I don't know who He was—took pity on me. He spat on the ground and made some clay and filled my eyes." You'd think that was enough to put out his eyes—to fill them with clay. "Then He said to me, 'Go and wash in the pool of Siloam.' I went and washed and received my sight." "Why," says Bartimeus, "I don't believe you have got your sight. He didn't send *me* to any pool. He just spoke and I saw." You can run all through the miracles of Jesus Christ and you will find no two are alike. That is a lesson for us. There is great variety in God's Kingdom. You have seen those little tin soldiers, haven't you, that all come out alike? I

suppose if we were making men we would make all alike. We'd make them in one mould, and if they didn't fit we'd break every bone in them to make them fit the mould. [Laughter.] God's way is to bless you according as you use what He has given you already. Use what you have got, and keep looking for more, and it will just increase. That is brought out, I think, in the parable of the talents.

Q. How would you explain the unpardonable sin?

A. I think that really explains itself. Just turn to the 12th chapter of Matthew. A great many people give themselves up to remorse and despair. I meet them all over the country. [Here Mr. Moody read Matt. xii. 22-27.] I read that to show that this sin that is called unpardonable is connected with that accusation they brought against Christ of being possessed with the prince of the devils—the lord of filth. They railed against and denied the work of the Holy Ghost. Turn to Mark iii. 22: “And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils. And He called them unto Him, and said unto them in parables, How can Satan cast out Satan? . . . Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.” Now, I have met a great many skeptics—I have met a great many wicked men first and last—but I never met a man who thought Christ was possessed with a devil. Never! I never met a man who brought that charge, that Christ wrought His miracles with the power of the devil. But a great many people have got an idea that this terrible statement applies to them. I

don't go into a town but I meet from one to a dozen cases. The devil is tormenting them day and night. Why, if the Spirit of God had left them, they would be as dead as that desk. They would have no feeling in the matter. The very fact that they are troubled about their sins shows that the Spirit of God hasn't left them. Mr. Trumbull, what do you say about this?

Mr. Henry Clay Trumbull—As Mr. Moody says, that question is continually coming up. I was in active evangelistic work a good many years ago, and especially in looking up those who were in remote districts, from Maine to California, and I will say this, that while I have had personal conversation with tens of thousands individually, talking with them about their souls, I have not but in two cases met those who I believed had committed the unpardonable sin. And in each case the men were perfectly callous. One man said to me, when I talked with him and wanted him to have his children gathered into a Sunday-school: "I believed in the Lord Jesus Christ, and I lived in His service, as you call it, for a while, but I found Him false, and the whole thing a lie, and I hate Him, and I hate everything connected with Him, and I hate those who believe in Him." With that starting-point, he sat there before me, and simply blasphemed the name of the Lord Jesus Christ. He wanted no forgiveness—no salvation. He was in persistent and intelligent hostility to the Lord Jesus Christ. How can such a man be saved?—for there is no other name under Heaven or among men whereby we can be saved but the name of the Lord Jesus Christ; and when one says Jesus Christ shall not save him, there is no forgiveness possible, because he will not accept the only forgiveness possible. But as long as one wants to be saved, there is forgiveness for him. When one

will not be forgiven, God Himself will not force forgiveness.

Q. Did not the Holy Spirit work in the Old Testament dispensation? Is this the only time the Holy Spirit has worked? A. Certainly not. "Holy men of God spake as they were moved by the Holy Ghost." Simeon and Anna were in the Spirit when the infant Christ was brought into the Temple. The Spirit wrought miracles before the time of Christ. One man—I think it is Mr. Erdman—has brought out this idea. The Spirit of God worked all through the Old Testament period, but yet there is a prophecy of extraordinary gifts to be fulfilled in the time of the Messiah. He brings out five different points. The prophecy is in Joel ii. 28: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit." The first thing is, Upon all flesh. Then, From on high. Isaiah xxxii. 15: "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Next, Upon the thirsty: Isaiah xlv. 3: "For I will pour out water upon him that is thirsty, and floods upon the dry ground: I will pour out My Spirit upon thy seed, and My blessing upon thine offspring." Next, He shall be in you. Ezekiel xxxvi. 27: "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." And then, Forever. That is in Isaiah lix. 21: "As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put into thy mouth, shall not

depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." I think the Spirit of God, of course, worked in the Old Testament dispensation; but He works in a different way now from what He did then.

Q. Is the Holy Spirit always manifested by the conversion of sinners? May not one fail of much result and still have the Spirit? A. I think that is quite true. There are some people that have a gift to teach and have no gift to preach; and again, there are other men that have got great gifts for preaching, but they are not "apt to teach." There are some men not blessed with many conversions, and yet the Spirit of God is with them. At the same time, we are to look for results. "Herein is My Father glorified, that ye bear much fruit." I don't know but that a man who prepares others to preach is doing as much good as if he were preaching himself, because he is constantly reproducing himself. I believe that what we want in this country to-day is more teaching and less preaching—or perhaps as much preaching, but certainly more teaching. There are a great many sermons that are all exhortation. Sometimes you can go into a meeting and there isn't an unconverted person there, and some one will get up and deliver a sermon to the unconverted. Now, a man needs the Spirit of God to teach as much as he does to preach. If he is building up those that are in the kingdom of God, he is doing a work that is just as important, if not more so.

Q. We sometimes hear ministers refer to the Holy Spirit as "it," or as an influence, and all that. Is that right? A. You will notice that the Bible always speaks of the Holy Spirit as a person. "When *He* shall come."

“*Him.*” In Christ’s own teaching—in the 14th, 15th, 16th, and 17th of John, where He is teaching so much about the Spirit—you will find that four or five times He speaks of Him as a person. “When *He* is come He will convince the world of sin.” *He* will do this or that. He is always spoken of in Scripture as a person, and not just as a mere influence.

Q. Need any one expect the power of the Spirit for service who is not serving God with the power he has already? A. Certainly not. God is not going to waste His grace. Is God going to waste His power? If we use all the grace God has given us, and hunger and thirst for more—if we want more power, and make good use of what power God has already given us, and walk consistently, He will increase that power. But if a man buries his gift he can’t expect to have the gift increased.

Q. Is there a difference between being born of the Spirit and being anointed by the Spirit? A. It strikes me there is a difference, and yet when a man is born of the Spirit he may at the same time receive an anointing—a great anointing—and be ready to go to work. The disciples must have been born of the Spirit, or they wouldn’t have left their fishing-smacks and followed a stranger, who had nothing to offer them apparently, and whose own end was death. Undoubtedly the disciples experienced a work of the Spirit when they followed Christ; yet He tells them that they are to wait till they are endued with power. It is clearly taught that they did wait till they received that power. I make a distinction between the Spirit of God *in* a man and the Spirit of God *on* him. I may have the Spirit of God dwelling in me, but I can’t have unction in service till I have the Spirit of God *on* me. What we want is not to be satisfied till we get power. Get this power, and you

will do more good in one week than you could do without it in many years. Jonathan Edwards said there was more done down here in Northampton in one week than there had been in seven years when the Holy Ghost came in power and Christians were quickened.

Q. How do you account for men losing power who were once used by God mightily? A. Well; Samson lost his strength, and you know how he lost it—through the lusts of the flesh. The old man isn't dead. We are to reckon him dead. There is a good deal of difference between reckoning a man dead and knowing that he is really dead. I am to put the old man in the place of death, and keep him there, and keep my body under. If I don't keep my body under, sin is going to get me under. That is how it was with Samson. He was a giant—had mighty power; yet he lost it because he fell into sin. But there is one consolation about Samson: they didn't pull his hair out by the roots; it grew again. And there are men who have lost their power, but, thank God, they can get it back. Peter lost his; but I tell you he got it back when he stood up there and preached to those Jews on the day of Pentecost. He could never have spoken as he did if he hadn't known what it was to be overcome by sin. Bear in mind that greater results followed Peter's preaching than that of any other man. He was a restored backslider. Bear that in mind; and when you see a man that has been used by God, and has fallen back, don't give him up. If he repents, God can use him a thousand times more than before. Look at David. Probably we should never have had the 32d Psalm and the 51st Psalm if it hadn't been for David's fall. What a blessing those psalms have been to the people of God all through the ages—written by a restored backslider.

A Voice—You speak of a distinction between a person being dead and being reckoned dead. What is the meaning of that passage in the third of Colossians: “For ye are dead”?

Mr. Moody—That means that we are judicially dead. It must mean that the old man is judicially dead, because my experience is that he is not dead. Some one said to a Scotchman: “Have nothing to do with the old man. Just let him alone.” “Ah,” said the Scotchman, “but he won’t let me alone. If I try to cut his acquaintance, he won’t cut mine.” You may think the old man is dead, but by and by up comes your temper. The first two or three years after I was converted I was a mystery to myself. I was a contradiction. I couldn’t understand myself. Thank God I never lost sight of Jesus Christ since I first met Him—I never lost my hope in Jesus Christ—but I tell you, I was an awful mystery to myself. I thought when I was converted that my temper was gone. Such a gush of love came into my soul that I felt as if some mighty current was sweeping me right into Heaven; but I soon found that I had a battle on hand. I had got to overcome sin, or sin would overcome me. I’d got to fight the world, the flesh, and the devil all the while—and I think, after all these years, that the flesh is the meanest of the lot. I have a good deal of sympathy with that man who said: “Resist the devil and he will flee from you; but resist the flesh and it still clings to you.” I am to reckon myself crucified with Jesus Christ—I am to reckon that I stand on resurrection ground—death and the judgment are all behind me, and I am an heir of glory; but at the same time I am down here in the flesh yet, and if I don’t watch the flesh and don’t keep myself under—keep the body under—then he is going to get the victory over me. I

think that is the teaching of Scripture. That is the teaching of the 7th and 8th chapters of Romans, where it is clearly brought out that we have a lower nature and a higher nature—the old nature sinning, and the new nature condemning. Very often you hear men saying they have got a complete victory over themselves ; but they haven't got to the bottom of their hearts. By-and-by they will find something they never thought was there. When I hear a man say, "I love God, with all my heart," I say, "As far as he knows it." It's awfully deceiving. Oh, the heart is deceitful above all things, and *desperately* wicked. Who knows his own heart? So I believe that when Paul says, "Reckon yourselves dead," he means : "Put yourselves in the place of death, and keep yourselves right there, and if the flesh comes up and asserts its supremacy over you, just say : 'No ; I have got another master. I will not let the flesh reign over me!'" I think some people have a good deal more trouble than others. I have great respect for a man that has got a mean, contemptible nature and overcomes it. I have a great respect for Jacob. He is a sort of twin brother of mine. I think there are very few Josephs. If there are many I don't meet them ; but I meet lots of Jacobs.

Another Voice—What is the meaning of the words : "Now then it is no more I that do it, but sin that dwelleth in me" ?

Mr. Moody—It wasn't him—it was the old man in him. A man was once brought into court, and he said he hadn't done the thing he was charged with ; it was the old man in him. "Well," the judge said ; "I'll send the old man to prison, and the new man can go where he's a mind to." You may have heard of the little child that went for berries when she had been told not to. Her mother said : "Why did you go into those berry

bushes after I had said you mustn't?" "Well," said the child; "the devil pushed me right in." A good many people excuse themselves in that way. There's a battle that rages all the while between me and the temptations of the flesh, and I am either to overcome them or they will overcome me. That is the question for me to settle. There may be a man here saying: "I never had a conflict." That is a true sign that you never have been born of the Spirit. The moment a man is born again, a great conflict begins. "The flesh lusteth against the Spirit, and the Spirit against the flesh." I never had a conflict with myself till I was born of the Spirit. I had a pretty good opinion of myself. That was the trouble with the elder brother. Talk to people that have never been born of the Spirit, and they will say: "I never did anything wrong." Talk to them about an inward conflict and they will say: "I don't know anything about it." You may have heard the story of an old judge who had a slave that was a Christian. The judge was an infidel. The slave often talked about the battles he was having with the devil. One day the judge was driving on his circuit with the slave, and said to him: "You are all the time talking about the conflict you are having with the devil. Now *I* don't have any conflict with the devil. I must be a good deal better than you are." The poor colored man didn't understand anything about those two natures—he didn't know much about the Bible—but he knew there was a conflict. He couldn't make any answer just then; but pretty soon they came to a place where they saw some ducks. The judge took up his gun and shot at them. Looking to see the result, they found that there was only one dead, but there was a wounded duck struggling in the water. The slave went to bring in the

birds. He was going to bring the dead one, when the judge shouted : "Let that duck go. Go quick and get the wounded duck." The slave went after the wounded duck, and then on his way back brought the dead one too. When he got to the carriage he said : "Ah, massa ; I can explain the matter now. You are like the dead duck. The devil has got you anyway. I am like the wounded duck, and the devil is trying to get me." If a man is dead in trespasses and sins, the devil lets him alone. But if he is born of God, there is a conflict in him between the lower nature and the higher nature. I don't know of anything I get so much comfort out of as the doctrine that I am a partaker of God's nature—that I have God's nature in me. It is hard for a man to serve God before he has got that nature. You might as well ask him to jump over the sun. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." You cannot do that unless you have the Spirit of God.

CHAPTER XIII.

FIGHTING THE GOOD FIGHT.

Address by Mr. Moody on "Overcoming"—Instances of Failure in One's Strongest Point—Triumphs of Faith—A Three-Fold Battle—Our Enemies: The World, the Flesh, and the Devil—Their Deadly Power—Enemies Within and Without—A Desperate Conflict—Encouragement—The Eight "Overcomes" of Revelation.

I WOULD like to have you open your Bibles and turn to 1st John, 5th chapter, and the 4th and 5th verses: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." I want to talk to you a little while this morning about overcoming. When a battle is fought, all are anxious to know who are the victors. In these verses we are told who is to get this victory of life. When I was converted I made this mistake: I thought the battle was already mine. I thought the victory was won—the crown was already mine. But I found out after serving Christ for a few months that there was a battle on hand, and that if I was to get a crown I had got to fight for it—got to work for it. Salvation is a gift. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." You get that as you would get any other gift. But if you get a reward, that comes from service; and it is folly for any man to attempt to fight this battle in his own strength—in his

own name. The world, the flesh, and the devil are too much for any man, I don't care who he is. But if we have faith in Jesus Christ, and are linked with Him, and Christ is formed in us, the hope of glory—then it is we get the victory over every enemy. That brings me to the 4th verse of the 4th chapter of the same Epistle: "Ye are of God, little children, and have overcome them: because greater is He that is within you than he that is in the world." The only man that ever conquered this world—was complete victor—was Jesus Christ. When He shouted on the cross, "It is finished!" it was a shout of victory—it was the shout of a conqueror. He had overcome every enemy. He had met sin, and death, and the grave—He had met every foe that you and I have got to meet—and had come off victor. Now, if I have got Christ—if I have got that same life—in me, then it is that I have got a power that is greater than any power that is in the world, and with that same power I overcome the world. Young men, notice that everything human in this world fails. Every man, the moment he takes his eye off from God, has failed. Every man has been a failure at some period of his life. Abraham failed. Moses failed. Elijah failed. Take the men that have become so famous and that were so mighty—the moment they got their eye off from God they were weak like other men; and it is a very singular thing that those men failed on the strongest point in their character. Abraham was noted for his faith, and he failed right there—he denied his wife. Moses was noted for his humility, and he failed right there—he got angry, and was kept out of the promised land because he lost his temper. I know he was called "the servant of God," and that he was a mighty man, and had power with God, but, humanly speaking, he

failed, and was kept out of the promised land. Take Elijah. He was the boldest man of his day, and stood before Ahab, and the royal court, and all the prophets of Baal; yet when he heard that Jezebel had threatened his life, he ran away to the desert, and under a juniper tree prayed that he might die. Look at Peter—the boldest of the disciples. A young maid frightened him almost out of his life. As soon as she spoke about him he began to tremble, and he swore that he didn't know Christ. I have often said to myself that I'd like to have been there on the day of Pentecost alongside of that maid when she saw Peter preaching. "Why," I suppose she said; "what has come over that man? He was afraid of *me* only a few weeks ago, and now he stands up before all Jerusalem, and charges those Jews with the murder of Jesus Christ." The moment he got his eye off the Master he failed; and every man, I don't care who he is—even the strongest—every man that hasn't Christ in him, is a failure. John, the beloved disciple, was noted for his meekness; and yet we hear of him wanting to call fire down from Heaven on a little town because it had refused the common hospitalities.

Now, how are we to get the victory over all these enemies? Turn to Galatians ii. 20: "I was crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I live in the flesh, I live by the faith of the Son of God, who loved me: and gave Himself for me." We live by faith. We get this life by faith, and become linked to the Emmanuel—"God with us." If I have God for me, I am going to overcome. How do we gain this mighty power? By faith. The next passage I want to call your attention to is Romans xi. 20: "Because of unbelief they were broken off; and thou standest by faith. Be not high-

mind, but fear." The Jews were cut off on account of their unbelief. We were grafted in on account of our belief. So notice: We live by faith, and we stand by faith. The next thing is: We walk by faith. 2 Corinthians v. 7: "For we walk by faith, not by sight." The most faulty Christians I know of are those who want to walk by sight. They want to see the end—how a thing is going to come out. That isn't walking by faith at all—that is walking by sight. I think the characters that represent this difference are Joseph and Jacob. Jacob was a man who walked with God by sight. He never could have gone through the temptations and trials that his son Joseph did. Joseph represents a higher type of Christian. He could walk in the dark. Lot and Abraham are a good illustration. Lot turned away from Abraham and tented on the plains of Sodom. He should have stayed with Abraham. He was a weak character, and he should have kept with Abraham in order to get strong. A good many men are just like that. As long as their mothers are living, or they are bolstered up by some godly person, they get along very well; but they can't stand alone. Lot walked by sight; but Abraham walked by faith. And now: We fight by faith. Ephesians vi. 16: "Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked." Every dart Satan can fire at us we can quench by faith. By faith we can overcome the Evil One.

Turn to 1 John ii. 15. Dr. McKenzie was trying to show you, a few days ago, how the first chapter of John's Gospel and the first chapter of Genesis corresponded. I want to show you how this Epistle of John and the first part of Genesis correspond. "Love not the world, neither the things that are in the world. If any man

love the world, the love of the Father is not in him." Now, people want to know what is the world. When you talk with them about the world they say: "Well, when you say 'the world,' what do you mean?" Here we have the answer in the next verse: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Turn now to the third chapter of Genesis and the 6th verse. You will notice there those three things in John: the lust of the flesh, the lust of the eyes, and the pride of life. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat." Notice three things there. "Good for food." That is the lust of the flesh. Second: "Pleasant to the eyes." That is the lust of the eyes. Third: "To make one wise." That is the pride of life. So you see that the same thing brought out in the first Epistle of John is brought out in Genesis. The battle rages really on those three lines. You and I have got to overcome the lust of the flesh, and the lust of the eyes, and the pride of life. Most of you are too young to remember, but some of the older people here can remember when our war broke out. Secretary Seward, who was Lincoln's Secretary of State—a long-headed and shrewd politician—came out with a prophecy that the war would be over in ninety days; and young men in thousands and hundreds of thousands came forward and volunteered to go down to Dixie and whip the South. They thought they would be back in ninety days; but the war lasted four years.

and cost about half a million of lives. What was the matter? Why; the South was a good deal stronger than the North supposed. Its strength was underestimated. And that is the reason why so many Christians fail all through life—they underestimate the strength of the enemy. My dear friends, you and I have got a terrible enemy to contend with. Don't let Satan deceive you. It is a warfare. Nearly everything we see has a tendency to draw us away from God. We have enemies within and without.

What are our enemies from without? For one thing, worldly habits and fashions. I am to go against the customs of the world. I have great respect for a man who can stand up for what he believes is right against all the world. A man who can stand alone is a hero. There are a good many times in your college life when you have got to go against some custom. Perhaps it is fashionable to drink wine, and you have conscientious scruples against drinking wine. You have got to take your stand, and you need all your courage. Suppose it is the custom for young men to do certain things you wouldn't like your mother to know of—things that your mother taught you were wrong. You may have to stand up alone among all your companions. They will say: "You can't get away from your mother, eh? Tied to your mother's apron-strings!" But just you say: "Yes! I have some respect for my mother; she taught me what is right, and she is the best friend I have. I believe that is wrong, and I am going to stand for the right." What young men want to do is to take their stand for the right, and if they have got to stand alone, to *stand*. Another enemy is worldly pleasure. A great many people are just drowned in pleasure. They have no time for any meditation at all. Then again, there

are a great many men who go into business and think of nothing else. You have got to overcome these enemies and get the mastery over them, or they will get the mastery over you! Are you going to have the mastery over pleasure, or let pleasure get the mastery over you? Will you have the victory over business, or business over you? And custom, fashion, and all that—are you going to be a slave to these things, or are you going to bring them into captivity and subjection?

Take the enemies that come from within—what are they? Well; there is appetite. How many young men in our colleges are just ruined by the appetite for strong drink! That is their appetite, and they are wrecked. Many a young man has gone up to some university, and instead of being a blessing to his father and mother, has been a curse to them. Let me say right here: I have been working a good deal with drinking men, and I think the rest of my work will be with the young. Once in a while a drunkard may stand up for a time and keep away from the cup; but it takes all his strength and all his time to fight against the habit. It is a good deal better to begin when you are young and never get the appetite fastened on you. Then there is the lust of the flesh. How many men are ruined by the accursed sin of adultery, or impure thoughts! We are to bring every appetite into subjection. We are to get the victory over our lusts and passions, and not let them get the victory over us. Don't let any man think he can conquer the world until he has conquered himself first. Then there is temper. I wouldn't give much for a man that hasn't temper. Steel isn't good for anything if it hasn't got temper. But when temper gets the mastery over me I am a slave to my temper, and it is a source of weakness. It may be made a great power for good all

through my life, and help me; or it may become my greatest enemy from within, and rob me of power. I must keep it under control. Take the sin of covetousness. There is more said in the Bible against covetousness than against drunkenness. I am to get that out of me—destroy it, root and branch, and not let it have dominion over me. I am not to become a covetous man. Do you say: "How am I going to check covetousness?" Well; I don't think there is any difficulty about that. If you find yourself getting very covetous—very miserly—wanting to get everything you can into your possession—just begin to scatter. Just say to covetousness that you will strangle it, and rid it out of your disposition. That is a thing we want to overcome. And then there is deceit and jealousy, and all that sort of thing. Those are enemies that come from within. They have all got to be overcome. And bear this in mind: Every temptation you overcome makes you stronger to overcome others, while every temptation that defeats you makes you weaker. You can become weaker and weaker, or you can become stronger and stronger. How many men have been overcome by some little thing. Sometimes you can brace yourself up against a great temptation; and almost before you know it you fall before some little thing. A great many men are overcome by a little persecution. Do you know, I don't think we have enough persecution nowadays. Some people say we have persecution that is just as hard to bear as in the Dark Ages. Anyway, I think it would be a good thing if we had a little of the old-fashioned persecution just now. It would bring out the strongest characters and make us all healthier. I have heard men get up in prayer-meeting and say they were going to make a few remarks, and then keep on till you would think they

were going to talk all week. If we had a little persecution, people of that kind wouldn't talk so much. If there were a few stakes for burning Christians, I think it would take all the piety out of some men. I admit they haven't got much ; but then if you are not willing to suffer a little persecution for Christ, you are not fit to be His disciple. We are told : "All that will live godly in Christ Jesus *shall* suffer persecution." Make up your mind to this : If the world has nothing to say against you, Jesus Christ will have nothing to say for you. A great many shrink from the Christian life because they will be sneered at. And then, sometimes when persecution won't bring a man down, flattery will. Foolish persons often come up to a man after he has spoken and flatter him. Sometimes ladies do that. Perhaps they will say to some worker in the church : "You talk a great deal better than so-and-so"; and he becomes proud, and begins to strut around as if he was the most important person in the town. I tell you, we have a wily devil to contend with. If he can't overcome you with opposition, he will try flattery or ambition ; and if that doesn't serve his purpose, perhaps there will come some affliction or disappointment, and he will overcome you in that way. But I want you to remember that any one that has got Christ to help him can overcome every foe, and overcome them singly or collectively. Let them come. If we have got Christ within us, we will overthrow them all. Remember what Christ is able to do. In all the ages men have stood in greater temptations than you and I will ever have to meet.

Now, there is one thing on this line : I have either got to overcome the world, or the world is going to overcome me. I have either got to conquer sin in me—

or sin about me—and get it under my feet, or it is going to conquer me. A good many people are satisfied with one or two victories, and think that is all. I tell you, my dear friends, we have got to do something more than that. It is a battle all the time; it is a conflict. We have this to encourage us: we are assured of victory at the end. We are promised a glorious triumph.

Let me give you the eight “overcomes” of Revelation. The first is: “To him that overcometh will I give to eat of the tree of life.” He shall have a right to the tree of life. When Adam fell he lost that right. God turned him out of Eden lest he should eat of the tree of life and live as he was forever. Perhaps He just took that tree and transplanted it in the Garden above; and through the second Adam we are to have a right to eat of it. Second: “He that overcometh shall not be hurt of the second death.” Death has no terrors for him. Death cannot touch him. Why? Because Christ tasted death for every man. Hence he is on resurrection ground. Death may take this body, but that is all. This is only the house I live in. We need have no fear of death if we overcome. Third: “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” If I overcome, God will feed me with bread that the world knows nothing about, and give me a new name. Fourth: “He that overcometh, and keepeth My works unto the end, to him will I give power over the nations.” Think of it. What a thing to have; power over the nations! A man that is able to rule himself is the man that God can trust with power, and He will give him power over the nations. Only a man who can govern himself is fit to govern other men, I

have an idea that God is just polishing us for some higher service. Fifth: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels." He shall present us to the Father in white garments, without spot or wrinkle. Every fault and stain shall be taken out, and we be made perfect. Sixth: "Him that overcometh will I make a pillar in the temple of My God; and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of Heaven from My God: and I will write upon him My new name." Seventh: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." My heart has often melted as I have looked at that. Dear young men, what a high calling. Think of it: the Lord of glory coming down and saying: "I will grant to you to sit on My throne, even as I sit on My Father's throne, if you will just overcome." Isn't it worth fighting for? Isn't it worth a struggle? How many will fight for a crown that is going to fade away! Yet we are to be placed higher than the angels, if we only overcome! May God help us to overcome! May God put strength into every one of us to fight the battle of life, so that we may sit with Him on His throne. We are joint-heirs with Christ. No one can be a joint-heir with the Prince of Wales. When Frederick of Germany was dying, his own son wouldn't have been allowed to sit with him on the throne, nor to have let any one else sit there with him. Yet we are told that we are joint-heirs with Jesus Christ, and that we are to sit with Him in glory! And now, the

last thought I like best of all : "He that overcometh shall inherit all things ; and I will be his God, and he shall be My son." My dear friends, isn't that a high calling ? Just see what a kingdom we shall come into : we shall inherit all things ! Do you ask me how much I am worth ? I don't know. The Rothschilds cannot compute their wealth. They don't know how many millions they own. That is my condition. I haven't the slightest idea how much I am worth. God has no poor children. If we overcome we shall inherit all things. Oh, my dear friends, what an inheritance ! Let us get the victory over the world, the flesh, and the devil.

CHAPTER XIV.

MR. MOODY'S QUESTION-DRAWER.

Conditions of Successful Prayer—Power from on High—Its Effect upon Character—Hints to Speakers—Value of Irregular Methods—Outdoor Work—Preparing Sermons—Sectarianism—Beginning Work Promptly—How to Hold Inquiry-Meetings—Mistakes to be Avoided—Bible Study—The Call to the Ministry.

Q. Is the prayer of faith always answered? A. I haven't time to answer that question as I would like to do; but faith must have a warrant. A good many people think they have faith enough when they ask for certain things; yet their prayers are not answered, and they wonder why. The trouble is, their faith had no warrant. For instance, if I should go out to meet the army of Midian at the head of three hundred men with empty pitchers, I should probably be routed. Gideon had a warrant. God told him to go, and he went, and Midian couldn't stand. We have got to have some foundation for our faith—some promise of God to base our faith upon. Then again, if we don't get our prayers answered just as we want them, it is no sign that God doesn't answer prayer. For instance, my little boy when he was eight years old, wanted a pony. He got his answer: It was "No." Was his prayer answered? Of course it was. I got him a goat. A pony might have kicked his head off. A goat was a good deal better for a boy eight years old than a pony. It is a foolish idea to think that God has got to do everything you ask.

You will notice that the people whose prayers are recorded in the Bible didn't always have their prayers answered just as they wanted them to be, but often in some other way. In all true prayer you will say: "Not my will, but Thine, be done"; and all true prayer will be answered if you have made it in that spirit. God likes to have His children ask for just what they want even though the answer He will give may be very different from what they expect. I want my children to ask me for what they want; but I don't give them all they ask for by a good deal. So make your requests known unto God, and the peace of God shall keep you. Look at those three men of Scripture that take up more room than any other three men in the whole Bible: Moses, Elijah, and Paul. Look at Moses and Elijah in the Old Testament. They didn't get their prayers answered in the way they wanted them, and yet God answered their prayers. You remember Moses wanted to go with the children of Israel into the goodly land—the promised land. You can imagine how strong that desire was after he had been with them for forty years wandering in the desert. He wanted to go into the promised land and see his children settled in their home. But it wasn't the will of God that Moses should go. And that wasn't because God did not love Moses, for He took him up into Pisgah and showed him the whole country. A great many years later Moses did stand in the promised land—on the Mount of Transfiguration. His prayer wasn't answered in his way. God had better things in store for Moses; and certainly I would rather be on the Mount of Transfiguration with Jesus Christ, and Peter, James, and John, than to have had to go over and fight as Joshua did. So we are not to think that God doesn't answer our prayers because He doesn't answer them

just in the way and the time we want them answered. Take Elijah. If there ever was a man that knew how to pray it was Elijah. In the power of prayer he stood before Ahab and wrought wonders. After all that, he prayed that he might die under the juniper tree. Was his prayer answered in his way? Why; he was the only man under that dispensation who was to go to Heaven without dying. I heard of a little boy four years old who asked his father to let him take a razor in his hand. His father said: "Oh, no, my boy, you will cut yourself." Then that little fellow just sat down and cried as if his heart would break. A great many grown-up people are just like that: they are praying for razors. Elijah prayed for a razor—he wanted his throat cut. But his prayer wasn't answered that way. God wasn't going to take his life, or let him take it. He had something better for him. And now look at Paul. No one takes up so much space in the New Testament as Paul, and if there ever was a man that had power with God he had it; and yet, he prayed three times that the Lord would take the thorn out of his flesh. The Lord said: "I won't take it out, but I will give you more grace"; and Paul said: "Thank God! I wouldn't have it taken out now if I could. I have got more grace by it." If you have got a thorn in the flesh, remember that God has sent it for some wise purpose. God sends us tribulations for our good. Paul said he gloried in persecutions, because they lifted him nearer to God and made him more like Jesus Christ.

Q. If a man has sinned, is it necessary to confess his sin to men? A. There are three kinds of confession. For instance, if I have been a public transgressor—if I have been known in the streets of Northfield as a public transgressor—I ought not only to confess my sins to God,

but to the whole town. The confession ought to be just as public as the transgression was. I ought to be willing to confess in as public a manner as I can my sin, and let people know that I have changed my life. Then, there is another kind of confession. If I have done that man down there a wrong, and no one knows it but himself and myself, I ought to go to him and confess my sin to him and before God. If I have got too much pride to do that, I haven't got much chance of being saved. Then there is a third kind of confession, and that is between me and my God alone. I go to Him with all my sins that nobody knows anything about but myself, and confess them to Him. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Bear in mind, then, that there are three kinds of confession : to God, to individuals that we have wronged, and to the public.

Q. You speak of sudden conversions. Are all conversions instantaneous? A. Oh, no ; I believe there are a great many people, especially children, who don't know the time they were converted, and yet they have passed from death to life. With some it is like the gradual rise of the morning light ; with others it is like a flash of lightning. But that doesn't change the fact that there must be a time when we are born into God's kingdom.

Q. Is the Holy Spirit in different persons in different degrees? A. I should say so decidedly. That is, it is manifested in different degrees. Some men give themselves up to be controlled and influenced by the Holy Spirit ; others quench Him and grieve Him.

Q. How far does baptism for service make up for lack of education? A. One of the things that the Spirit of God does is to give a man a desire for knowledge. If

you receive this baptism you will want to learn more about Jesus Christ. It will give you a new relish for the Bible. It will give you such a thirst for knowledge that you will begin to study as you never did before.

Q. We have asked and sought the enduement of power. Are we to believe we have it, or look for some token? A. You shouldn't be looking for any token. Just keep asking and waiting for power. And remember, if you get filled here, it is no sign that you are going to have it always. The fact is, we are very leaky vessels. We need to keep right under the fountain all the time. I have seen men that were filled up years ago, but they have lost their power and don't know it. Samson lost his strength without knowing it. A good many men lose their power and don't know it. They just go on talking and working, and there are no results, because they have gone away—unconsciously perhaps—from the Master, and haven't the power they once had.

Q. How will it be manifested if a man has this power? A. Well, there will be great love—love to every one. You can love your enemies; you can pray for them; and there will be nothing in your heart but love. A sense of God's love just melts your heart, and makes you almost a new man. There will be no enmity in your heart—nothing but love.

Q. According to the Bible, are there any conditions to be complied with before receiving the unction of the Holy Spirit? A. There must be a complete and unconditional surrender to the will of God. You must give yourself wholly, unreservedly—to be anything—to do anything—to be a hewer of wood or drawer of water. If a man is proud and lifted up, and isn't willing to do anything or everything for the Lord, I don't believe he will get the Spirit. God can't trust him with power.

But when a man is completely emptied of self, and is ready to do anything or to go anywhere, then it is that God fills him.

Q. Can a man receive more power unless he uses what he has? A. It is a law of the kingdom of God: Use or lose. If you don't use what you have, you will lose even that.

Q. When a man receives the baptism of the Spirit, does it make a permanent change in him? A. I think it does decidedly. Any person who comes in contact with you will notice a difference. You will have a tenderness and gentleness that you never had before. People who have anything to do with you will see a wonderful change. A gentleman came from Edinburgh to see me in London, and stayed with me for ten days. Afterwards when I went to Edinburgh his minister said: "What did you do with that man? Why," said he; "he is a different man. Everywhere he goes he is wonderfully blessed." It was the power of God coming on him for service. That's what made the difference. A lady in Philadelphia came to me and said: "You described me exactly when you said you pitied down deep in your soul any man or woman who never had the luxury of leading a soul to Jesus Christ. My husband is not a Christian. None of my servants are Christians. I have a Bible-class, and not one of them has been converted. I don't know what the trouble is." I said: "Are you in the habit of getting angry with your servants and scolding them?" "Yes," she said. "Then," I said; "when you think you would like to talk to them about their souls, your own life comes up and condemns you." "Yes," she said; "that is my difficulty." Said I: "Sometimes you get out of patience with your husband, and scold him; and then when you want to talk with

him about his soul, your own life comes up before you." "Yes," she said. "What will I do?" "Why," I said: "instead of praying for them, pray for yourself. Pray that you may be endued with power and grace to overcome your own inconsistencies." I prayed for that lady. After a while she came back to me and said: "I really don't know whether I am in the flesh or out of it. Why; I am the happiest mortal on the face of the earth. When I prayed for myself, and asked for power to live better, it seemed as if I was a different person. There came such a blessing to my soul that I went direct to my husband and I said that I hadn't lived as I should have done, and that I had professed what I hadn't possessed; and I wanted him to forgive me. He broke right down, and he was the first soul that God gave me. Three of my servants have been converted, and eight of my Bible-class are converted, and I have accomplished more by my Christian life these last few days than I ever did before with all my talking." I believe that will be the experience of every Christian when he is anointed for service.

Q. What is the cure for weak faith? A. I don't think there is any cure for weak faith but the Word of God, and the whole of it. If a man has weak faith I don't believe half the Bible is going to help him. He has got to have it from Genesis to Revelation, and the more he reads it the more faith he will have. I never have seen a godly man that had a Bible well marked, and was building on the promises, that had any doubts. It is the people who neglect their Bibles that are full of unbelief and doubts. Here is another thought. People have got a false idea about how faith comes. I used to think that if we would get together and pray for faith, that was the way we would get it. Years ago, when I

was at work in Chicago, I used to get people together in prayer-meetings, and exhort them to pray for faith. "Faith! faith!" I would say; "that is what we want. If we had faith enough we could turn Chicago upside down. Oh, if we could only get faith." I thought if we would pray for faith it would come down like a flash of lightning. But I happened one day to be reading the 10th chapter of Romans and the 17th verse: "So then faith cometh by hearing, and hearing by the Word of God." That revolutionized me. Faith depends upon knowledge. The more you know of a bad man the less you will trust him; but the more you know of a true man the more faith you will have in him. The way to know more about God is to read His Word, and test His promises. God doesn't ask us to believe without giving us something to believe. For six thousand years devils and men have been trying to break God's Word, and they haven't broken it yet. Did God ever break a promise? Didn't He keep His word with Abraham and Moses? Isn't every Jew we meet to-day a monument to the fidelity of God to His promise to Abraham? I believe you could blot the sun out of the heavens easier than you could break God's promises. Some people talk about their intellectual difficulties. Where do their difficulties come from? They are of the devil, and he is a liar—that is all.

Q. How can a man who wants to preach overcome nervousness? A. That is a practical question, my friend. Do you remember the first time you got up to preach?—how your knees went thump! thump! I'll tell you what to do. Get so full of your subject that you forget yourself. Be occupied with the subject, and you are all right. This opens the question of preaching; and I would just like to say a few words about

that, if you will allow me. When a man gets up to speak—and let me say right here that I like to say “to speak” better than “to preach,” because if I can only get people to think I am talking with them, and not preaching, it is so much easier to hold their attention. If I can get people to say that I don’t preach, but only talk, I’d rather have that compliment than any other. The other night I was walking down here in the dark, and a couple of persons right behind me were talking about the meeting. One of them said: “Did Moody speak to-night?” The other said: “No; he didn’t speak; he only talked.” “Did you ever hear him before?” “Yes.” “How do you like him?” “Well, we *don’t* like him. He never has the Church service, and he doesn’t have on any robes. And then his speaking: why, he doesn’t speak at all—he just talks.” I thought that was quite a compliment. I am glad if I can make people think I am talking with them. I think sometimes we almost preach the people to death—it is preach, preach, preach. If you can get the idea out of their minds that you are going to preach, and just let them think you are going to talk, you are more likely to reach them.—Another thing: Be yourself. I do detest the kind of people that have a religious tone—a religious voice—who always change their tone when they begin to talk to you on the subject of religion, and have a peculiar whine that makes you think of cant. Be natural. Talk on this subject as you would on any other subject.—Another thing: Get hold of the people’s curiosity. If you take up Dr. Guthrie’s sermons and look at them, you will find that he begins, you would think, a thousand miles away from his text, and you wonder how he is ever going to get back to his theme. When he has got the curiosity of the whole congregation ex-

cited, he comes back to his text. You will find he almost invariably begins in that way.—Another point : If you have got a good thing to say, say it in the beginning. Get the people's attention. Don't get into the ruts. Strike out a path of your own. Don't say : "First," and "secondly," and "thirdly," and then "finally," "in conclusion," and "lastly," and all that. Take the whole truth, or the whole text, and throw it right at them ; then go about and try to drive it home. —Again : Don't get up and tell the people that you are a man of common sense. I never hear a man say that he is a man of common sense but I think if it were really so he wouldn't have told it—he would have let the people find it out. Another expression is : "I am a practical man, and I will give you a practical talk." If you are a practical man never mind talking about it. Give the people something practical, and they will find out soon enough what you are. Remarks like those don't sound well, because they draw attention to yourself, and that is the last thing you want to do. It is said of Cicero, the great Roman orator, that when he had spoken, every one would go out of the building saying : "What a magnificent address ! What an orator !" But when Demosthenes, the Greek orator, had finished, the people would say : "Let us go and fight Philip !" They wanted to fight right off. He had fired them up with the cause ; and what we want, dear friends, is to get the attention of the people away from ourselves and on the subject. If they will go asleep, it is a good thing to stop and say : "Won't you open the window and let a little air in ? Here is a gentleman that has gone asleep." That'll wake up the whole of them. You can't reach a man when he is asleep. Men may talk in their sleep, but you can't talk to a man when he is asleep. An

interruption like that won't do any harm, especially if it makes the people think it wasn't your preaching that put the man to sleep—it was the bad air.—Another thing: It is very much better to get the reputation of being brief than to have people saying you preach long sermons. Say what you have got to say in just as few words as you can. And then stop when you get through. Some men go on and feel around for a good stopping-place. I'd rather stop abruptly than do that. Don't waste any time. Remember, we are living in an intense age. Men think quicker than they used to. The time was when if a man wanted to do a little business in Boston he would write half-a-dozen sheets of foolscap and send them by mail. Now he puts it all in a telegram of ten words. What we want in our preaching is to condense. Get the reputation of being short and people will want to hear you. If you get a reputation for being long you will have very few to hear you. Then it is a good thing to keep your hands out of your pockets. Keep your hands free. You will want to use them to emphasize your sermon. Very often you will wake a man up by pointing right down there [pointing toward an individual in the audience]. Sometimes I have seen a man just gone to sleep, and I would—[a heavy stamp]. One man asleep will just publish to the whole audience that you are a dry preacher. And you can't afford to have a man asleep on the platform. Anything but a man asleep on the platform—nodding! All the people see him. What you want is to get the attention of the audience, even if you have to go a little out of the line. I remember once preaching at Limerick. Our hymn-books over there were new then. A young man came in and joined the choir. There were three or four hundred people on the stage, and he took

a front seat. He got a hymn-book just when I began to preach, and turned over the leaves. Commencing with the first hymn he went on as if he was going to examine every hymn in the book. I thought to myself: "Have I got to preach till he gets all through that book before I can get the attention of the people?" What to do I didn't know. Finally I used him as an illustration. Speaking of a young man in America, I said: "He was about the age of this young man reading a hymn-book." The result was that when I asked all those in the house that wanted us to pray for them, he rose. That young man was the first soul God gave me in Limerick. If he had gone on reading that hymn-book it would have been very hard for me to get hold of the people. Get the attention of your audience somehow. If you are going to be public speakers, train yourselves for that. It can be done.—And then, Aim at the heart. Just keep thundering away at a man's heart and you will get it, and if you get his heart you get his head and his feet and everything—you get the whole man. The story of the Prodigal Son will melt any man's heart. So will the story of the Good Samaritan. Or take any of the miracles of healing—how Christ saw a man blind or paralyzed, and came to him, and had compassion on him. Just open the heart of Christ to the people, and draw the multitude around Him. If you want to get hold of an audience, aim at the heart; and there is nothing that will warm up the heart like the Gospel of Jesus.

Q. What is the best training a man can have after getting through the seminary and before going into the ministry? A. One good thing would be to become a book-agent. If a man will travel about these United States and go around from house to house trying to sell books

he will see a good deal of human nature. Or let him peddle tin for about six months. What we want is to learn how to get hold of a man, and, as a general thing, public speakers fail right there. They have been through the seminaries, and perhaps have got all the books pretty well learned, but they don't just know how to reach human nature. It is a good thing if you are in a city to go into a mission-school, and just take a class of what you call street-Arabs—keen, sharp boys that will pick your pockets if they get a chance—and try to interest them. If you can hold their attention for fifteen or twenty-five minutes, you can hold the attention of almost any audience, and it is a very good place to practise. If you are living in a city, I don't know anything better than just to do that kind of work. Make up your mind that you are going for the masses—that you are going to reach them. I heard a story a little while ago. There were two young men studying medicine in the same college. Both of them graduated at the same time. One stood at the head of his class; the other hadn't done so well with his books. But after they had been working away for some years, the one that had done well at college had a very large practice, while the other that had stood at the head of his class had only a small practice. One day they met, and they sat there talking, and finally the man that hadn't a large practice, said: "I wish you would tell me how it is that you have such a large practice, and I have such a small practice." Said the other, pointing to the window where there were a great many people passing: "How many of those men do you suppose are thinking men—who think for themselves?" "Well," said the first one; "I should say about one in twenty." "Then," said the other, "you have gone for the twentieth man: and I

have gone for the nineteenth." I believe that is where a great many ministers fail. They go for the select few—the cultivated and the educated—and let the masses go. If you want to reach the select classes, reach the masses. Go for the masses, and you will reach all. The common people heard Christ gladly, and what we want is to follow in His footsteps as near as we can.

Q. What is the best way to get up an open-air meeting? A. If you can get half-a-dozen men and women, or children, to sing, get on the corner of a street and start them singing. Get on some great thoroughfare. If you are going fishing you go where the fish are. And then after the singing take one text, or two or three verses of Scripture. If you can quote them it is better than to read. If you open a Bible the crowd will think you are going to read a whole chapter and preach a sermon. What you want to do is to hold them—hold them on the wing. Ring out such a text of Scripture as, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then go on in any way you can think of to get the truth lodged in the hearts of the people. Have perfect freedom. Strike out a path of your own. I remember when we were in London we used to have some overflow meetings, and there was a very prominent minister who took an overflow meeting one night. I was at his house after the meeting and asked him how he got along. He told me that after Mr. Sankey sang, he told the people that if they wanted to go they might, and they kept going till there was hardly any one left. I said: "If I had been in your place I wouldn't have let them go." Said he: "Well; they might have stayed to hear you, because they would have thought you had something more im-

portant for them than Mr. Sankey had." Said I: "That is according to taste. I have been with Mr. Sankey a great many years, and I know there are thousands of people who come to hear him sing that wouldn't go across the road to hear me preach." He took the hint. The next night Mr. Sankey sang "Eternity." As soon as he had finished the minister jumped up and shouted, "Eternity! Eternity!" The whole audience stayed. I say that man had tact, don't you? That was a great deal better than to have let them go. If a man is going to preach in the open air, he will need to have his wits about him; he'll get upset if he doesn't. Some hard-headed infidel will come along and try to trip him up. A man was once preaching at an open-air meeting, and an infidel in the crowd said that the man who invented gas had accomplished more for the world than all the ministers in it. The man who was preaching got confused, and didn't know what to say. But another man with him jumped up and said: "This is a free country. Every man has a right to his own opinion. That man down there says that the man who invented gas has done more for the world than all the ministers in it. He has a right to his opinion, and I have a right to mine. Now, I suppose if that man were sick and dying, he would send for a gas-fitter. I would send for a man who could read to me the 4th of John." Then he opened his Bible at the 4th chapter of John, and had the whole crowd. That skeptic had swung the crowd away; this man swung it back by that simple method. What we want is to know how to take advantage of a thing of that kind.

Q. How do you get up your sermons? A. I will tell you how I do it—that is, I have no secrets. I have an envelope for every subject, large enough to take a sheet

of paper right in. I study more in subjects than I do in texts. I will take up Regeneration, Grace, Peace, Atonement, Redemption, and so on. If, when I am reading, I meet a good thing on any of those subjects, I just slip it into the right envelope and let it lie there. I always carry a note-book, and if I hear anything in a sermon that will throw light on that subject I put it down and slip it into the envelope. Perhaps I let it lie for a year or more. When I want a new sermon, I just take everything that has been accumulating. Between what I find there and the results of my own study, I have material enough. Then I am all the time going over my sermons, taking out a little here and adding a little there. In that way they never get very old. I am never ashamed to repeat a sermon. A great many people are afraid to repeat. There was a man who preached a sermon once that he had given a good many times before, and when he had finished another preacher said to him: "I have heard you preach that sermon at least five times in the last five years, and I know it by heart." Said the other: "I heard you preach five years ago, and I can't remember anything you said." If you have got a sermon that is good for anything, pass it around. If the Lord blesses it here to-night, why can't He bless it ten miles away, or ten years hence? Study by subjects, and get so full of your subject that all you have got to do is to stand up and say as much as you can within the time. I think on some subjects I could speak without any difficulty for eight or nine or ten nights. When I commenced I couldn't speak more than five minutes. I would speak for five minutes and sit down. By-and-by I got so I could preach fifteen minutes. If any one were to ask me when I began to preach I couldn't tell you. I began with the children.

By-and-by they brought their parents. By-and-by I noticed that about half the audience were adults. I like to take up a Bible character. I've got some notes from Mr. Taylor here on Job. The next time I speak on Job I think I'll have something new. When I get hold of a man who is versed in the Word of God, I just pump him. It is a great privilege to have the thoughts that these men have been digging for all their lives.

Q. Do you have a certain line of truth to present when you go into a town in your regular work? A. I don't have anything regular. I am a very irregular man. I think my friends will testify that I like to upset any programme. Mr. Sankey used to want to know what hymns were to be used, and I would give him a list; and then a great many times I wouldn't close the sermon the way I expected, and would want a different hymn. How a man can write everything out, and dot every *i* and cross every *t*, and then ask the Holy Spirit to come and tell him what to say, I never could understand. If you want to be used by the Holy Spirit, let Him have liberty. Let Him have the right of way. Break up any programmes, and just say: "I will let the Spirit have His way."

Q. What is the best way to keep up a union meeting? A. I'll tell you how not to keep one up. Some people work very hard to get up a union meeting, and then the first thing they do is to bring up some controverted point. Why, I could break up these meetings within twenty-four hours, and destroy this influence and the good that has been accomplished here by a little indiscretion. Suppose I should take up the question of baptism—whether true baptism is by immersion or sprinkling; and I very seldom go into a place where I don't have that question forced on me. Or suppose I should

take up the doctrine of Arminianism. If you want to have union meetings let those controverted points go. We will settle them in the millennium. We'll have time then. Take the question of predestination; they won't have that settled in my day. Here is Bishop Hendrix—a good Methodist. If I should preach Calvinism I would preach him out of the door. Or if I should preach infant baptism Dr. Broadus here would take his hat, and his wife and children would follow him.

Dr. Broadus—I would get up and reply to you, if you would let me.

Mr. Moody—But, you see, that would break the unity, wouldn't it?

Dr. Broadus—Yes.

Mr. Moody—And you would have the people going out saying, "I am for Broadus. I am a Broadus man." That is where all these isms have come from. Now, we have got a school here, and another on the other side of the river, with perhaps thirty or forty teachers, and I can't tell you what denominations they belong to. That question never comes up. We are all in Christ, and for nine years there has never been a word of discord that I know of. I belong to a church in Chicago, and there are about as many nationalities in it as there are in these two schools, and yet I never heard a word of discord there, or controversy. I think that every man who is in Christ is under bonds to keep the peace. Some men are all the time breaking up churches, and mission works, and revival meetings. I have seen revival meetings all broken up by some indiscreet man getting up and discussing some controverted point.

Q. Do you think it is best to take up some Christian work while you are in college, or wait until you are through? A. I think that question has been settled this

week right here in Northfield, don't you? [alluding to the accidental drowning of a student]. Supposing young Griggs had said: "I will wait till I get through college—I will go through college, and then go through the seminary, and then begin preaching." Isn't it a good thing that Mr. Mott was able to tell us what he had been doing? Let us remember, we may be spending our last year on earth. You may never get through college. Work while you can. And I don't believe there is a place where a young man can accomplish as much as right in college. Wait? Not a bit! "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." We don't know that we will have to-morrow. I don't know where I will be—I may be in eternity to-morrow. Go to work at once where you are. You may turn some young man to Christ whose influence will never cease. When the mother of John and Charles Wesley was training those boys, little did she know they were going to be used by God as they were. Suppose you just turn one little boy to Jesus Christ while you are at college, you don't know what that boy may do. He may become a Knox, a Whitefield, a Newton, or a Bunyan. Perhaps this dear young man who fell in the river this week has turned some soul to Christ who will go as a flame of fire all through this country. He may have accomplished more in that way than Whitefield ever did—no one can tell. Begin at once. Don't wait till you get through college.

Q. What is the best book to put into the hands of college men? A. It is hard to say—there are so many good ones. There is one book I wish you would get if you haven't got it already: "A College of Colleges." It contains Professor Drummond's addresses, and a

great many of the best things that were said here a year ago. I have sent out several hundred copies. It is a good thing to put a good book in a young man's hand ; it may turn him to righteousness.

Q. How can you reach an infidel ? A. Not by all the time preaching to him. By a godly life. By being cheerful. Show him that you have an inner life that he knows nothing about.

Q. How can we get young men in our meetings to take part ? A. Get a young man to pray first before one or two ; then in a small meeting ; then in a larger meeting. It is a good thing to get a man to testify. Some of the best things I have ever heard have been where a man gets up, and breaks down, and can't say more than two or three words. He has given his testimony for Jesus Christ ; and Christ says : " Whosoever shall confess Me before men, him will I confess also before My Father, which is in Heaven." It is a great thing to get a man to stand up and confess the Lord Jesus Christ, if he can only do it in a few words.

Q. How can you have an inquiry-meeting where you have only one room ? A. Well ; it isn't a very difficult thing, especially if it is in a place where you are acquainted. If you have charge of the meeting, and you know everybody there, I would say when the time comes to close the first meeting—and that reminds me : I wouldn't have the first meeting more than an hour long. If I was going to have an after-meeting, I wouldn't have the first meeting more than half an hour long. If a man is kept much longer than that, he says : " I am going home." But if you close the meeting fifteen or twenty or thirty minutes earlier than he expects, he says : " Why, it's only nine o'clock. I thought the meeting would close about half-past nine. I'll stay here."

You've got him. Let me say something about giving out the notice of the after-meeting. Don't put a great big IF about four feet long before a person: "IF there is any one that is concerned about his soul who will stay, some of us will talk with you." Put the "if" the other way. Say: "If any of you have got to go, you can go while we sing this old hymn"—as if you didn't expect them to go. Then say: "Now there are two classes that we want to stay. Any one here that is interested in the extension of Christ's kingdom can stay; and every one that wants to be a Christian is invited to remain." Then about the benediction: I wouldn't have any benediction. Americans understand that that is a polite invitation—"We want you to go." While they are singing I would step up to that man [pointing], and say, "Mr. Jones, I wish you would speak to that person next you"; and I would walk among the people in that way getting the workers assigned. Then I would have them sit down, and I would say: "Now we are very glad to have these friends remain." Put Christ before them as plain as you can, and then turn the meeting into an inquiry-meeting in such a way that the people will hardly know it. If we look for inquirers I firmly believe we will have them. If we expect them, and aim for them, we are going to get them. A friend of mine who died lately in New York told me that when he tried to get after-meetings started in his church, his minister said: "We old Presbyterians don't believe in that sort of thing." Well; you know, the Episcopalians are having these after-meetings. They are going right in among the people and getting hold of them. What we want is to break up this miserable stiffness—get it buried and out of the way. My friend the Presbyterian elder in New York believed in this, and was anxious to have his

minister begin holding after-meetings. Finally the minister said : " If you want them so much, we will try it. I will hold one to-morrow night, just to please you, but I don't believe any one will stay." So the next night, after preaching, he said : " Now, if there is any one concerned about his soul, the session will be in the session-room after this meeting, and will be glad to examine you." Why ; you might as well ask a man to go before a justice of the peace as to ask an inquirer to go before a whole session. That'll scare him out of his wits. It took all the courage I had to let one man talk with me on the subject of religion. If I had had to go before a session I don't think I'd have gone. And I suppose other people feel as I did. We have got to make it easy for these men and women, and even catch them by guile. We have Scripture for that. Make up your mind that if you can't get people one way, you will another, and then you'll get them. I have often said that if I had to give up my inquiry-meetings, I would give up preaching, because I think more good is done in those inquiry-meetings than in any meetings I have been connected with. Get men to the point of decision ; get them to come to Christ. I would have the inquiry-meeting right after the preaching service. Don't wait till the next night. By that time the impression will be gone. Why, I have heard ministers preach with such power that you would think the unseen world was opened before you, and then spoil it all by saying : " If there is any one here who is interested in his personal salvation, I will be in the pastor's study every Friday night, and will be glad to meet you." Not follow up his work till Friday night ! The devil is sure to catch away the seed before then. Lose no time.

Q. What method of Bible study would you recom-

mend? A. It is a good thing to take the Bible up topically—take it up by subjects. Get a Concordance. You can get one now for about a dollar—and if I had to give up my Concordance and couldn't get another, I'd rather let my whole library go. Take up one subject at a time. For example, take up Grace; find out all that the Bible says about the grace of God. How easy it will be for you to talk about the grace of God when you know all about it! Or, take up Faith, or Assurance, or Atonement, or Justification, or Sanctification—any of those great fundamental doctrines. Get yourself posted up. Take twelve great doctrines of the Bible, and suppose you spend twelve months in studying those twelve doctrines, you will get such a foundation of truth as will serve you all your life. Then take up a Bible character. Take the whole sweep of one man's life from the cradle to the grave. Learn everything about Noah. Take the life of Abraham. Read that up. What a record he left behind him! Get full of those Bible characters, and you will want to tell others about them. Then when you get up to speak you will have something to say, and people will be glad to hear you.

Q. Will you give your views in regard to the call for Christian work? Do you think there is a special call to the ministry different from that to any other Christian service? A. I'll tell you what I believe firmly. I believe a call to be a disciple is one thing, and a call to be a minister is another. A good many people make a mistake because they haven't made that distinction. I think Peter, James, and John were called to be disciples. They wouldn't have left their nets and their fishing smacks and followed Christ if they hadn't been called. And then, afterwards, they were called to be Apostles. I believe no man ought to go into the ministry unless

he is forced into it by the Spirit of God. There's a lot of men nowadays who think if they can't do anything else they will turn their hand to the ministry. They are not fit for it. They might better be hammering iron, or making clothes, or sowing wheat. I'd rather plough or saw wood than be in God's work and believe God hadn't sent me. If a man runs before he is sent, he will be a miserable failure—he'll break down. But if a man waits till he gets his commission, he is going to bear good testimony, and God will bless his testimony. And the way to tell whether you have been called is to look at the results of your work. If you preach because you can't help it, and your whole soul is in it, and people like to hear you, and souls are won to Christ, that is a pretty good sign that you have been called of God.

CHAPTER XV.

REPEATING THE LIFE OF CHRIST.

Address by Dr. McKenzie—The Meaning of Discipleship—Youth and its Freedom—Dangers of Liberty—How to Use It—Economy of Restraint—Pursuing a Dominant Purpose—Christ our Exemplar—Ministering Unto Others—"No Man" at Bethesda—Illustrations of Self-Sacrifice—"Thy Will be Done."

LIFE is the strongest thing in the world. Life is everywhere fighting against death, and is destined to eternal triumph. The rough stone that is in the meadow can't be let alone, but life comes to it, and a green and living moss tries to cover its deformity. If a cathedral or palace falls into decay, the ivy will climb over it, trying to cover the ruin which it has not been able to prevent. Life is everywhere. Life is most of all in us who are living as God's children; and life is especially in you who are young—who have before you possibly many years, and who have in you the fullness and the strength of life to-day. You don't stand looking backward and thinking of death. Your situation is not that of the ancient gladiators, who turned to Cæsar and uttered that cry of devotion and of despair: *Te morituri salutamus*—"We who are about to die salute thee." Rather might you cry: "O Cæsar, we who are about to *live* salute thee." In these few moments which I have to speak to you, I want to talk a little further about life, because all the life there is, is the life of Him whom we love best—our Lord and our Redeemer. I have said,

and again I say it, that the life we now have, and all the life we can hope for, are to us the gift of our Lord and Saviour Jesus Christ. He came into the world that we might have life more abundantly. Spiritual life is directly the gift of God. It comes to us by faith. It enters into us ; we are born again ; our thoughts, and purposes, and desires, and passions, and affections, are set on things above. We are brought up out of the reign of carnality, and placed under the power of an endless life. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him ; for we shall see Him even as He is."

I want to push out a little farther this morning on the subject of life, and see what is to come of it. I approach this whole matter of living—of service—from Christ's side, and not from the world's side. I might present a strong plea, and ask you to give your life to the world because the world hath need of you ; but I take the other side, and I ask you to live not alone in the thought that the world needs you, but that Christ employs you. I might say : "The world demands our lives." I would rather say : "O Christ, Thou hast given me life. What shall I do with it ?" This is a primal principle, which we should always remember : The life of Christ in us is to be what the life of Christ was in Him. Christ did not mean to have His life changed when He passed it over into His followers : He meant to have it just the same, in its feeling, its principle, its desire, its purpose. He shut it up indeed in human limitations ; but we were to imbibe His character, so that for a man to do a thing in Christ's name and in Christ's spirit was as if He did it Himself. One reason why He should say, "It is expedient that I go away,"

was that by His going away the Holy Spirit should come and carry over this Christ-life, not into one Jesus of Nazareth, but into ten thousand men, so that with ten thousand voices and hands the work of Christ might be advanced—so that that work should be accomplished for which He came into the world ;—not one shepherd going up into the mountain after one lamb, but a thousand single shepherds going up into a thousand mountains for a thousand separate lambs. This is the work which Christ gives into our hands, multiplying Himself by making us His disciples. And it is the greatest instance of faith the world has ever seen. I am sure the world has never seen any faith like that shown by our Lord Jesus Christ : coming into the world with all His Divine power and Divine life, and going to the Cross that He might redeem the race, and then leaving the whole work in the hands of eleven men, who were to be multiplied into other men, and their successes were to be His successes. I am sure, brethren, that if everything else should fail, this will hold : We can't—we *can't* disappoint Him. I suppose the saddest thing that ever comes in life is to be disappointed in one whom you have trusted, and whom you had a right to trust. No stranger can wound you like your friend. Nobody can hurt a father like his child. Nobody can wound the Lord Jesus like a disciple. The wounds of the world He can bear more easily than the wounds of those He trusts ; and we are held by every motive of gratitude, by every thought of love and of devotion—we are held to this : that He shall not be disappointed in the confidence He puts in us. We can never be disappointed in Him. There is a story of a boy—a Scotch boy—that died ; and the minister, standing by his coffin trying to comfort the mother, said : “ Remember the words of

the Lord Jesus, how He said, 'I am the resurrection and the life.' "Ah, sir," she answered; "yes—he went away believing that, and he will be sorely disappointed if he doesn't find it so." Now turn the other way: Christ's faith in us—Christ's confidence in our word, in the sincerity of our life; and can anything be sadder than that the summing up of life should be that He who so truly trusted us shall be disappointed in us? To carry through this Saturday the feeling that He is disappointed in the way we lived yesterday and this forenoon—to carry this all the way down the years—can anything be sadder than that? So that what we are to do is to stand with our heart open for the incoming of this life, and just to let it fill us with His own spirit and His own power.

We are asked sometimes what we are to do. Perhaps the best answer is: To do whatever the life of Christ will do in us. If He lays His hand gently upon us, let us observe it; where He points let us follow; and the impressions that are given to our prayerful and waiting hearts may be accepted as the teaching of Christ, and the movement of His life within us—to carry forward His work in the world even as it upholds the very constitution and permanence of the world. We stand committed to this trust as Christ's disciples. And it is interesting to mark that it is not given to us as those who are to be coerced or compelled to this service: it comes to those who are rendering this service in the freedom of a great affection. What is the one marked trait which distinguishes the life of a young man from that of an old man? Our Saviour mentioned it. The great thing that marks your life is liberty. You remember that passage in which Christ said to Peter: "When thou wast young, thou girdedst thyself, and

walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." The ability to go where one pleases is the distinguishing trait of youth. I can't go where I please. I am tied to my profession. You can take any one of twenty professions. It would be a mistake for me to leave the one in which I am engaged. You can go to any place in the wide world. I am mortgaged to one place, and it would be folly for me to leave it. Your habits are not formed : mine are. You have this liberty, and the question is, how it is to be used. God never owned a slave. Our Lord never had a bondman. He makes us free in order that any service we render to Him shall be rendered freely.

What, then, is the first thing we are to do? The first thing we are to do with liberty is to inform it. We are to learn—to sit down at the feet of those who are older, and let them instruct us. My pastor, when I was a boy, and as I entered on my Christian life, gave me a piece of advice. He said : "Get in with some old Christian, and talk with him." I think it is an admirable piece of advice for any young disciple, and quite as likely to hold good if the older Christian is somebody in humble life. I heard Professor Park say when I was a student : "I learned more from an old woman in an almshouse than from anybody else." Not long ago the distinguished man at the head of Andover said : "I owe very much to a poor serving-woman. She came into my house to serve, but I have learned more from her than from any of my distinguished colleagues upon whose preaching I am delighted to wait." Let us gain from the experience of others. The most critical point of life is when we are starting out, realizing our liberty.

As long as a ship is in the harbor, a boy can take care of her. Out at sea she is under the control of her captain and crew. Now, there is a class of men whose work is entirely between the harbor and the sea. It is in that difficult passage especially that the ship needs guidance ; and so we find a distinct and separate class of men whose duty is to conduct a vessel safely among the shallows of the coast. The captain who should not take a pilot on board, and thus should lose his ship, couldn't collect a cent of insurance. So it is with a young man—no longer tied to his mother's side, and yet not a man in the conflict of the world, with a man's strength and experience. What he needs especially is guidance. He should sit down at the feet of the elders—sit down at the feet of those who have had experience in the Christian life ; and above all, sit down with the Word of God. Let us be instructed by God Himself directly, and through the lives and lips of those whom God has instructed, what seems to be a curtailment of liberty may really be its enlargement.

The second thing is devotion to some one object. Select some one thing, and then give yourself up to it. "Ah," says one ; "let me do anything I want to." You will do a great deal better if you will select some one thing, and let other things contribute to that. Take one dominant thing, and make that your choice. He who hunts two hares loses both. "Unstable as water, thou shalt not excel." Suppose you want to go to Europe. The moment you step into the vessel, you find that the rule is submission. The passengers are required to submit to a certain restraint imposed for the good of all. Perhaps you say : "I am not going to be restrained. I will jump off with a log, and I will swim as far as I can, and then I dare say a passing vessel will pick me

up. If they try to govern me, I'll get off again, and swim a little farther, and by-and-by in this way, without consenting to restraint, I will get to Europe." But will you get there? Not at all. You will be drowned—or you ought to be. How can you get there? By submitting to the wills of others for a certain period. You go on board a steamship, and the first thing that meets you is a commandment—"Thou shalt eat thy breakfast at a certain time"; and you find a great many other requirements. By consenting to them you make all those things subservient to that one choice of yours, and you get to your destination. You have entered into a compact, and soon your eyes are greeted by Fastnet Light. All great men have understood this. They understand that we must turn from things that are agreeable and profitable, and turn to something else that is more profitable. I am not very much afraid of you regarding the choice between the right and the wrong. You have chosen the right. But I do think there is danger here: the difficulty with you is not the choice between the right and the wrong, but the choice between the good and the best. The great danger is not that we will choose whether to drown ourselves or to swim; but how we will choose between the log and the ship—whether we shall choose to do well, or "about as well as we can." There comes the great danger, and there is a wonderful saving of strength and a wonderful economy of time when once we have used our liberty wisely—by choosing deliberately the one thing we will do, and then making everything else subservient to it. This is what St. Paul did. You remember his proud boast to the Corinthians. He says: "Am I not free?" and then goes on to mention three cases in which he is free. "Have we no right to eat and to drink?" They

had been discussing the question of eating meat offered to idols. Paul taught that it made no difference if meat had been placed before a stone image; and he says: "I have a perfect right to eat of it, but I won't." Again he says: "I have a perfect right to be married, but I won't." And again he says: "Do you say, 'You have no right to draw your salary. You are not an ordained minister.' I am. I have seen Jesus. I am an Apostle, and I have a right to draw my salary; and having a right to take it, I won't take it." There were many things he had a right to do; but for the sake of the greater efficiency of his work he turned from them all, and went steadily on in the pursuit of his mission. You had a beautiful instance in the life of Bishop Hannington. In his youth he was insubordinate; but finally he said: "This won't do. I can't have a dozen different plans. What shall I do? I will do this: I will become a minister of the Lord Jesus Christ." As soon as he had thus resolved, he made everything else give way to his one purpose. He gathered the country people, and preached to them. After a while he needed money to promote his work. He had a beautiful horse. It was a very desirable animal, but he wanted money more than he wanted the horse; so, without taking counsel of anybody, because everybody said he was foolish, he led out his favorite, passed his hand over its slender neck, looked down into the deep brown eyes, and then went out and sold it, and took the money, and went on with his great purpose. Men might have said he was restricting his rights. Not at all. He was enlarging his rights. He turned the carriage-house into a chapel, and labored among the people of his neighborhood. By-and-by there came a time when he was guided anew. He saw Africa opening before him. Giving up every-

thing of value, he responded to the call. Didn't he like England? Yes. Didn't he like his family and friends? Certainly. But nothing must prevent him from devoting himself to the one thing he had chosen to do. It wasn't a choice between the right and the wrong, but it was between the good and the best. James Russell Lowell tells of a Boston merchant who made up his mind that he would be a *man*. Said he to himself: "I am not going to be controlled by the world. I am going to be just as great and good a man as ever I can." In course of time a ship he owned with a valuable cargo became over-due. Two or three days passed, and it didn't come. A week went by, and it didn't come. He began to be a little troubled. Then he awoke, and said to himself: "How is this? I am too anxious. I am staking my manhood on a ship. Have I got down to that? I'll fight the thing out." He went and took an amount of stocks equal to the value of the cargo, and gave it away in charity. He said: "You don't get me that way. I am not going to sell my manhood for two or three hundred thousand dollars." Didn't he value the ship? Certainly. If you ever find a man who speaks lightly of money, keep clear of him. It isn't healthy for a man not to like money—I wish we all had it. It wasn't wrong to like money, or to want the ship to come in; but then it wasn't the best. He had set out to be a man, and the ship came in the way.

Now, you will ask, what that one thing is. Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high—as high as I can reach with my life. Next, it must be very broad: covering all the powers of my life—mind, voice, hands, feet. And then it must be very long—run out seventy years. I can't afford to swap horses in the middle of the stream.

I can't afford to change my choice at thirty or forty. We are to make our choice the highest, the broadest, and the longest possible. This is to be our aim: that the life of Christ in us shall be and do what the life of Christ was and did in Himself. We are so to live that our life shall repeat the life of Jesus of Nazareth. That and that only must be the choice. Have you chosen that? I thought of asking the other day if every man here was a Christian. I supposed it was hardly necessary; but I observed in one of Mr. Moody's addresses that he thought it possible there was some one here who was not Christ's disciple. Is there such an one? Then start now. Let this be your choice at the outset of your life. Do you so choose? What comes of it? Christ employing us—using us. I hold that if there is anything true, it is this: that when God wants a man to do a thing, and the man wants to do it, God will tell him what He wants him to do. Have you read that story told, I think, by Anna Shipton? Sitting on the strand, she noticed five vessels at anchor. It was a very calm morning. The vessels were anchored here and there, and nobody seemed to be doing anything. At last one vessel seemed to have a little movement. It wanted to do something, as if it was alive. The sails went up, and the anchor was raised, and the ship moved grandly into the harbor. She watched it with interest, as it was the only living thing in all the wide expanse, and wondered curiously what the name of the vessel might be. Gradually the stern of the boat came within her sight, and there she read that the name of the adventurous craft was, "The Willing Mind." If there be first a willing mind, I am sure there will be Divine guidance, and Divine instruction, and Divine employment—Christ setting us to do the work which He Himself came into the world

to do. Brethren, it is truer than we think that the life of Christ is to repeat itself in us; and the world is to hear Him, and see Him, and feel Him, as it recognizes our presence and our influence.

Now, let me advance one step further. What is consecration? It is simply a consenting to let the life of Christ do what it wants to do in us. And that ought to be a joy and a delight. Think out of how many perplexities and doubts and uncertainties it delivers us. I remember in the height of our war, when every one seemed at a loss to know what to do—President bewildered, Congress bewildered. In a parlor in Washington sat Admiral Farragut. Some one was speaking of the uncertainty. Said the Admiral: "I have one great advantage in this matter. I have only to go where I am sent." I think when a Christian quotes that language he is taken out of all bewilderment. I often think of an incident in the life of Leonard Woods, President of Bowdoin College. When he was in France, he was invited with others to dine with the king—Louis Philippe, I think. They presented themselves at the palace, and entering a large room, went down to meet the king at the other end. The king met them with his accustomed courtesy, and said: "We did not know that we were to have the pleasure of your company to-day. You did not answer our invitation." Leonard Woods said: "We thought the invitation of a king was to be obeyed—not answered." That was one of the wittiest and the readiest things ever said; and it is the Christian thing.

"Theirs not to reason why—
Theirs but to do and die."

Or rather, "and live." What does the life of Christ teach us? He said: "The Son of Man came to seek

and to save that which was lost." Again He said : "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." This is what the Divine life is striving to do in us. If we would be sure that we are doing the will of Christ, there must be this element in our work : a seeking to minister, and not to be ministered unto—a seeking to save the lost. Does the life of Christ in you seem to be different from what it was in Him ? There is very grave reason to doubt whether it is in us at all if it is such a different thing in us—if there is no sympathy—no desire to help others—no reaching out in a sacrificial spirit with the passion of seeking and saving that which is lost. You can't take that out of the heart of Christ. He said : "I am the vine ; ye are the branches." There is this peculiarity about the vine. It is of no use at all but to bear fruit. A tree gives us wood, with which we build houses. There are a hundred things you can do with a barren tree ; but what can you do with a barren vine ? The solitary use of the vine is to bear fruit. Our Lord says : "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." And there can be no higher joy than that : to receive the sacrificial life of Christ, so that men shall drink of our life even as we drink the life of God.

Another thing that brings this matter a little closer is this : Jesus reached thus out before men knew and understood it. He came to Jerusalem, and on a Sabbath day went up to the Temple. Nobody wanted Him there. The priests were there, the services were going on ; but nobody cared for *Him*—a stranger in His Father's house. He went out from the Temple, and went through the sheepgate to the pool called Bethesda. It was supposed that the waters of this pool had wonder-

ful virtue—that at certain times after an angel had stirred them, whoever stepped in first was healed of whatever disease he had. Jesus came and stood there. He saw one man whom nobody else seemed to care about, and looking in his face, spoke to him. He asked : “Wilt thou be made whole?” Why ; he had been a cripple more years than Jesus had been in the world. He was a cripple when the angels sang over Bethlehem. Until that blessed moment this man was a poor wretched cripple. He had found his way somehow to the pool, but as yet had failed to derive any benefit from its healing waters. Jesus said: “Wilt thou be made whole?” Said the poor cripple : “Sir, I have no man”—almost the saddest cry in the Gospel story. “I have no man” in all that multitude of priests, and the throng passing through the gate. “I have no man to put me into the pool.” There was a great vacancy in that thronged city of Jerusalem. And Jesus came between—He stood where no man would stand—He stood between the mercy of God and the need of this cripple, and gave him help ; and the man took up his couch, and went away to his home. He stood between ; He filled this place, and gave the man to drink of His own Divine power. And what came of him then ? I think I should like to follow that man’s life. It was not long, I have thought, before he came back again to help others into the pool. If he was in business, he closed his day half an hour earlier in order to hasten to the pool—possibly there might be some one that needed to be put in. Perhaps there came to be an institution in Jerusalem, and this man was the secretary, and the treasurer, and all the officers—whose object was to fill the place where there was “no man.” I have sometimes fancied that among the unrecorded miracles of which John speaks, there

were some that were wrought because this man brought the healing mercy to needy ones. And that place remains still; and the law of the Divine life—the law of the Christian life, is this: that every Christian is bound to stand where the “no man” is—between the mercy of God and those who need it. Some one must stand between the hungry multitude and Christ with the bread; and the disciples distributed His bounty. Some one must stand between the sick man and Jesus in the house where He could heal; and four men bore the one smitten with palsy. We are to come between the water and the thirsty lips. How do you happen to be a Christian? By what agency did you come to Christ? I presume every one of us can say some one came between him and Christ—your father, your mother, your teacher. Will you allow me to give you a little of my own history? When I was a boy I had an ordinary Christian training. I always went to the prayer-meeting. If they had had inquiry-meetings in those days, and those who wished to become Christians had been asked to rise, I think I would have been one to rise. And I went on in that way for some time. I wanted to be a Christian, and didn't know how. I believe we overrate what people know about coming to Christ. I don't believe it is put simply enough. I remember meeting my pastor many years afterward, and he knew me as one of his own boys. I said: “I owe more to you than to any other man.” He seemed pleased. “Well,” he said; “if you think you owe so much to me, it is to my wife you owe it—or rather it is to her mother. I'll tell you the story. I thought New Bedford was a hard place to work in. I said: ‘I can't do anything here. I will go along and finish the year, and if things don't improve I will be gone.’ My wife's mother—” I am speaking of George

L. Prentiss, whose wife has taught us all of "Stepping Heavenward." Mrs. Prentiss's mother came to visit her daughter, and they were talking things over. "My wife's mother said: 'Why doesn't he preach to some one in particular. Now, there is that young McKenzie. Why doesn't he see if he can't do something with him?' Well; Lizzie told me, and I asked you to come and see me." Yes; he asked me to go and see him; and I went; and here I am. He stood between me and the water. I believe what Mr. Moody says about sudden conversions. I believe in them more and more. I find people who don't know the time of their conversion. I can remember just as well as if it was this morning the place where I knelt. I can see that little yellow church now, where I knelt down just as he told me. I said: "Lord, here is my heart, and here is my life." I was a boy in a store, and as I went down the street, I remember that for the first time I enjoyed the Psalms. I found myself singing along: "Praise the Lord! Praise the Lord!" Now, that has been very instructive to me. Oh, that "no man" — "no man to put me into the pool." There is a beautiful incident in Louis Agassiz's life. He lived in Switzerland, on the border of a lake. His father was on the other side of the lake. He had a little brother, and the two boys thought they would like to join their father. The lake was covered with ice, and they were to walk across. The mother stood at the window watching them—*anxious, as mothers are*—seeing them getting along very well till at length they came to a crack in the ice, perhaps a foot wide. Her heart failed her. She thought: "That little fellow will try to step over. Louis will get over well enough, but the little fellow will fall in." She couldn't call to them—they were too far. What could she do? I used to

look at Louis Agassiz, when I was a student at Harvard College, and thought he was the finest-looking man I ever saw ; but there is nothing in his life that interests me so much as just this little story. His mother watched him, and as she watched, Louis got down on the ice—his feet on one side of the crack, his hands on the other, just like a bridge—and his little brother crept over him to the other side. Then Louis got up, and they went on their way to their father. Oh, young men, the only vacancy in the world to-day is over that crack. Every other place is filled. Every bank is crowded. All the trades are crowded. There is only one vacancy. Will you get down there? “It costs something.” Will you get down? “Ah, but it is wet.” I know. Will you get down? “Well ; my clothes—” Will you get down? “Well ; I wasn’t thinking of doing that. I was thinking—” Will you get down? “Well ; somebody else might—” Will you get down? “Well ; I ought to go home and—” Will you get down on the ice and let somebody go over you? That is what Christ did. He came down from the throne, stretched Himself out upon the cross, and every soul that ever finds Heaven goes over the Cross. He was willing to get down—for one, for many. I went the other day to Mount McGregor, and stood in the room where General Grant died. There on the table was a candle and its blackened wick. He blew it out with his dying breath. Will you light it, and carry it through the land? Somewhere there is a rude candlestick, and there is no candle in it. David Livingstone pressed his way into the heart of Africa, came to an African’s hut, entered it sick and dying, fell upon his knees, and gave up his soul to God. On that rough box by his side a candle burned into its socket. And that candlestick

is there. Have you got a spare candle? Light it, and light the dark continent.

And now, brethren, remember what the Lord Jesus Christ said. Those words are our highest authority—our Divine commission. I never can read them but they strengthen my faith. Jesus was speaking to His Father. Eleven men overheard it, and one of them wrote down what He said—thus: “Father, I pray for them. As Thou didst send Me into the world, even so send I them into the world.” “Even so”—with the same love, for the same sacrifice, by the same redemption. Brethren, kneel for a moment. Let me lay those pierced hands upon your head and ordain you with His own appointment. “Even so.” And this other word: Jesus said strange words of promise and of hope. He said, The works that He did we should do, “and greater works than these.” He turns us from the miracles unto higher things which are within our reach as His disciples. He might have given to us to lay our fingers upon the benighted eyes and give them sight; to put our hands upon the crooked ankle-bones and give them strength; to speak to the sick and bring them back to health, and to summon the dead to life again. Greater works than these are yours and mine. For if you shall open the eyes of a man and he sees God—if you shall touch his ankle-bones and he walks with God—if you shall bring healing to his spirit, and he is made holy—if you shall call the dead to the life of a child of God, your greater work is done. Brethren, there is a vacancy. “Even so.” “He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do.” That is what life means to-day. I happened a few years ago to be on the coast of Maine, and on an island under the British flag I found a little desolate closed chapel.

I talked with an old fisherman, and when he was mourning over the desolation of Zion I asked him to get the people together and I would hold a service. Going home one day as we walked along, that old fisherman invited me into his house. There upon the wall was a little picture. It wasn't very fine ; it wasn't painted by one of the Royal Academy ; it was a very simple little picture : a vessel upon the rocks in a tempestuous sea, and then a boat with two boys in it going to help. The old fisherman looked at the picture, and with a tearful face said : "That boat there—that is my boy." And then he told me the story. He said : "That vessel went upon the rocks. They saw it, and nobody knew what to do. It was a terrible storm. The sea was very high, so that they couldn't do anything. Yet they couldn't bear to let the ship go down and the men without doing something, and they went out in that vessel you see there. They got up near, and they couldn't get any nearer. They knew no boat could live in that sea, and all they could do was just to stay there, and the vessel on the rocks was going to pieces. My boy couldn't stand it. He went to the captain and said : 'Captain, I am going to save those men.' And the captain said : 'Nelson, if you try it, you'll be drowned.' And my boy says : 'Captain, I'm not thinking of being drowned. I'm thinking of saving those men.' And one of the men said : 'I'll go with you.' They went, and they saved every one of the men in the wreck. And my boy said to me after he got back : 'Father, it seemed to me as if the waves were smoother near us than they were everywhere around.' And I said : 'Nelson, my boy ; that is God.'" This is the word I want to leave with you. If you are thinking of being "drowned," why, "drowned" you will be ; but if you are thinking of "saving those

men," saved those men will be. So we start to-day. The great stream of life carries us forward. We part to go our separate ways. You and I shall never meet, all of us, again. What is your resolution? The life that is in us is the life of Christ. Let it do as He will. Oh, Thou Christ; Thy will be done! And so our vessels separate. God guide us, and keep us. God bless you, Brother Moody, Brother Sankey! God bless you from over the sea, and those of our own land. We go out to seek and to save—saving that which is lost; and God be with us till we meet again!

CHAPTER XVI.

MISSIONARY WORK IN CHINA.

Extracts from an Address by the Rev. J. Hudson Taylor—"All Power"—Implicit Faith and Obedience—Our Immediate Duty—Heathenism in its True Colors—Millions of Souls Dying—Dilemma of Two Students—A Chinese Scholar's Experiment—Conversion of an Outlaw—Persecution Overruled for Good.

"ALL power is given unto Me in Heaven and in earth." The Lord made a great deal of that sentence to me a few years ago, when He laid upon me the need of the perishing millions of inland China. In China proper there are eighteen provinces, and eleven of those provinces hadn't a single witness for the Lord Jesus Christ before the work of the China Inland Mission was commenced. After spending three years in China, as the first English missionary of the Chinese Evangelization Society, I was engaged in London for several years in revising a translation of the New Testament into colloquial Chinese. We had a map of China on the wall of my study, so that we couldn't raise our eyes without seeing it. We were feasting upon God's precious Word as well as working upon it—finding how wonderfully perfect it was, and finding more and more evidence of how thoroughly it was verbally inspired—and desiring to bring as much as we could of the force of the original into our version, we looked up for guidance. We saw that map of China there, and thought of the millions and hundreds of millions for whom there was not a crumb

of the bread of life broken ; and oh, how soul-hungry we became for those millions ! And the pain became so great that we couldn't work, and we had to fall down and pray, and roll the burden on the Lord. We went on praying for a good while. You know, you may work without praying, but you can't pray without working. We used sometimes to go to the City of London and have a talk with the Secretary of the Church Missionary Society, or the British and Foreign Bible Society, or the Baptist Missionary Society, or the London, or Wesleyan, or some other missionary society, trying to induce them to do something for inland China. Well, we had very kindly attention, and everybody admitted that there was a very great need ; but the way didn't seem open at all to meet that need. We very frequently had the old money-bag brought forward. You remember when our Lord fed the multitude, the disciples were wondering, "How are we going to feed so many?" Philip said : "Two hundred pennyworth will not be enough." But Jesus began with what they had. People always talk about money ; and it was so with these missionary societies. Oh, how my heart blesses God for what they are doing—every one of them ! I wish they had ten times as much money as they have. They would make good use of it, and God would bless the use they made of it. But when we rely on it, dear friends, we are beginning the wrong way. They said that men were needed for Africa, and Madagascar, and other places, and they hadn't the means to send them. The money-bag came in the way. And then there was this idea : "Well, you know," they said, "inland China isn't open. We must wait until China is providentially opened." A thoughtful man, when he hears that, is apt to say : "What does that mean?" It means that we

must wait till the servants of the Prince of Peace go to war with the Chinese, and blow the people to pieces—perhaps force more opium upon them; and then when the devil has done the devil's work, it will be safe for us missionaries to go in there. If the Apostles of old had waited until there was a treaty between the Pharisees and Sadducees, on the one hand, and the Roman Empire on the other, to allow the peaceful propagation of the Gospel, the world would not have been evangelized to-day to the extent it is. Sometimes, in reply to the objection that China was not open, I used a pleasantry. I said: "Do you ever pay a morning call? If you do, do you send a servant first to ascertain whether the hall door is open, or do you go and knock until it is opened?" I didn't expect myself to find the door open until, like Peter, we came up to the great gate; and then I expected it to open of itself—as, in point of fact, it did.

WHEN Jesus says: "All power is given unto Me in Heaven and in earth," surely we need nothing more. I used to say: "The Lord Jesus now holds all the power of China. The Lord Jesus now holds all the power of those provinces in which the Gospel is not yet preached. The Lord Jesus is able to set before us an open door. Our Lord would have us step forward like Abraham, not knowing where we are going. He will provide all that is needful on the journey. 'All power is given.' Now, it doesn't take any more power to open a Chinese city than it does to open a European city. It doesn't take any more power to open a Chinaman's heart than it does to open the heart of an Englishman, or a Frenchman, or any other man. Nothing but Almighty power will open any man's heart, and that very thing Almighty power is ready and able to do. 'All power is given unto Me.'

And He has got the power of the money-bag too. It is a great thing to know that He has in His hand all the gold of the world, and we have only to go to headquarters to get all that is wanted."

"Go ye therefore, and teach all nations." In going to China we didn't *try* to evangelize. We saw before going the fallacy of that idea: that we must try to obey the commands of God as far as we could. I searched first through the New and then the Old Testament to find an instance in which God ever commanded His people to try to do anything. Taking the "Englishman's Hebrew Concordance" and a Greek Concordance, I went very carefully through the whole Bible to see if there was any command to attempt to obey. We were not to try to evangelize the eleven provinces of China, but to evangelize them; not to try to save, but definitely to turn men from darkness to light. God wants us always to remember that we are united to Him by faith, and that there is Divine power at the back of us to fulfil Divine commands. Now, it has been for so many years such a glad testimony that we have been able to "go." We have been into those provinces. We didn't try to go, but we went; we didn't try to evangelize, but we did evangelize. And—praise the Lord!—He has been giving us the joy of baptizing over 3,000 souls during the last twenty-two years; and there are living churches in, I think, over sixty places at the present time, larger and smaller, of living Christians who are living for the Lord Jesus Christ in various parts of those long-closed provinces. We don't go on any haphazard errand.

THE Master is going to send you back to your universities and colleges with a distinct mission. You are

to turn men from darkness to light—not to try to do it. You are to deliver men from the power of Satan unto the power of God. You go back to *do* it; not to *try* to do it—not hoping that somebody may be benefited by your efforts. Go definitely to do it, in the power of the Lord, and expecting to see it done. There will be a glorious gathering here next year if you do. You will have some grand testimonies to bring with you; and Mr. Moody will give you a chance to give them, no doubt. There will be something worth hearing if we go from this convention determined that in our homes, our colleges, and universities—wherever we go—we are going just to fulfil this commission that the Lord gave to His servants long ago, and gives to each one of us now. And may I say just here: Let us not despise a little circle of usefulness. A little circle of usefulness is not to be despised. A light that doesn't shine beautifully around the family table at home—a light that isn't worth having in the home or the college—isn't fit to take a long way off to do a great service somewhere else. Let us just go with this message to shine for Jesus, and to live and work for Him wherever He sends us.

“Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” This Word of God is not only verbally inspired, but the very order of the words is inspired. Ignatius Loyola had an immense amount of enthusiasm and earnestness, and he went to China and said: “Baptize those people right off.” What came of it? All his work came to nothing. He didn't go the Lord's way about it. We are to go, and make disciples, and then baptize them. And after you have baptized them, remember that you have just begun. “Teaching them to observe all things whatsoever I have commanded you.”

“Lo, I am with you alway, even unto the end of the world.” Ah, the Lord is a living, bright reality to us, when everybody else is gone, and we are far from everybody else. I can tell you He does speak to our souls out in China. I speak of the work I am most familiar with; and I can tell you He reveals Himself to us out there as He never did at home. Oh, if I were to read to you extracts from the scores and scores and scores of letters we have received since the missionaries went out last year—one hundred and two of them—to China, you would learn something of the blessing they enjoy. They say that the Saviour is with them in a very remarkable degree, and that He blesses them as He never did in England. They are very thankful for their own sakes that they went—they have got so rich by going. And when I go there and see our missionaries, and see their beaming faces, it is a great treat, I can assure you. When our dear friend, Mr. George Studd, went amongst them, he didn’t find it was very depressing. I am quite sure if he were to stand up here, he would tell you of the peace and joy that he saw filling their hearts and shining in their countenances, making them independent of the little rufflings of earth that otherwise might have been sources of worry. I am on my way to China now, and I am impatient to be there. I expect to get many a grasp of the hand, and to hear many a missionary say: “Praise the Lord for ever having sent me to China!”

THERE are eighteen provinces in China proper. You all know that China is divided into China proper and the dependencies of China. These latter are Corea, Manchuria, Mongolia, Turkestan, and Thibet. The eighteen provinces of China proper are as large as Europe, including Russia. If you put in the dependencies, you have a country there as large as a Europe and a half

—or nearly so. We can't speak now of the dependencies—three-fifths of the Chinese Empire; but just remember as we leave them—ah, how many, many millions of un-blessed souls are living there, all of them idolaters without exception, and this Book tells us something about idolaters. If you have lived amongst the heathen you find that the Bible is true when it speaks of them as abominable, and murderers, and whoremongers, and sorcerers. Dear friends, some people seem to think that the heathen are children of nature—a beautiful sort of thing that has been unspoiled by the presence of Bibles amongst them. But it is not so at all. Those who have lived amongst them know what the heathen are. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars”—and you know every idolater almost is a liar—“shall have their part in the lake which burneth with fire and brimstone; which is the second death.” Are you content to leave those people to die and go to Christless graves? If you are, dear friends, I wouldn't be one to induce you to go to China or any other missionary field; we don't want you there. You would do no good if you went there. We only want those who are filled with compassion toward those heathen, and who are ready to say: “Will you accept us for such honorable service as to go and speak the name of the Saviour and be His instruments in bringing many of those poor idolaters from darkness to light?” Of those eighteen provinces of China proper, there were, when we first went there, eleven that had never been visited by a Christian missionary. Our work now covers fifteen provinces—in two of which it is itinerant.

IN 1865 two young men wrote to me from the West of Scotland—nice, earnest, fine young fellows they were.

They had both had a good, sound English education. They were engaged in places of business, and filling them very acceptably. The Lord laid upon the heart of each one of them the needs of inland China, and they wrote to me, offering their services in connection with the China Inland Mission. They had never been to college at all. Some of their friends said to them they would make a great mistake if they went to China without going through a regular college course. Now, don't misunderstand me. I have recommended people to take a regular college course before, and I am likely to do it again; but I don't think it is necessary for every one to have a college course who wants to preach the Gospel. I said: "In China a million souls are dying every month. In seven years there are eighty-four months. While you are fitting yourself, therefore, to go to them, eighty-four millions of those poor Chinese will have passed beyond the reach of the Gospel. My dear friends, if I were in your position I would go straight to China, and preach the Gospel to some of those people as quickly as possible." A Christian philanthropist, much interested in China, heard of these young men who were anxious to go and labor there, and very kindly said to them: "I will be at charges for you both if you will go first to college, and then to the theological hall. I will bear your expenses, and you will go out to China then well equipped for your service." They wrote to me, saying: "What shall we do? Shall we consider this a providential opening, and follow it up, or would you still advise us to go forward?" I just said: "My dear friends, I can't give you any advice. But during the next seven years eighty-four millions of souls in China will pass away from the earth." One of them went to college, and one went to China. Years passed, and the one that

went to China came home and met his fellow a few months before he finished his college course. His fellow seemed to be greatly depressed, and said to him: "Do you know, I have been working all this time to prepare for China; and the doctor says that hard study has broken my constitution, and so the society has refused me, and I am not allowed to go at all." The other man that had just come home from China had founded fifteen little churches in places where the Gospel had never been heard, and baptized nearly a hundred converts.

I WOULD like to tell you about one of the converts whom Mr. Stevenson [the missionary referred to in the preceding incident] was instrumental in leading to Christ. The Chinese gentleman of whom I wish to speak was, like many other Chinese scholars, an intelligent man—very glad to buy books on Western science and that sort of thing. He had purchased a number of scientific works, and did not, of course, understand a great deal that was contained in them. He came to Mr. Stevenson for information. After answering his questions Mr. Stevenson said: "Have you read any of our religious books? You seem interested in foreign literature?" He said he had read a little of the New Testament, which he thought very uninteresting and unintelligible. Mr. Stevenson pointed out that a book which taught of spiritual things must be unintelligible without a spiritual mind, and told him if he would pray for the help of the Spirit, the book would become very interesting. The man then ridiculed prayer. The Emperor wouldn't attend to him, or the Viceroy. If there was such a great God, He would have something better to do than to be listening to his prayers or accepting his suggestions. Mr. Stevenson put a kettle on the fire, and said to him: "You are very clever at arguing, Mr. Nying.

I am quite sure you could prove that fire and water are opposites, and that one would destroy the other, and that they couldn't possibly be commingled. And then you might say the fire was outside the kettle, and the water was inside, and the fire couldn't get through the kettle into the water. But all the time the kettle would be on the fire, and when your argument had reached a triumphant point, I should say: 'What moves the lid of the kettle, and makes the steam come out of the spout? The water is boiling.' So I have proved the power of prayer again and again." He refused to pray himself. Mr. Stevenson said: "I shall pray for you. I shall pray that when you go home you will take up that book and read it, and that you will find it has become a new book to you." Mr. Nying said, as he went home, to himself: "Well; here's a strange thing. That man whom we call a foreign devil has such faith in prayer, and such interest in me, that he will pray for me, and he believes that I will find that book a new book." Then he determined not to look at it. Yet, his curiosity got the upper hand, and when his wife went to bed he went to his study, took the book down, first looked at one cover and then the other, somewhat irresolute; and at last, in a spirit of scientific experiment, uttered a few words of prayer, something like these: "O God, if there be a God; give me light on this book, if there is any light to be given." Opening the book he began to read, and read till midnight, and read through the small hours of the morning, and was so riveted that he could not put it down till a short time before daylight. He went on reading his Bible, and was converted, and became a very successful and zealous missionary. The mandarin tried to stop him, but he said he couldn't help preaching—his heart was so full. The mandarin sent for the head of

the literati, or chancellor of the university ; and he just preached the Gospel to the chancellor, telling him he couldn't help it—he couldn't keep such good news to himself.

ONE day Mr. Nying was out in the streets preaching Christ, the mighty to save. He had a crowd around him, and he told the people that his Saviour was able to save them from their sins. Said he : “ Just come to my Saviour, and He will cure you of opium-smoking. He will take the power of it right out of your nature. And some of you fellows are very fond of gambling. Just put yourself and the gambling habit in the Master's hand. The Lord Jesus will cure you of gambling.” And so he went through all the popular vices of the Chinese. A poor gambler right behind him stood listening and trembling like an aspen leaf. He came around to the front and said to the preacher : “ Do you know me ? ” Mr. Nying said : “ I should like to know who doesn't know you.” He was a notorious character for fifty miles around—everybody knew him. He was the terror of the neighborhood, and the mandarins daren't deal with him. Said he : “ Now, tell me the honest truth. Can your Saviour save a man like me ? ” He looked right into Mr. Nying's eyes as he asked the question. Mr. Nying, of course, joyfully said that Christ could save him. The man wanted to know when. Said Mr. Nying : “ Come to my Saviour, and He will save you here, now and forever.” He did come. There and then he accepted Christ. Then he went to his home—about ten miles from the city, and drove away a band of vicious men and public women who were there. His share of the gambling spoils that night would have been \$50—equal to five or six months' wages, say for a schoolmaster. He closed his place that very evening,

and said it shouldn't be opened again until it had been whitewashed from end to end, and then it should be opened for the preaching of the Gospel. I have preached the Gospel there myself.

WHEN the Gospel reached the province of Shan-si, one of the earliest converts was a Chinese scholar, Mr. Hsi. I can't tell you the story of his conversion, because it would take too much time : it is to be found in his own language in "Days of Blessing in Inland China." Well ; Mr. Hsi went home, and was the means of the conversion of his dear mother and his wife. Very soon there were about a dozen laborers brought to Christ ; and the people of the village took fright at this. They said : "Our gods will be very angry, and will send us another famine or pestilence ; this foreign doctrine is affecting the whole village. We must stamp it out before it is our ruin." And so they adopted a policy that we know a good deal about under the name of boycotting. They said : "Let no Christian get employment in any way. Let no shopkeeper sell anything to a member of a Christian family. They can't live without eating, and they can't spend money without earning it, and that will soon put a stop to this Christianity." They didn't know with whom they were dealing. "All power is given unto Me." The converts came to Mr. Hsi as their adviser, and asked him what they were to do. He just looked up for a little while, as I have often seen him do, and then began to praise the Lord. Said he : "My friends, if I am not mistaken God has a purpose in this. If you go on in the ordinary way you won't get the people to believe God is doing anything for you. You can't any of you read. The Lord is going to give you a holiday, and let you go to school. Come to me at six o'clock in the morning, or whatever hour you go to work, and

learn to read the Bible. Then from noon until evening you can help me on my farm and homestead. I shall take out of my granary whatever you need for your families. All I have is God's—my barns are His barns; my corn is His corn—and when He wants my corn for His children, His children ought to have it." So day by day those fellows read the Bible, and when they could read a little they were rather proud of it; and they went into the villages round about and preached the Gospel, and then did a little work in the afternoon. Very soon in five or six villages there were little companies of people worshipping God. Thus began a work of village evangelization that is going on to-day. There are scores of villages that have got village churches which were started in that very way. Well; after a time the persecutors came together and said: "What on earth are you going to do with people like this? We thought we were going to stamp out this religion; and here we have raised up a set of preachers, and they are going everywhere." So the boycott was removed, and the men were allowed to go back to their usual work. But they didn't stop preaching. They work on weekdays, and then hold Sunday preaching services.

CHAPTER XVII.

EVANGELIZING THE WORLD.

Extracts from Addresses by Mr. Robert P. Wilder—Generosity of College Students—Reflex Influence of Foreign Work—A Plea for India—Millions of Hindus Turning, Whither?—The Good and the Best—Reversed Conditions Imagined: Asia Christian and Europe Heathen—How to Strengthen Home Work.

AFTER last summer's school at Northfield we Princeton boys thought that more should be done by us for foreign missions. We said: "Princeton must support a missionary." We wanted to do what that lady did who worked twenty-four hours of every day. She was asked how she did it. The reply was: "I work twelve hours here, and when I lay down my work for the night I have a representative in India who works for the next twelve hours." We wanted the men in Princeton to work twenty-four hours daily by supporting a man in India. The plan was opposed. I find that the students of every college think themselves worse off financially than the students of every other college. The Princeton men said: "We cannot raise \$700 for the support of a missionary. We are giving only \$80 a year for foreign work, and our association is \$125 in debt. It is impossible to raise \$700." Well, the matter was presented, and within twenty-eight hours \$1,300 were pledged by the undergraduates of Princeton College, and now the fund stands at \$1,600. And within three days after the money was pledged our representative, Mr. Forman,

sailed for India. My weak faith never received a more severe shock. Then the theological students of Princeton said: "We must support a foreign missionary." Now, I can testify that theological students are not well off financially, as a rule. But those seminary students pledged \$850, and are sending a man to China. The Union Theological Seminary adopted the plan. Last year we Union students gave \$480 for missions. This year we have pledged \$1,130—nearly \$9 apiece. But the Xenia theological students have outdone us. The subscribers in that seminary are giving \$12 apiece for their missionary. We can give if we wish to. One of my classmates came to Union seminary, last fall, with only \$3 in his pocket and he gave \$5, I believe, for our missionary. [Mr. Moody said: "Tell them how he did it." Ans.: "He went out and earned the money."] I would like to tell of other institutions, but have not time. ["Go on," said Mr. Moody.] Well, the 44 students at the Protestant Episcopal theological seminary of Virginia pledged \$625, and five members of the faculty each pledged \$25 a year for life. A member of the senior class was chosen and hopes to sail soon for China or Japan under the auspices of the Protestant Episcopal Board of Foreign Missions. Rutgers College and Seminary have united in the support of a man for India. The students of the United Presbyterian theological seminary of Allegheny, Pa., are sending out Mr. Martin as seminary missionary. I believe that the time is coming when our larger colleges will support two or three alumni in foreign fields, and the smaller institutions at least half a missionary. Fellows, let's work twenty-four hours of each day.

MEN are needed more than money. Fellows, why not go? Some talk as if they feared a general exodus of

Christians out of this country. There is no immediate danger of that. Out of every 100,000 communicants in the United States only twenty-one go to the foreign field. I do not think that this country is suffering for lack of Christian workers. If we count three classes of workers—the lay preachers, ordained preachers, and Sabbath-school teachers—we have in the United States an average of one Christian worker to every forty-eight of our population. We have an average of one communicant to every five of our population. But the quality is not up to the quantity. “There is nothing so contagious as a good example.” The Bishop of London, the Bishop of Exeter, and leading men in this country say that the more we do for foreign work the better it is for home work. Stanley Smith, the stroke of the Cambridge University crew, said: “It is my earnest prayer that there may be such an outlet of men and women from this country as shall lead to an inlet of blessing from Heaven.” I am offering this prayer for the United States.

THESE are the two points I wish to emphasize: 1. Home work will not suffer by reason of foreign missionary activity. 2. The world can be evangelized—not converted, but evangelized—in the present generation. One hundred and twenty missionaries in China, representatives of over twenty Protestant societies, said: “We want China emancipated from the thralldom of sin in this generation. It is possible. The Church of God can do it, if she be only faithful to her great commission.” This is not the testimony of enthusiasts, but of those who are face to face with the difficulties and discouragements, who are facing 382,000,000 souls. Fellows, if our lives are consecrated to this work we can set the churches on fire. We have our hands on the lever that can, with

God's blessing, turn the world upside down. I do not know where I will work, but God helping me I am going where there are thousands and millions who have never heard the name "Jesus." I mean to open the throttle valve and steam out on the main track of the greatest need. If the Lord wishes me on a side track He can switch me off. But even God cannot switch a motionless engine. Let's move out on the main track of the greatest need, fellows. God will switch us off if He wishes us in a less needy place.

WE have heard the claims of Siam and Japan presented. May I say a few words in behalf of India, where I was born, where my father labored nearly thirty years and where my mother and sister are now working? Most of the educated young men of India have lost faith in their old religion. According to the faith of their fathers the earth is flat and placed on an elephant, the elephant on a tortoise, and the tortoise on nothing. How long can they believe this after Western science comes in? Western science has cut down their old faith and left nothing in its place. In the Madras, Bombay and other universities are thousands of young men who have lost faith in their old religion. There are 3,000 young men connected with the Madras University. The professors are almost to a man infidels. One of the leading educators in India has spent twenty-five years in the country doing all in his power to oppose Christianity. A strange confusion exists in India. Recently, the band which led a heathen procession to an idolatrous festival was playing, "Dare to be a Daniel." On the streets of Madras you can hear four kinds of preaching on the same evening. Here stands a Brahma preacher; there is a Christian catechist; yonder a Mohammedan, and near him a Hindu. The people are

confused and bewildered. Sir Bartle Frere tells of a village which had put away its idols. The people were quasi-Christians. No missionary had visited the village, so far as was known. A merchant left, when dying, a copy of a Gospel and a few tracts to his servant. These wrought the change. But the people were as ignorant as the eunuch whom Philip met. They could not fully understand what they read, for there was no man to guide them. (Acts viii. 30, 31.) Thirty Fakirs were found wandering along the streets of a Hindu city. They had Jesus Christ as their ideal Fakir and the seventh chapter of Matthew on their lips. But they needed "some man" to guide them. I recently read of a community in the Saadh, which is neither Atheistical nor Pantheistical, neither Christian nor Mohammedan nor Hindu; but more Christian than anything else. They need "some man" to guide them ere infidelity seizes hold of them. A Hindu prince has given money for the distribution of a million tracts opposed to Christianity. A Mohammedan presented to a press at Lucknow \$4,000 for the publishing of Moslem literature. Many are now at the turning-point. They are turning into Christianity or infidelity. Remember, fellows, that the Hindus move in masses. Missionaries toiled thirty years among the Telugus with scarcely any converts. Then 2,222 were baptized in a single day, 10,000 in ninety days, and now there are among them 26,000 communicants. For twenty-five years the work among the Shanars seemed nearly fruitless. Then 100,000 embraced Christianity. More mass movements are coming. Shall they be towards Christianity or infidelity? After the battle of Antietam it seemed that the destiny of our Nation depended on immediate supplies. An eye-witness describes the supply train as it came rushing through Harrisburg

Up-grade and down-grade it sped, regardless of brakes. Its wheels were like balls of revolving fire. One hundred trains might have followed. But this came just in time. God grant that the crisis in India may be met with immediate supplies.

“THE *good* is a great enemy of the *best*.” Let me illustrate this proverb. A young man was surveying lands in the oak-openings of Iowa. A Christian surveyor can do good. But it was not the *best* this man could do. So he ceased surveying, went to Boston and offered his services to the Baptist Board. Though at first rejected, he finally was accepted and sent to India, to a mission which was almost barren for nearly thirty years. But God so blessed him and his companions that 10,000 were baptized in ninety days. I have often contrasted Mr. Clough the surveyor with Mr. Clough the missionary. He could have done *good* if he had remained in the United States, but not the *best*. At a meeting in Michigan I spoke thus about Mr. Clough. When I finished a Baptist minister said: “Some years ago Mr. Clough came to me and asked me to go with him to India. I wanted to go, but did not because I was waiting for a ‘call.’ The *need* is the ‘call.’” That minister might have been in India helping Mr. Clough to reap that wonderful harvest had he not waited for a “call.” Is there anything in the Bible to show that we need more of a “call” to take us to India than to Dakota? “The field is the world.” A man in Columbus, Ohio, said: “If that building is on fire, and there are eight men up-stairs perishing and one in the cellar—if six are trying to rescue that one man from the cellar and none helping the eight up-stairs, where am I called to give my assistance?” The *need* is the *call*.

A MISSIONARY in India was met by a man who said : "I have been north and bathed in the Ganges to get rid of my sins. I have been to shrines in the east and in the west. Once I was young—now I am old, but the burden of sin is just as heavy as ever upon me. Can you help me?" As I thought of that man my mind went back to the time when Paul and Barnabas crossed the bridge spanning the Orontes. But instead of going west they go east. Methinks I see India evangelized instead of Greece, China instead of Rome, Asia instead of Europe. The Anglo-Saxons are to-day in heathen darkness. My father goes from one shrine to another seeking peace. He journeys to the northern part of the British Isles and dwells for months under a towering oak, with a Druid priest. When he is dying he calls me to his side and says : "Son, I have been to shrines in the north ; I have travelled east and west. Once I was young, now I am old. My hair and my beard have grown gray, but I have not yet found peace. Can you help me?" I answered, "No." My father died and I took up the search. I studied medicine and astrology trying to find peace. One day I saw a man who had been in the south of France. He had met a missionary. He said that the missionary was reading wonderful words. Such words I never had heard. These were the words : "For God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." "Sir," said I, "where can I find that missionary?" He told me. Staff in hand I started, and after two weeks' walking I met him in a village in Spain. Again he read those words. "For God so loved the world," etc. I stopped him. "Sir," said I ; "how long is it since Christ died?" "Eighteen hundred years." "Did your

father know about Christ?" "Yes." "Did your grandfather know about Christ?" "Yes." "Well; why didn't your father come to tell my father, and your grandfather to tell my grandfather?" He could not answer. "My father spent from childhood to old age seeking peace, but he found it not. Sir, are there many people in your land who know about Christ?" "Yes. We have an average of one Christian worker to every forty-eight of our population. We have an average of one church-member to every five of our population." "Why do they not come and tell us Anglo-Saxons about Christ?" He was speechless. Then God Himself spake: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?"

ARE we going forth fully consecrated to our Captain? At a prayer-meeting in Union Theological Seminary one of my classmates went to the blackboard. He drew a picture of a man sitting in a boat. With both hands he worked the oars; but no progress was made. Again he rowed till exhausted, but the boat would not move. At last he found a rope binding the boat to the shore. Fellows, are we trying to row thus? Our boats may be headed in the right direction, our efforts may be vigorous, but is there some hidden cord of selfishness that binds us to the shore? Let us cut every such cord with God's help.

MAY I say a few words to the volunteers, about 100 of whom are before me? Do not hesitate to become foreign missionaries because of the needs of home work. My sister writes of a lady who sailed recently for China.

She left England on the same steamer on which my mother and sister sailed. Along the railway stations, between London and Southampton, railway men saluted her and slipped notes of farewell into her hands. Why? Because she had been the means of the conversion of hundreds of these men. No doubt many said that this lady was making a mistake by leaving her work in England for China. But my sister writes, "Miss ——'s going to foreign work has enlisted *four* ladies to take up her home work." I believe that for every God-sent man who leaves this country for foreign fields, four will fill his place at home. Dr. Judson Smith recently said: "If young men should rise in large numbers and go to the foreign field, there would be such a revival at home that men would flock into the ministry."

CHAPTER XVIII.

NORTHFIELD NUGGETS.

Extracts from Addresses by Various Speakers—Partiality in Dispensing the Bread of Life—One Business Not Overcrowded—Laying Aside Encumbrances—Success in Personal Work—An Entire Delegation Anointed for Service—College Life in Europe—Iridescence of the Pearl—Voices from Siam and Japan.

MR. REGINALD RADCLIFFE (of England) : Christ was filled with compassion toward the five thousand. He satisfied the hunger of those fainting ones. How much greater are His compassions for the millions on the earth who at present have no chance of hearing His Gospel, from the want of willing obedience of His followers ! The disciples had only five loaves and two fishes ; but all that they had they yielded up into His hands. It was not until they gave up all they had that the Lord commenced to multiply. This little bread and fish—no more than could have been carried by the boy with one hand in a little basket—was entrusted to the Apostles. Their trust was fairly to feed the whole multitude. Now, supposing the multitude had been seated in a hundred rows of fifty each, making five thousand—what would be thought of the Apostles taking bread and fish to the first eight rows ; and then returning again and giving a second supply to the same eight rows ; and a third ; and so continuing until the men and women had to receive the food in their laps ; and yet continuing until they had absolutely piled the bread and fish up to

the shoulders of these people, and over their ears, in abundance, without giving a single crumb of bread and fish to the ninety-two rows behind them? Is not that what America and Britain are now doing? I cannot speak for America, but speaking for my own country I can say that this unfair distribution is attended with a blight at home. Taking the statistics of the four major British denominations, including the Church of England, and comparing them with the increase of population—our population, you know, only doubles itself in fifty years, whilst yours doubles itself in twenty-five years—it is a question with me whether the figures do not show that we are not even numerically holding our own. If we are thus disobedient to the great command—if we thus fail in our duty as trustees—I don't know how England is to be saved. Jericho's walls fell with obedience; but when disobedience entered into the camp, the same warriors had to flee before their enemies issuing from Ai, on account of the wedge of gold and the Babylonish garment. Witness the Apostles commencing with one little basket of bread and fish, and ending with each Apostle having a large hamper full of broken bread and fish. It is still true that "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Indeed, I don't know how England is to be saved unless we be awakened to take up Christ's heathen as the work of our home churches. Mr. Eugene Stock, the zealous Secretary of the Church of England Foreign Missionary Society, says that we have never yet taken up the subject of foreign missions as *the* work of the Church, but it has only been taken up as a by-work. A lady eminent for years of fruitful Christian labor in Britain, pondering this statement of the unequal distribution of the

loaves and fishes, went home, sat up until three o'clock in the morning, and in face of her years of successful work, was constrained before she went to bed to devote herself to the heathen. She is now occupying a most important sphere in China.

MR. D. W. McWILLIAMS (of Brooklyn): Two years ago at Mount Hermon, one Saturday night, after all the other meetings were closed, in an upper room sixty student volunteers for foreign missions were gathered. Every man present was asked to answer this question: "What led you to pledge yourself to become a foreign missionary?" That question was answered by each man in one or two sentences. At last one man got up and said: "My father was a missionary in China for twenty or thirty years. His health is broken. He is incapable of carrying on his work. I want to fit myself to take it up, and take my father's place." One of the noblest secretaries we have in the Young Men's Christian Association heard those words, and went away saying to himself: "Because of what the little man from China said, I am going down from this place to work a hundred times harder than I ever did before." This last summer that Secretary won eight hundred souls for Christ. Since he caught the fire at Mount Hermon I venture to say he has won to Christ two or three thousand souls. A gentleman in Brooklyn lately asked a friend—a merchant—whether he could find an opening for his son. Said the merchant: "Don't put him in my line of business. The competition is terrible. There is no place in my line of business for a young man." He went to a second friend and heard the same, and to a third and heard the same. One after another said: "Competition has ruined my business. Put him in some other." The Master's business is never over-

crowded. But what business in America besides that is not overcrowded? Young men, I envy your opportunity. I wish I were twenty, instead of fifty. If I were, there is no secular business in this world that could touch me.

MR. GEORGE B. STUDD (of England): "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus." Perhaps some of us came here with weights. I hope we will leave them here, and go back to run the race without the weights that may have been hindering us in the past. All sorts of things may become weights. And perhaps one of the most serious weights in a young man's life is a love of athletics. In its right place, I will admit as much as any man that this is a splendid thing; but—although it may appear strange for me to say so—it may occupy such a place in our lives as to encumber us rather than help us. Our athletics must be laid at the feet of Jesus. Too often we merely seek our own pleasure, or strive to obtain a position at college. Whatever we do, let it be done solely as unto the Lord. . . . Are we "looking unto Jesus"? Christian people are so apt to lean on their privileges! And, it seems to me that this is quite as dangerous in America as in England—your organizations are so much more perfect than ours are, while the more perfect they are, the danger is increased. We are prone to lean on some Christian organization, instead of leaning solely and wholly on the Lord Jesus Christ. Organizations may be made great helps to us; but they are not helps if they come between us and Christ. May God grant that we may all just lift our eyes above the privileges—

above the glorious advantages we have had here, looking to the Lord Jesus Christ and Him only for our help and strength. Then our witness will be faithful—our testimony will be true.

MR. J. C. B. GEDDES (of Edinburgh): One thing that we have learned at home is : This work succeeds in proportion as there are men who are taking it up—taking up the responsibility of it—privately. Of course, we all feel the advantage of united work. We have many opportunities of meeting together and working together. But still, I think I am safe in saying that the great mass of the work of converting our fellow-students has been private work—I might almost say lonely work. True, we compare notes. If you are interested in a man, one of the first things you do is to introduce him to some friend. Still, my point remains—that this work has been successful in Edinburgh just in proportion as there were many men who would take the trouble to think and scheme and pray in private for any particular men in whom they were interested. Another thing is this : We have learned, I think, in our University work that it is very important to respect the individuality of the men we are trying to help. The Bible is very clear upon this point. We are to work out our own salvation—not anybody else's salvation. Salvation is a tremendously personal thing. We all have our own characters, our own temptations, the things that move us personally. If we are to be successful in reaching a thoughtful class like students, we must respect these things, and study them. It takes a long time to find out what will move some men. I don't know what it is—it seems to me that you men here are more frank than we are in Scotland. Some men in Scotland live deep, secret lives. It takes a long time sometimes to find out what will best influence

a man, and what is most likely to encourage him and draw him to Christ. There is just one other thing, and that is the importance of personal consecration in the men who take up this work. I don't mean to say that you are always to be on your knees, and always to be singing hymns and attending lectures on religion, and so on. These things are immensely valuable, and they have their own place in a man's life. But really, when we come to think of it, the most important part of our life is the life that we live when we are alone. I don't mean bodily alone, but alone in our own minds—alone before God. As a man lives in that lonely life, so he will influence his fellow-men and the generation in which he is born. Consecration is a very wide and great thing. It takes you into times of your life when there is scarcely anything to remind you of Christ at all. It is terrible to feel that we may lose our influence over others by coming short in times when we are most apt to forget whose we are and whom we serve.

MR. A. A. STAGG (of Yale): Last Friday night Mr. Moody came over to see the Yale delegation at Hillside Cottage. He spoke to us on the Holy Spirit, and prayed with us; and asked us if we would like to be filled with the Spirit? Man by man we said we would. We knelt on our knees, and prayed to God that He would give us this power. We feel that we have received it. We are going back to Yale, and filled with the Spirit of God we intend to do a work there that will tell for the Master and in the Judgment Day. We don't know, many of us, why we came up here. Various were our objects, various our purposes. But we are here, and we have received a blessing. What are we going to do? We are going back to Yale a band of men consecrated to the Lord. To-night, an hour ago, we knelt together, and man

by man we pledged ourselves to do personal work next year. We pledged ourselves to study up the Holy Scriptures this summer, and to do work this summer; that the fire that is within us may not burn out, and that when we get back to college we shall be ready to meet the enemy and to fight him on his own ground. We feel that we have a great work there in Yale to do. It is different from being here living in a holy atmosphere; but we feel that God is on our side, and with Him on our side we have nothing to fear. We pledge ourselves as a band to pray all summer long for the blessing of the Holy Spirit upon us and upon Yale, and we know that we shall have that blessing. We trust that henceforth we shall not sing as we usually do, with the emphasis on the "Yale": "For God, for country, and for *Yale*"; but we shall sing: "For *God*, for country, and for Yale."

MR. W. R. NEPVEU (of Holland): I would like to speak a few words about our college at Utrecht. American students have a great many privileges that we have not. During the short time I have been here I have noticed that in America there are Christian presidents of colleges, and Christian professors; that there is a college service every morning, and that a Christian influence prevails. As to these things I am sorry to say we have not all of them. We have every kind of people in our University, and they are not very much bound together. I must say in the department to which I belong there is a set of young men who are living a life of pleasure—who only study a little bit and don't think of their spiritual life at all. And now, it is perhaps in our people, but those of us who are religious don't come out for Christ as I have seen in these days is the American way; but we keep it to ourselves. In

the last year I have been at college I have seen very much that displeased me, and I am afraid I have not come out for Christ myself enough. But I thank God that I have seen in this convention that there is a way to reach men. I have learned very many precious lessons here, which I hope to adopt in the college. There is one thing I would like to say still, and that is: we want more unity in our colleges—between the old country and the new—and to be more one in heart. I am very, very glad to hear Mr. Ober say that next year there will be a deputation coming over from this country to visit our colleges. I think that is very much needed. We have been greatly impressed—I speak in the name of those who have come over from England and Scotland—we have been very much interested in the great friendship there is among the colleges here in America, and we would very much like to have that in our country. I hope that you will pray for the colleges and universities of my country and of the whole of Europe, and especially for the University of Utrecht.

MR. NORMAN H. SMITH: Many remarkable discoveries have recently been made as to the nature of pearls. Among other things brought out in a paper recently read on this subject before the Royal Society in London was the fact that pearls increase in beauty, radiancy, and value by exposure to the sun's light. As an example of this we are told that quite recently a pearl was bought by a specialist for the sum of £900. This man, knowing the secret of the pearl, carefully exposed it to the sunshine and with such good results that in a month or two he found the value and brilliance of that pearl so much increased that he sold it for £1,500. Yes, but the second man also treated it in a similar way, with the result that in a very short time he was able in his turn to

sell the pearl once more, and this time the price was £2,000. The soul of the individual man is a pearl of great price, and precious in the eyes of God ; but what a lesson we have here as to the increased value that comes from exposure to that Sun of righteousness, which is Jesus Christ. Let us endeavor by the help of God's grace to get rid of all that clogs and hinders our spiritual life, and let our souls come immediately into contact with the rays of that Divine sun, and so shall they grow in radiance and in beauty, in brilliance and in value, both in the eyes of God and of our fellow-men, until we arrive at the stature of the manhood of Christ, fully developed in body, soul, and spirit as Christ would have us to be.

BOON ITT (of Siam): What have missions given to the world, or given unto us? I desire to take as an illustration my country. It is a little bit of a country ; but yet what applies to Siam is true of all. I will only mention two or three things : the contribution to science, education, and commerce. If I were to mention what Siam has contributed to science, you would laugh ; but we all know that a bit of grass or herb of any kind that is strange and new is invaluable to the scientific world, and I know from personal experience what Siam has furnished. In the educational line, our people, before the missionaries went there, were under the control of the priests. The learning was under them, and we had to take just what they gave. The precepts and the morals of Buddha were handed down and given by those priests. We were ridden by the priests. But when the missionaries came there, schools were founded for both sexes ; and the young king has seen the good of that, and he has established schools and then a little king's college. Then, the third and last thing I want

to speak about is commerce. See what Siam has received. By the missionaries commerce has been opened, and last year we see from the reports that commerce, even in rice alone, has increased. You may say this is not the result of missionary work. Let me quote to you what the ex-regent of Siam said. He said: "Siam has not been disciplined by English and French guns; but the country has been opened by missionaries." So we owe everything—our education, a higher ideal of life, and a purer standard of morality—we owe all as the direct result of the missionaries' work. Is not that some good? But all this is nothing in comparison with one single convert. I don't bring this up, because the act at which the Trinity and the holy angels rejoice—that is, the conversion of one sinner—is beyond our comparison. We have nothing on earth that compares with it. That is the reason I have left it out. I would like to say here that what we often call the command of Christ is more than a command. In one sense it is a command, but to me it is more of a privilege. You know when Christ was on earth He said—or rather by his life He showed what is in the first part of the prayer He has taught us: "Our Father." When we say "our," we mean that all are brothers, whether they be Christian or be heathen. So to God's children the difference between the Christian man and the heathen is: One is travelling home to God, and the other is not. But whether they are travelling home or not, they are God's children. The prodigal was just as much his father's son when he was away among the swine as when he was at home. When Christ was on earth He told the people that they were God's children; and His life-work was to lead them back to God, their Father. But He told us when He was going away: "Since you have known the

way, I leave this work for you to do—to share in the highest work that I have been doing. Go and tell every one of your brothers that you meet—tell them all that they are God's children, and that they are on the wrong way. Point them to the way. I am the Way, the Truth, and the Life. Bring them to their God and their loving Father, who is awaiting them." Is not that a privilege? I rejoice in the privilege; and I feel very grateful and thankful to think that, oh! such grand work can be given to a weak human being. Oh, to share in the glory and the honor of that is so great! See what God has done by sending those who were not what you wanted at home away to foreign missions. I ask you as college young men, is that square dealing with God? What you don't want you send off. Is that square dealing? Look at the Apostles. Paul undoubtedly was the most educated and the most refined of all; and yet he was sent to the heathen. Why should the best men go? Because it takes a man with a good mind and good understanding and a big head to teach the heathen. Let me say that you find no mean foe in the Eastern world to cope with. Now, the question comes naturally, Who will go? The nations have been progressing since they have come under the influence of the missionaries, and they are always on the moving-forward line. They want something that is ahead of them to show them the way, and we want the young men.

KAWAMOTO (of Japan): I stand here to speak of the most interesting mission field—your nearest neighbor across the Pacific, beyond the setting sun. You have often heard what a grand opening there is for the mission workers, and for the Christian teachers. You have often heard what a grand progress Japan has made in these latter years. Therefore I think it is almost need-

less for me to add any more words. Twenty-five years ago there was not a professing Christian in Japan ; but to-day there are many thousands of native Christians in that land working harmoniously for the common cause of Christ. It was but a few weeks ago when two great bodies of this Christian country were assembled in the City of Brotherly Love to celebrate their centennial. I watched the proceedings of the meeting concerning the union of the Southern and the Northern Presbyterian Churches. In Japan we are making more rapid progress toward organic union. It is now proposed that all the Christian Churches shall form one Japanese Church of Christ. In these latter days marvellous changes have come in the thinking of the people, and their general feelings toward Christianity. About seven years ago there were constant persecutions against the Christian people not far from my native town. But to-day, if you will visit that beautiful country, you will find that the stones which were thrown by the people against the Christians have been placed in the cornerstone of their church. This is not the only way in which Christians are working and Christianity is progressing in Japan. The skepticisms which have taken hold of the educated men are losing their influence. A great many people who take no satisfaction in the old religion are seeking comfort in the truth which the religion of Christ alone conveys. And there is a constant cry which will come to you. I myself, representing millions of human souls, ask you to hear that Macedonian cry which is coming from that island across the Pacific Ocean. This is not only the call of human souls—it is not only the call of millions of Japanese ; but the Master of the harvest is calling to you. The field is white. Who will go ? Will you, my fellow-students,

respond to this call from God, and these appeals from the people? Will you answer: "Here am I. Send me! Send me!" Since I have been on this consecrated soil of Northfield, I have often been asked whether Japan will be evangelized in our lifetime. I answer that, without doubt, if American churches and the churches in Great Britain are active enough, Japan will be Christianized in this present century; and, as a returned missionary from China once said, Japan is the key to China.

DR. J. HUDSON TAYLOR: A very beautiful thought was given us by Professor Charteris at a united communion service at the close of Professor Drummond's series of meetings with the Edinburgh University men. Some seven hundred were present, and the service was very impressive. I wish I could give you the thought of Professor Charteris in his own words; but while I cannot do this, it is so beautiful in itself that you will value it though divested of the beauty of its dress. He remarked that there had been one life on earth in which there was progressive development from the cradle to the Cross, but one only; and that it appeared to him that a true Christian life was the life of Christ looking backwards-way. Beginning with the Cross, we receive cleansing through the precious blood and regenerative life through faith in Christ Jesus; and then, going on from the Cross backwards to the cradle, there should be a progressive growth of the child-like spirit that will end by leaving us trusting all our weight in the Everlasting Arms as a child reposes in the arms of its mother.

CHAPTER XIX.

“WHAT HATH GOD WROUGHT?”

Utility of the Summer Schools—Glimpses of Good Accomplished—
How a Man from Oberlin was Transformed—A Reformation at
Cornell—Privilege and Responsibility—Moral Beauty—The
Whole World Akin—Pioneering in Heathen Lands—Heavenly
Citizenship.

TESTIMONIES to the power of the two previous gatherings were given at one of the opening meetings of the Conference. Two of these may here be reproduced: one illustrating the fruits of the Summer School at Northfield in 1887, and the other with reference to the consequences of the Mount Hermon assembly in 1886.

Prof. E. F. BOSWORTH, of Oberlin, said: I suppose we all of us dread to undertake any new enterprise unless we are confident that God is in it—unless we are confident that it is something that God wants done. At the beginning of this meeting we need to reinforce our zeal with the thought that we are here to engage in an enterprise that God blesses. I suppose we all know the great blessing that has flowed out from these meetings in the past. There comes especially to my mind just now a little piece of blessing which fell under my own observation—an influence for good which came from this meeting upon one life. I knew a young man—a professing Christian—who was quite apathetic, or at least inactive. He never took part in a prayer-meeting.

He seemed to be one of those who never could do any Christian work. He attended this meeting last Summer. When he came back to the college last Fall he was a transformed man—a changed man. He was ready to work, and ready to ask others to work with him. His example has been such a blessing that we have here now twenty-nine men from that same institution. That young life has been wholly changed, in these ways: In the first place, some new truth from God's Word has been understood better than it was before; and in the next place, that new truth has been instantly responded to and put into practice. Now, there are two very different things: One of them is to understand a little about the atonement of Jesus Christ—a little about His great sacrifice; but it is an utterly different thing to *live* that truth—to make living sacrifices—to die daily, as Paul says. First, understand the truth; next, live the truth. If a man will do this he is a changed man. It is one thing for a man to get intellectually before his mind the intense devotion of Jesus Christ to the will of God His Father—toiling day after day in country towns and villages—so anxious to do the will of God that when tired and hungry He stood by the well-side and preached to one soul, forgetting that He was tired and hungry, and telling His disciples that His meat was to do the will of Him that sent Him—it is one thing to know that truth intellectually: it is another thing to have the life transformed—to take the printed truth and make it living truth. Our friend did this, and that is exactly why he got his blessing. He came face to face with two or three truths that he didn't know were in the Word of God, and then he made his life conform to them. There was an instantaneous response to those truths, and he began to live them. Now, it seems to

me that a very practical question to every one of us is : How are we going to get such a blessing out of this meeting? And the answer is : By accepting the truths we hear and beginning to live them. Take, for instance, the great principle of Christian living as we find it in Paul's letters to the Corinthians and Romans—a determination on the part of a man to put out of his life everything, if only by that means he may increase his influence over somebody else. That is the great principle which controlled Paul's life. If we get face to face with that principle, and accept it, and respond to it, we will get a blessing. I have been impressed with one word Paul used in his second Epistle to the Thesalonians. Writing to his friends, and feeling the need of their prayers, he said : “Pray for us, brethren, that the word of the Lord may have free course, and be glorified.” What we have to do is to open our hearts. Never let any truth be obstructed by any failure to appropriate it instantly. Let us just open our hearts to the truth and give it free course ; and then—*we* won't be glorified, but God will be. When a man not only receives the truth, but *knows* it, and begins to *live* it, then he begins to have power. It seems to me we make a great mistake sometimes in praying for power. We desire to be powerful, and we pray for power, perhaps, in the wrong way. Now, power isn't given to people except for a special purpose. In Christian service it is given to help us to wield a weapon. Here is the weapon—the Word of God. “The word of God is quick, and powerful, and sharper than any two-edged sword.” Take hold of that sword with a firm grip, and pray for God to use it, and I think the power will come. Get the sword of the Spirit in the hand, and the power of the Spirit in the heart, and then the sword of the Spirit is in the Spirit's

own hand. Let us pray one and all that the Spirit of God may thus have free course in our hearts, morning, noon, and night. When we look into the Word of God, let it be not idly, or in a spirit of mere curiosity; but let it be to find some truth which we may instantaneously *do*, and then the Word of God will be glorified in our transformed lives.

Mr. J. R. MOTT, of Cornell, said: I like the example given me by the last speaker, and I will follow that example by telling you of work done in my own college as a direct result of these Summer Schools. I think these Summer Schools do three things: first, they give to every man himself a great spiritual uplift. In the next place, they bring home to every man that he is his brother's keeper—that when he goes back to his college he is, in a great measure, responsible for the salvation of his room-mate. In the third place, they give a man a proper conception of the great movement among young men in this country and in the world. As you study the work of the colleges since the convening of these Conferences, I think these points will become clearer and clearer. Cornell has been no exception. I speak here in no sense of praise to any individual. We give God the praise, for the work cannot be traced to any man. Only a few years ago Cornell was shunned by the religious people of the country in a great degree. The change has been marvellous. Only 150 students were recognized as Christians two years ago—men who had the courage to stand out for Jesus Christ in any kind of Christian work. We sent ten men that year to Mount Hermon. These men received this spiritual impulse, every man of them, and learned of new methods of work. They went back to college, and within one year the number of pronounced Christians had increased from 150 to 300, and

this number within the last year has grown to over 400. Not only that, but there has been a line of Bible study carried on actively bearing on personal work. Of course we feel that this is far short of what it should be ; but yet it is a great thing gained to have the Bible made prominent there. And the first converts have been taking steps as a direct result of this meeting to introduce the evangelistic methods that were derived here. Moreover, missionaries have been raised up for the foreign field. Those ten men that were sent here to Mount Hermon came back so full of the missionary spirit that our band of volunteers increased, till last year the number was thirty. Ought we not to say, “God has helped us hitherto”? I went over to Mount Hermon yesterday. My heart fairly burned within me. I couldn’t help but think how we went from that mount, and what had taken place since. I saw the hill and valley where the little band went out in the afternoon and in their consecration conceived the idea of this great missionary movement, which I believe will stand higher in the annals of the Christian Church than any other similar movement up to date. I remembered seeing representatives of one State in prayer for the work in that State; and I thought how successful they had been, so that the buildings and the appliances are more extensive and the work in many ways is far greater than it has ever been before. I remembered seeing delegations in prayer by themselves. There was a Southern man at the Conference with whom I became acquainted, and I saw the place in the woods where I united with him in a prayer of consecration. I couldn’t help but feel that I was again on holy ground. And as I thought what had resulted from those influences, little as they seemed to me then, but immeasurably great as they appear when we think of what has taken

place within two years, the question came : Ought there not to go out from this Conference now even greater and more blessed influences? God has brought us up here to form a link in a great chain of influences. I couldn't help but ask what were the influences at Mount Hermon? and I thought the same influences must dominate here. If this Conference is to be characterized by the same power, we must place ourselves in the same conditions. What was the pre-eminent condition? It was doing one thing. And what was that one thing then, and what ought it to be to-day? It was personal consecration. You have no idea how much praying was done at that Conference. I don't know how much there was at Northfield last year—I wasn't here; but at Mount Hermon delegations would pray together, and often single men would go out among the trees and fight the battle with themselves—getting to the end of self in their hearts. I believe if we would get power we must do the same thing. We must have delegations in prayer in these tents. We must unite upon one thing : to have a victory in our own hearts. Then we will go back with power; and then, I think, we will say that this Conference has been characterized by greater results than that which took place at Mount Hermon two years ago.

At the final meeting of the Conference about twenty five-minute addresses were delivered. Extracts from some of these are given elsewhere in this volume. Further extracts may here be made :

Mr. S. M. SAYFORD, of Massachusetts, said : A secretary of the Young Men's Christian Association was once at the front of an evangelical French church in

Boston, when a Frenchman came up evidently looking for that church, but not sure that it was the right place. He couldn't speak English, but managed to make his inquiry understood. The secretary pointed to the name on the building. So overjoyed was the Frenchman to find that he was at the desired spot, that he just stood on the threshold of the door, looked up into the face of the secretary, and said: “You—me—Christ—brother.” I have looked into the faces of the men here from Oxford and Cambridge and Edinburgh, from China and Japan and Turkey. I have looked into the faces of representatives of nearly all the American colleges. I don't know these men; but I can look into your faces and turn my face Godward, and say: “You—me—Christ—brethren.” We have been here in these days of privilege—and such privilege! But I beg you to remember that responsibility is always linked with privilege. We have been talking a great deal about what we are to do for other men. I beg you to remember that we must all build ourselves up first, if we would be successful with others. Turn to Jude 20: “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God.”

A delegate from Amherst said: When I came along the street from the station toward these grounds, I thought, “How beautiful!” When I got to these buildings and looked over the landscape, I thought, “How beautiful!” And when I came in contact with the different speakers, I thought, “How beautiful their lives, and how we ought to look up to them!” I hope every one of us will take with us out of this convention something beautiful. I will carry with me the memory of the most beautiful thing I ever saw. Last Saturday night it was my privilege to be with four or five young fellows in one

of the rooms over at the Marquand. Our conversation turned on the subject of Christianity, and we found that all of us, except one, were Christians. We began to talk with him, and it finally led to his saying that he was willing to be a Christian, but he didn't know just what to believe. We all knelt down there on the floor, and if you could have heard that group praying for that young man, I am sure you would have said that was a beautiful thing. Mr. Sayford was right when he said we couldn't go away from this place without being different men. I don't believe there is a man in this building that wants to go away the same man.

A delegate from Iowa said: Two heathen converts of different nationalities happened to meet. They were not versed in each other's language, but they had got a few English words from the missionaries. They looked at each other in silence, and at length one placed his hand upon his breast, and said, "Hallelujah!" and the other said, "Amen!" I think that conveys our feelings at this meeting. Those of us from the West realize the wonderful blessing it is to bring so many of us together from the various nationalities of the world. We can make the circuit of the globe now in ninety days. We are much closer than we used to be: Europe, Asia, Africa, and the isles of the sea. I feel a greater sympathy with those nations than I have ever felt before. Since I have been here I have been impressed with the necessity for some meeting at the West similar to this Northfield Summer School. We have Summer resorts that might bring together a great many for the study of the Word of God, and I am sure we might accomplish a great work by holding such a meeting.

CATALOGUE OF DELEGATES.

COLLEGE STUDENTS.

NAME.	COLLEGE.	CLASS	RESIDENCE.
EUROPE.			
Cecil H. Clissold	Cambridge	'90	Bath, Eng.
F. W. W. Digby	Oxford .....	..	Birmingham, Eng.
Charles M. Douglas	Edinburgh	'89	Edinburgh, Scot.
J. C. B. Geddes .....	..	..	..
H. Kempson	Christ's Ch., Oxford..	'89	Merton, Eng.
Robert Latta	Edinburgh .....	..	Edinburgh, Scot.
A. V. Magee	Merton, Oxford .....	..	Palace, Peterborough.
W. R. Nepveu	Utrecht .....	..	Holland.
L. B. Sladen	Pembroke, Oxford .....	..	Deal, Eng.
Norman H. Smith	St. John's, Cambridge	..	Oxford, Eng.
CANADA.			
D. J. Evans	McGill	'90	Montreal, Que.
A. W. Beall	Queen's	'88	Whitby, Ont.
S. T. Chown .....	..	'89	Kingston, "
T. R. Scott .....	..	'83	..
T. C. Des Barris, Jr.	University of Toronto	'89	Toronto, "
F. R. Lillie .....	..	'91	..
George B. McClean .....	..	'90	Brockville, "
C. A. Stuart .....	..	'91	Mt. Brydges, Ont.
H. C. Henderson	Univ. of New Bruns'k	'89	Andover, N. B.
ALABAMA.			
S. M. Cornell	University of Alabama	'90	Tuscaloosa, Ala.
Loyd M. Hooper .....	..	'88	Selma, Ala.
CONNECTICUT.			
Henry Floy	Wesleyan University .	'89	Elizabeth, N. Y.
W. J. Ford .....	..	'89	Westfield, Mass.
Arthur W. Partch .....	..	'89	Hiawatha, Kan.
Frank C. Roath .....	..	'90	Washington, D. C.
George Meek Slew'n .....	..	'89	Fillmore, Pa.
B. R. Abbe, Jr.	Yale University .....	.89	Hartford, Conn.
H. A. G. Abbe .....	..	..	..
Max Baird .....	..	'90	Chicago, Ill.
Frank T. Brown .....	..	'91	Troy, N. Y.
W. H. Carbain .....	..	'89	Hartford, Conn.
S. Colgate .....	..	'91	Orange, N. J.
Lyle A. Dickey .....	..	'91	Haiku, Mani, H. I.
Robert M. Dodsworth .....	..	'90	Los Angeles, Cal.
T. E. Donnelly .....	..	'89	Chicago, Ill.
Joseph R. Ensign .....	..	'89	Simsbury, Conn.

NAME.	COLLEGE.	CLASS	RESIDENCE.
Samuel H. Fisher.....	Yale University.....	'89	Cincinnati, O.
E. F. Fletcher.....	" ".....	'89	Southbridge, Mass.
C. O. Gill.....	" ".....	'89	Orange, N. J.
John C. Griggs.....	" ".....	'89	Centerbrook, Conn.
L. L. Hopkins.....	" ".....	'91	St. Paul, Minn.
F. F. Jewett.....	" ".....	'..	Oberlin, O.
Frederick M. Johnson.....	" ".....	'91	Norwich, Conn.
C. F. Kent.....	" ".....	'89	Palmyra, N. Y.
H. Thayer Kingsbury.....	" ".....	'91	New York City.
J. Langdon.....	" ".....	'91	Plymouth, Conn.
Harriman W. Lee.....	" ".....	'90	Buffalo, N. Y.
D. S. Merwin.....	" ".....	'88	New Haven, Conn.
Winthrop G. Noyes.....	" ".....	'91	St. Paul, Minn.
E. L. Parsons.....	" ".....	'89	Rye, N. Y.
Herbert Parsons.....	" ".....	'90	New York.
T. G. Sherman, Jr.....	" ".....	'89	Brooklyn, N. Y.
F. Louis Slade.....	" ".....	'91	New York.
H. A. Smith.....	" ".....	'89	Worcester, Mass.
A. Alonzo Stagg.....	" ".....	'88	Orange, N. J.
H. E. Stevens, Jr.....	" ".....	'88	New York City.
H. S. Stobis.....	" ".....	'89	" "
J. T. Whittlesey.....	" ".....	'89	Washington, D. C.
Glen Wright.....	" ".....	'91	Cincinnati, O.
ILLINOIS.			
Lewis Rinaker.....	Blackburn.....	'88	Carlinville, Ill.
Louis B. Crane.....	Knox.....	'91	Mount Sterling, Ill.
G. A. Wilson.....	Lake Forest.....	'89	Lake Forest, Ill.
George Blanchard.....	So. Ill. Normal Univ.....	'91	Tamaroa, Ill.
N. H. Camp.....	University of Illinois.....	'90	Chanute, Kan.
T. A. Clark.....	" ".....	'90	Champaign, Ill.
M. B. Keplinger.....	" ".....	'91	Franklin, Ill.
L. E. Miller.....	Westfield.....	'..	Mechanicsburg, Pa.
IOWA.			
B. F. Cokely.....	Western.....	'89	Toledo, O.
KANSAS.			
J. T. Crawford.....	Ottawa.....	'92	La Betti, Kan.
KENTUCKY.			
J. P. Dudley, Jr.....	Georgetown.....	'89	Richmond, Va.
MAINE.			
T. M. Singer.....	Bates.....	'89	Brooklyn, N. Y.
T. W. Singer.....	".....	'89	Lewiston, Me.
H. W. Small.....	".....	'89	Lisbon Falls, Me.
B. E. Walker.....	".....	'92	St. Johnsbury, Vt.
J. W. Edgerly, Jr.....	Maine State.....	'89	Princeton, Me.
MASSACHUSETTS.			
Edward A. Appleton.....	Amherst.....	'89	Springfield, Mass.
H. C. Bemis.....	".....	'89	Wooster, Mass.
C. A. Brick.....	".....	'88	Augusta, Me.
W. E. Chancellor.....	".....	'..	" "
W. P. Clarke.....	".....	'88	Bulgaria.
A. A. Cooley.....	".....	'91	Auburndale, Mass.
A. W. Crocket.....	".....	'90	Andover, "
R. W. Crowell.....	".....	'89	Amherst, "

NAME.	COLLEGE.	CLASS	RESIDENCE.
Frank E. Crozier	Amherst	'91	West Springfield, Mass.
E. P. Drone	"	'89	Keene, N. H.
A. A. Ewing	"	'92	Danvers, Mass.
Charles E. Ewing	"	'90	" "
George C. Ewing	"	'90	" "
G. H. Ewing	"	'90	" "
Edward Fairbank	"	'87	Almudnager, India.
J. A. Fairley	"	'88	Amherst, Mass.
Sidney R. Fleet	"	'91	Northfield, "
W. O. Gilbert	"	'90	Hesperia, Mich.
D. L. Kebbe	"	'88	Holliston, Mass.
George L. Leonard	"	'91	Bellows Falls, Vt.
Robert A. McFadden	"	'89	Harrisburg, Pa.
Max Wood Moorhead	"	'89	Erie, Pa.
Andrew A. Multux	"	'90	Portland, Me.
E. C. Phillips	"	'88	Amherst, Mass.
W. D. Rich	"	'89	Ware, Mass.
Yeer Sawayama	"	'89	Kyoto, Japan.
Cifton L. Sherman	"	'88	Brattleboro, Vt.
D. Ed. Smith	"	'91	Amherst, Mass.
John T. Stone	"	'91	Albany, N. Y.
A. Truslow	"	'89	Brooklyn, N. Y.
Walter Truslow	"	'94	" "
John J. Walker	"	'89	Amherst, Mass.
E. C. Whiting	"	'88	Holliston, "
E. G. Derby	Boston University	..	Middletown, Conn.
C. A. Eustman	"	..	Flandreau, Dakota Ter.
H. S. Free	"	'90	North Brighton, Mass.
Lawrence Perry	"	..	Jamaica Plain, Mass.
Benjamin W. Wood	"	'90	Boston, Mass.
W. L. Barrell	Harvard	'90	Cambridge, Mass.
John K. Hastings	"	..	Boston, Mass.
H. K. Job	"	'88	" "
R. G. Leavitt	"	'89	Cambridge, Mass.
L. H. Roots	"	'91	Little Rock, Ark.
E. Sturgis	"	'90	Manchester, Mass.
S. W. Sturgis	"	'90	" "
David C. Torrey	"	'90	East Hampton, Mass.
Yatavo Mishima	Mass. Agricultural	'83	Tokio, Japan.
F. O. Williams	"	..	Sunderland, Mass.
A. S. Williams	"	..	" "
John S. West	"	'90	Amherst, Mass.
Willard H. Roots	Mass. Inst. of Tech'y	'91	Little Rock, Ark.
William G. Snow	"	'89	Watertown, Mass.
R. B. Beaver	Mt. Hermon School	'01	Brooklyn, N. Y.
Kvan Burk	"	'89	Ouslerbeck, Holland.
H. Clinton	"	'89	" "
W. F. Holbrook	"	..	Keene, N. H.
H. C. Holton	"	'89	" "
V. J. Ironsill	"	'91	St. Louis, Mo.
C. Kerbar	"	..	" "
J. E. Lansier	"	..	Mt. Hermon, Mass.
J. McDonell	"	'90	Wyoming, Pa.
Thomas Melvin, Jr.	"	..	" "
A. G. Moody	"	'83	Northfield, Mass.
H. F. Moulten	"	..	" "
F. E. Newton	"	'83	" "
W. F. Newton	"	..	" "
C. P. Spriry	"	..	" "
W. S. Beard	Phillips Academy	'90	South Killingly, Conn.
Harold C. Stowe	Polytechnic	'87	Ashburnham, Mass.

NAME.	COLLEGE.	CLASS.	RESIDENCE.
R. A. Clark	Sch. for Ch. Workers.	'89	Williamstown, Mass.
W. L. Hatch	" "	'89	London, Eng.
D. A. McPhie	" "	'89	Truro, Nova Scotia.
F. L. Meske	" "	'89	Springfield, Mass.
W. W. Peck	" "	'89	Port Jervis, N. Y.
Charles F. Powlison	" "	'89	Plainfield, N. J.
A. G. Shepherd	" "	'89	Springfield, Mass.
H. C. Thompson	" "	'89	Buffalo, N. Y.
G. W. Tolley	" "	'89	Springfield, Mass.
W. H. Wyman	" "	'89	Elgin, Ill.
W. L. Swallen	University of Wooster	'89	Paris, O.
J. C. White	" "	'90	Wooster, O.
G. S. Azhdesian	Williams	'91	Marsovan, Turkey.
Cecil Bullock	" "	'92	Royalston, Mass.
I. W. Cook	" "	'89	Worcester, "
E. J. Ellis	" "	'90	Oxford, Me.
Boon Itt.	" "	'89	Bangkok, Siam.
T. J. Mather, Jr.	" "	'89	Morristown, N. J.
F. N. Merriam	" "	'88	Oakland, Cal.
J. Cyril Ross	" "	'92	Montreal, Que.
G. Van Vranken	" "	..	Watervliet Centre, N. Y.
MICHIGAN.			
Henry Hospers, Jr.	Hope	'89	Holland, Mich.
H. A. Mosser	Olivet	'89	Olivet, "
V. J. Obinaner	"	'91	Detroit, "
C. E. Reed	"	'93	Brewster, N. Y.
C. E. Goddard	University of Michigan	'89	Winnebago, Ill.
Elmor E. Hubbard	"	'88	Kinchley, Ill.
Arthur M. Hursey	"	'89	North Berwick, Me.
MINNESOTA.			
W. J. Pell	Carleton	'91	Northfield, Minn.
W. H. Humphrey	Macalester	'90	Hudson, Wis.
J. C. Faries	Univ. of Minnesota	'89	Minneapolis, Minn.
MISSOURI.			
F. W. McCluskey	Park	'89	Holland Patent, N. Y.
W. T. Longshore	S. W. S. Nor. School.	'89	Warrensburg, Mo.
NORTH CAROLINA.			
W. M. Antis	Univ. of N. Carolina	'89	Franklinville, N. C.
H. L. Harris	" "	'89	Raleigh, N. C.
Lacy L. Little	" "	'89	Little Miles, N. C.
Charles E. Taylor	Wake Forest	..	Wakeforest, N. C.
NEW HAMPSHIRE.			
R. C. Goodell	Colby Academy	..	Antrim, N. H.
A. B. Patten	" "	'90	Bowdoinham, Me.
C. S. Pease	" "	'91	Middlebury, Mass.
H. G. Woods	" "	'89	Calais, Me.
NEW JERSEY.			
J. Morton Davis	Blair Presb. Academy	'89	Delaware, N. J.
Peter V. Davis	" "	'88	Pluckemin, N. J.
Harry A. Mather	" "	'88	Morristown, N. J.
A. C. Rowland	Centenary Col. Inst.	..	Hackettstown, N. J.
Frederick S. Hall	High School	'89	Mount Claire, N. J.
L. E. Brokaw	Peddie Institute	'89	New Market, N. J.

NAME.	COLLEGE.	CLASS	RESIDENCE.
Byron S. Clarke	Princeton	'89	Brooklyn, N. Y.
Hector W. Cowan	"	'88	Hobart, N. Y.
G. E. Gillespie	"	'89	Elizabeth, N. J.
J. T. Halsey	"	'91	Brooklyn, N. Y.
H. W. Hathaway	"	'..	Jersey City, N. J.
W. H. Johnson	"	'88	Sing Sing, N. Y.
R. H. Life	"	'89	Rye, N. Y.
Frank Lukens	"	'90	Elizabeth, N. J.
H. F. Marshall	"	'92	Northfield, Mass.
Frank Palmer	"	'90	Kennebunk Port, Me.
D. L. Pierson	"	'90	Philadelphia, Pa.
Phillip A. Rollins	"	'89	"
T. H. P. Sailer	"	'89	"
W. W. Smith	"	'89	New York City.
G. H. Stephens	"	'91	Montrose, Pa.
M. C. Sulphen	"	'90	Morristown, N. J.
F. E. Talcott	"	'92	New York City.
George R. Wallace	"	'91	Pittsburgh, Pa.
J. Morris Yeakle	"	'90	Morristown, N. J.
A. D. Baldwin	Rutgers	'92	Newark, N. J.
George De W. Kelso	"	'92	Newburgh, N. Y.
Reid F. Miller	"	'91	Sacramento, Cal.
NEW YORK.			
W. Adelbert Billings	Colgate Academy	'89	Yonkers, N. Y.
William B. Steele	"	'90	Hamilton, "
Engene B. Fuller	Columbia	'90	Mount Vernon, N. Y.
N. L. Glover	"	'89	Parkville, N. Y.
Robert Goeller	"	'88	New York City.
Henry A. Sill	"	'88	"
Frederick Willets	"	'89	Brooklyn, N. Y.
George H. Ashley	Cornell	'91	Rochester, N. Y.
L. D. Atwater	"	'91	Elmira, "
Charles T. Bruce	"	'91	Ithaca, "
G. D. Bull	"	'88	Poquag, "
C. H. Chapin	"	spec'	Antrim, N. H.
W. Dalton	"	'90	Utica, N. Y.
George Donaldson	"	'88	Gilbertsville, N. Y.
R. P. Felton	"	'90	Plainview, "
Charles L. Griggs	"	'91	Kingston, "
Robert J. Kellogg	"	'91	Norfolk, O.
Irvine J. Kerr	"	'91	Ithaca, N. Y.
F. L. Korbright	"	'90	Middletown, N. Y.
C. H. Lee	"	'89	Pawnee City, Neb.
R. S. Miller, Jr.	"	'88	Ithaca, N. Y.
J. R. Mott	"	'88	Postville, Iowa.
Clifton Price	"	'89	Ithaca, N. Y.
R. C. Reed	"	'90	"
Louis Rouillion	"	'91	Boston, Mass.
John T. Skinner	"	'90	Rochester, N. Y.
A. R. Thomas	"	'91	West Eaton, N. Y.
H. H. Wood	"	'91	Pittsburgh, Pa.
Jos. D. Ibbotson, Jr.	Hamilton	'90	Richfield Springs, N. Y.
Albert H. Rodgers	"	'90	Albany, N. Y.
C. H. Sharp	"	'90	Seneca Falls, N. Y.
A. H. Divine	Madison University	'91	Birghampton, "
F. C. Simmons	State Normal School	'89	Brookport, "
G. F. Shepherd	Syracuse University	'91	Oswego, "
S. B. Barrett	Univ. of Rochester	'89	Rochester, "
F. H. Eaton	"	'89	Springville, "

NAME.	COLLEGE.	CLASS	RESIDENCE.
W. H. Hill	Univ. of Rochester...	'89	West Barre, N. Y.
John McGuire.....	" "	'88	South Bend, Ind.
A. H. Wilcox.....	" "	'90	Rochester, N. Y.
OHIO.			
C. E. Moore.....	Ada University.....	'88	Spring Mountain, O.
Frederick Bridgeman	Oberlin	'92	
W. L. Curtis	"	'89	Marion, Ala.
F. H. Cushing.....	"	'90	Turner, Me.
F. W. Davis.....	"	'89	
A. D. Edwards	"	'91	Dundee, Ill.
C. E. Euring.....	"	'90	York, Pa.
R. S. Goldsbury.....	"	'..	Minneapolis, Minn.
Tanuis Havaski.....	"	'89	Tokio, Japan.
W. J. Hutchins.....	"	'..	Oberlin, O.
W. F. Ireland	"	'91	
Charles A. Kofard.....	"	'90	Normal, Ill.
O. S. Kriebel	"	'89	Hereford, Pa.
A. J. Leonard	"	'89	Salt Lake City.
F. E. Leonard	"	'89	" "
A. Luethi	"	'88	Gnaddenhatten, O.
S. J. Luethi	"	'90	" "
A. L. McClelland.....	"	'93	Brandon, Wis.
M. M. Metcalf.....	"	'89	Elyria, O.
P. H. Metcalf.....	"	'89	" "
C. A. Nelson	"	'89	Providence, R. I.
D. B. Penniman.....	"	'89	Oberlin, O.
Frank F. Pierson.....	"	'92	East Orange, N. J.
C. W. Savage.....	"	'93	Churchville, N. Y.
M. S. Terashina.....	"	'..	Tokio, Japan.
F. J. Van Horn.....	"	'90	Northfield, O.
E. B. Stephens.....	Ohio Wesleyan Univ.....	'91	Cincinnati, O.
PENNSYLVANIA.			
A. H. Zimmerman.....	Dickenson.....	'00	Carlisle, Pa.
J. H. Whitely.....	Edinboro.....	'..	Vanceville, Pa.
R. C. Bryant.....	Lafayette	'91	Danville, N. J.
A. E. Keigwin.....	"	'91	Wilmington, Del.
Thomas W. Pearson.....	"	'90	Slippery Rock, Pa.
C. K. Reed.....	"	'90	Mt. Hermon, Mass.
J. H. Leuba.....	Ursinus	'88	New York City.
John H. Giroin.....	Univ. of Pennsylvania	'89	Philadelphia, Pa.
Samuel M. Lindsey.....	"	'..	
T. E. Moffat.....	Westminster.....	'..	New Wilmington, Pa.
C. G. Roop.....	Pennsylvania State	'89	
SOUTH CAROLINA.			
John Lake	S. C. Military Acad'y.	'91	Edgefield, Conn.
W. M. Smith.....	"	'89	Glenn Springs, S. C.
VIRGINIA.			
G. W. Bull	Hampden Sydney.....	'89	Norfolk, Va.
E. M. Craig	"	'90	Craigsville, Va.
S. M. Engle.....	"	'88	Harper s Ferry, W. Va.
J. M. Holladay.....	"	'89	Lynchburg, Va.
W. A. Christian.....	Randolph Macon.....	'89	" "
L. McK. Judkins.....	"	'90	Richmond, "
J. W. Pettyjohn.....	"	'89	Lynchburg, "
George H. Ray.....	"	'89	Ashland, Va.

NAME.	COLLEGE.	CLASS	RESIDENCE.
J. S. Richardson.....	Randolph Macon .. .	'89	Barhamsville, Va.
F. C. Williams.....	" " .. .	..	Blackstone, Va.
W. G. Williams.....	" " .. .	..	Disputanta, Va.
VERMONT.			
A. E. Seagrave.....	Crozer Theo. Sem'y..	..	Brattleboro, Vt.
D. N. Blakely.....	Dartmouth.....	'89	Marlboro, N. H.
R. N. Fairbanks.....	" .. .	'88	St. Johnsbury, Vt.
L. Pollend, Jr.....	" .. .	'91	Hanover, N. H.
Frederick Billings, Jr.....	University of Vermont	'90	Woodstock, Vt.
Windsor A. Brown.....	" .. .	'89	Barre Plains, Mass.
C. W. Buckham.....	" .. .	'90	Burlington, Vt.
Frank Hazen.....	" .. .	'90	Richmond, Vt.
Sho. Nemoto.....	" .. .	'89	Mito, Japan.
L. G. Ketchum.....	Vermont Academy....	..	Cambridge, Mass.
C. H. Osgood.....	" .. .	'90	Bellows Falls, Vt.
WISCONSIN.			
D. R. Williams.....	Beloit.....	'90	Beloit, Wis.
G. D. Campbell.....	Ripon.....	'90	Ripon, "
C. W. Turner.....	Univ. of Wisconsin ..	'90	Pognette, Wis.

SECRETARIES AND OTHER EMPLOYEES OF YOUNG MEN'S CHRISTIAN ASSOCIATION.

NAME.	TITLE.	ADDRESS.
J. L. Gordon.....	State Secretary.....	Hartford, Conn.
T. Humphrey.....	" .. .	Indianapolis, Ind.
T. P. Day.....	" .. .	Topeka, Kan.
W. A. Magee.....	General Secretary.....	Cambridge, Mass.
William P. Taylor.....	" .. .	Jamaica Plains, Mass.
Edward Duryee.....	" .. .	Newburyport, "
W. G. Lotze.....	" .. .	Springfield, "
Walter Wheeler.....	Assistant Secretary.....	" .. .
Frederick I. Fagg.....	Secretary.....	Westfield, "
James M. L. Bates.....	General Secretary.....	Gardiner, Me.
W. B. Abbott.....	" .. .	Concord, N. H.
J. H. Manning.....	Secretary.....	Plainfield, N. J.
Frank W. Ober.....	General Secretary.....	Albany, N. Y.
Edward F. See.....	" .. .	Brooklyn, "
A. Candlish.....	Assistant Secretary.....	New York City, N. Y.
James McConaughy.....	General .. .	" .. .
George A. Hall.....	State .. .	New York City, N. Y.
John L. Wanzel.....	Assistant .. .	" .. .
W. S. Foster.....	Secretary.....	Yorkville, N. Y.
D. C. Gilmore.....	Librarian.....	Rochester, "
A. Munrox.....	General Secretary.....	Troy, "
E. A. Pierce.....	" .. .	Waterville, "
W. A. Bowen.....	Assist. State Secretary..	Harrisburgh, Pa.
Edward Fawl.....	General Secretary.....	" .. .
W. L. Anderson.....	Assistant Secretary.....	Philadelphia, "
Harry Hiebner.....	" .. .	" .. .
A. Kennedy.....	Gymnasium Inst .. .	" .. .
Harry B. Rankin.....	Secretary.....	Morristown, "

GENERAL.

NAME.	VOCATION.	ADDRESS.
V. C. Hurt	Missionary	Nanking, China.
W. M. Smith .....	.....	Florence, Italy.
Janzo Kawamoto	M.D.	Kobe, Japan.
F. H. Ibingfield .....	.....	Digby, Eng.
E. J. Steinity	Minister	London, "
F. H. Taylor	Missionary	" "
S. F. Whitehouse .....	.....	" "
J. H. Taylor	Minister	North London, Eng.
J. Moffett .....	.....	New Castle, "
Robert Latte	Minister	Edinburgh, Scot.
Stuart L. Roussel	Evangelist	Geneva, Switz.
A. Bourquin	Minister	Lausanne, Switz.
W. G. Mills	"	Kingston, Ont.
L. R. Montgomerie .....	.....	" "
F. H. DuVernet	Professor	Toronto, "
Cecil C. Owen	Minister	" "
Mr. and Mrs. Heard .....	.....	P. E. I., Canada.
Alexander Arthur .....	.....	Montreal, Que.
R. L. Charlton .....	.....	" "
Percy E. Judge .....	.....	" "
R. S. Boss .....	.....	" "
J. L. Sample	Sturgis, Black Hills	Dakota Territory.
Stuart H. Kyle .....	.....	Bethel, Conn.
S. F. Whitehouse	Missionary	London, "
Charles H. Gough .....	.....	New Haven, Conn.
H. S. Hart .....	.....	" "
F. M. Moody .....	.....	" "
W. L. Phelps .....	.....	" "
J. B. Reynolds .....	.....	" "
T. H. Meekins .....	.....	Northampton, "
L. O. Baird .....	.....	Chicago, Ill.
E. R. Hendrick	Minister	Kansas City, Kan.
W. T. Hussey	Manufacturer	North Berwick, Me.
W. H. Beaman .....	.....	Amherst, Mass.
G. S. Dickerman .....	.....	" "
C. R. Sherman .....	.....	" "
N. G. Clark .....	.....	Boston, "
H. M. Fillebroron .....	.....	" "
B. Gunnison	Minister	" "
L. E. Hanner .....	.....	" "
H. H. Hasting .....	.....	" "
L. P. Lane .....	.....	" "
William L. Palmer .....	.....	" "
William J. H. Strong .....	.....	Brookline, "
J. G. Laken .....	.....	Campells, "
George E. Taber .....	.....	" "
Robert T. Osgood .....	.....	Cambridge, "
L. W. Riggs	Teacher	Georgetown, Mass.
T. Weston .....	.....	Great Barrington, Mass.
C. S. Hemingway .....	.....	Holyoke, Mass.
N. J. Stutten	Business	" "
F. B. Towne .....	.....	" "
E. N. White .....	.....	" "
C. E. Amerson .....	.....	Lowell, "
Russell Sturgis .....	.....	Manchester, Mass.
A. M. Spangler .....	.....	Mitteneague, "
H. Schwab .....	.....	Mt. Hermon, "
George H. Flinn .....	.....	Myricks, "

NAME.	VOCATION.	ADDRESS.
S. W. Sayford.....		Newton, Mass.
A. R. Weed.....		" "
W. S. Edwards.....		Northampton, Mass.
W. F. Knowlton.....		" "
W. H. Riley.....		" "
H. R. Crowell.....		West Northfield, "
Miss Dakin.....		Springfield, "
Miss Grace Fairbank.....		" "
W. H. P. Tanner.....		" "
M. J. Hall.....		" "
C. C. Kenyon.....		" "
Horace Sanderson.....		" "
W. H. Swallow.....		" "
F. Richardson.....		Swansea, "
Frederick L. Norton.....	Lawyer.....	Westfield, "
Frederick Perry.....	Evangelist.....	Rives, Mich.
F. B. Richards.....		Kalamazoo, Mich.
James Foldsburgh.....		Minneapolis, Minn.
J. G. Castain.....	Missionary.....	Grenada, Miss.
Lee S. Pratt.....	Teacher.....	Parkville, Mo.
Stephen T. Livingston.....		Jaffrey, N. H.
W. F. Holbrook.....	Business.....	Keene, "
Arthur J. Smith.....		" "
J. A. French.....		" "
George H. Griffin.....		Zeene, "
John Goorley, Jr.....		Camden, N. J.
Harry S. Pine.....		" "
O. H. Boorus.....		East Orange, N. J.
Edward S. Towne.....		" "
William C. Finck.....		Elizabeth, "
Mrs. M. Cowtrely.....		Millers Falls, "
E. Madison.....		Mount Claire, "
L. M. Burr.....	Business.....	" "
Charles Bush.....		" "
C. S. Woodruff.....		Montclair, "
A. D. Woodruff.....		" "
G. B. Merriam.....		New Brunswick, N. J.
A. L. Merston.....		Newark, N. J.
J. H. Owens.....	Minister.....	Perth Amboy, N. J.
W. E. Jones.....	Teacher.....	Plainfield, N. J.
J. H. Robinson.....		" "
F. B. Everitt.....	Minister.....	Jamesburgh, N. J.
W. C. Kile.....	Medical Missionary.....	Trenton, N. J.
H. W. Frost.....	Evangelist.....	Attica, N. Y.
Miss J. D. Hubbard.....		Brooklyn, N. Y.
D. W. McWilliams.....		" "
John D. Ritten.....		" "
W. H. Snyder.....		" "
H. E. Wheeler.....	Business.....	" "
Miss Lizzie Anderson.....		Cambridge, "
Miss Grace Anderson.....		" "
J. W. Gillett.....		Catskill Station, N. Y.
E. M. Lake.....		Elmira, N. Y.
L. F. Billinger.....	Civil Engineer.....	Ilion, "
W. C. Colburn.....		Lansingburgh, N. Y.
G. W. Eddy.....		" "
J. T. Hatten.....		" "
W. F. Ottarson.....		" "
G. H. Vandeman.....		" "
M. E. Hedding.....	Minister.....	Mechanicsville, "
Mrs. J. W. Phelps.....		Millers Falls, "

NAME.	VOCATION.	ADDRESS.
J. A. McIntosh		Mount Vernon, N. Y.
Edward G. Zabreskie		" " "
R. D. Castle	Minister	New York City, "
F. Love		" " "
William L. Ludlow		" " "
William D. Murray	Lawyer	" " "
J. S. Merricks		" " "
W. H. Parsons		" " "
J. G. Ross	Missionary	" " "
T. J. Shanks	" New York Witness "	" " "
William M. Langdon	Foreign Missionary	" " "
Alfred Williams		" " "
W. W. Grove	Missionary	Norfolk, N. Y.
William Gillett	Teacher	Pelham, "
W. A. Dalton	Minister	Pleasant Valley, N. Y.
J. F. Wiser		Richville, N. Y.
J. H. Gilmore		Rochester, "
John Crawford	Minister	Staten Island, N. Y.
J. B. Searls		" " "
Robert P. Wilder	Foreign Missionary	" " "
C. W. Chamberlain	Business	Ashtabula, O.
F. S. Goodman		Cleveland, "
Mrs. F. S. Goodman		" " "
E. J. Bosworth		Oberlin, "
T. A. Humphrey	Minister	" " "
F. H. Foster		" " "
R. M. Mateer	Missionary	Wooster, "
R. S. Rice	Minister	New Bloomfield, Pa.
H. W. Broadhead		Philadelphia, Pa.
J. A. Higgous		" " "
William B. Mount		" " "
Joseph Sailer		" " "
H. Clay Trumbull		" " "
Reuben Hoffa		Reading, "
W. Speer		Washington, "
E. G. Osgood		Bellows Falls, Vt.
J. B. Hall		Berlin, Vt.
George P. Cook		Brattleboro, Vt.
S. W. Edgett		" " "
Mrs. J. V. Estey		" " "
B. H. Farnsworth		" " "
L. W. Hawley		" " "
A. P. Dunsium		Quechee, "
S. C. Armstrong		Hampton, Va.
W. Hazen		Richmond, "
James Camron, Jr.	Minister	Salisbury, "
J. C. Hicks		Oraro, Wis.
J. E. Strong		Beloit, "
F. R. Burgess		" " "
J. M. Bain		" " "
A. T. Craig		" " "
E. E. Coness		" " "
W. H. Doly		" " "
H. B. Fussill		" " "
E. B. Marod		" " "
F. E. Newton		" " "
Charles E. Westgate		" " "
O. L. Ruddock	Chistian School	Buckland.

