





THE EVANGELISTIC CYCLOPEDIA

REV. G. B. F. HALLOCK, D.D.

THE EVANGELISTIC CYCLOPEDIA

A NEW CENTURY HANDBOOK
OF EVANGELISM

BY

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WITH INTRODUCTION BY

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INTRODUCTION

This Cyclopedia or Handbook on Evangelism, with the ten notable evangelistic sermons appended, will be both a rich storehouse of material and a great inspiration to many a preacher, and the Church owes a great obligation to its gifted and industrious author.

Gerard Benjamin Fleet Hallock has been pouring forth a great wealth of homiletic material during the past twenty years as Assistant Editor of "The Expositor," of Cleveland, Ohio, of which magazine he is now Editor. Rarely gifted by nature for such a task, his position as one of the pastors of the great Brick Presbyterian Church, at Rochester, N. Y., has afforded him most valuable opportunities for prosecuting his work, and these opportunities he has used with abundant industry.

In a home blessed with rare parental piety, he learned the homiletic habit with his mother's earliest interpretations to him of both nature and Providence, the fruit of which has been evident in the maturing lives of other children also. His work at Princeton University, where he took his A.B. in 1882, and at Princeton Seminary, from which he graduated in 1885, followed by post-graduate work under President McCosh, laid the foundations for a corner in homiletic work of rare excellence. In this Handbook on Evangelism he has without doubt made his most valuable contribution.

This work is also most timely. Without depreciating in any way the splendid work of our professional evangelists, the church is coming to see that best of all is pastoral evangelism; and that becoming an evangelistic pastor is within the reach of every pastor who is willing to pay the price. It is an art, however, which must be acquired, as truly as a state of impassioned fervor for men's salvation.

Most heartily can this work of Dr. Hallock be commended for both of these ends. It has not only "feathers for arrows," but it has, out of Dr. Hallock's own soul, that which will put a man on his knees pleading for souls as John Knox pleaded for Scotland, and kindle a hot heart in both preacher and hearer with the fires of the Holy Ghost.

JOSEPH A. VANCE.

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THE EVANGELISTIC CYCLOPEDIA

THE EVANGELISTIC CYCLOPEDIA

I

FIVE HUNDRED EVANGELISTIC TEXTS AND THEMES

Now is the time to stress evangelism. The aim of the whole church enterprise is spiritual. This comes first. It is to bring the Gospel urgently to the attention of all men everywhere, in the community, in the homeland, in the nations across the seas. A post-war revival would do more than anything else to restore normal feelings, soberness of mind and general well-being. At the same time it would serve as a balm of healing for the wounds and sorrows caused by the war. A general turning to Christ would greatly promote brotherhood and help to settle the political and industrial questions that so greatly disturb at present.

The fact is that intensified evangelistic work is the greatest need of the Church today. The minister who neglects to sound the evangelistic note, who fails to press home with loving zeal the plea of the Gospel upon the hearts of his hearers, or who does not seek to bring his hearers to a definite decision for Christ, is missing the greatest opportunity that has ever come to him.

How full are the Scriptures of this evangelistic appeal—directly, indirectly. There is "The Gospel Now" in II Cor. 6:2. The greatest word in the Bible is God; the sweetest Love; the tenderest Come; the longest Eternity, and the shortest Now. Yet what momentous issues depend upon the proper use of the present moment. Now or never!

There is "The Appealing Plight of a Friendless Soul," as suggested in John 5:7. "Sir, I have no man, when the water is troubled, to put me into the pool." A helpless man near a remedy! Is there anything more sad, in such a case, spiritually, than to have no one to help? Anything more distressing? Are Christians generally really helping others?

Are we all aware of The Daily Things in the Early Church? Study Acts 2:47. Sinners daily saved. Churches daily multiplied. (Acts 16:5). Scriptures daily searched (Acts 16:11).

Some one may ask, "What is a Christian?" Possibly he has just

read Acts 11:26, "The disciples were called Christians first at Antioch." How clear and helpful such answers as these. He is in knowledge a disciple. In character a saint. In influence a light. In conflict a soldier. In communion a friend. In progress a pilgrim. In relationship a child. In expectation an heir.

Why decide to become a Christian now? "While they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut" (Matt. 25:10).

Our Warrant for Coming to Christ (Rev. 2:17): "Whosoever will." Invited to come. Entreated to come. Commanded to come. Assured of salvation if they come.

That Personal Call (John 11:28): "The Master is come and calleth for thee."

The Lord's Joy in Saving Sinners: As the shepherd's over his sheep (Luke 5:7): As the buyer's over his treasure (Matt. 13:44): As the bridegroom's over his bride (Isa. 62:5): As the reaper's over his sheaves (Psalm 126:6).

The kind of revival needed is a revival that begins personally in the hearts of pastors and members of the church; a revival of thoughtful, honest, prayerful reading of the Bible; a revival that will rebuild the broken-down family altars and keep burning thereon the fire of daily, devout worship; a revival that will make all members of the church profoundly solicitous for the salvation of their neighbors; a revival that will cause all members of the church to labor personally with their neighbors to bring them to Christ; a revival that will enable every church member to say from the heart, "I was glad when they said unto me, Let us go up to the house of the Lord"; a revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the Church.

Revival means "life again." Oh, how God longs for it everywhere! He has paid the price for it. Let us take it from his outstretched hands. Are we really desiring it? "O Lord, send us a revival, and begin with me." Is that our prayer?

Here are some warning Scripture verses: "And he said, Tomorrow" (Exodus 8:10). "The fool foldeth his hands together" (Eccl. 4:5). "How long are ye slack to go in and possess the land?" (Josh. 18:3). "It is time to seek the Lord" (Hosea 10:12). "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). "Lord, I will follow thee, but—," (Luke 9:61). "Behold, now is the accepted time; behold now is the day of salvation" (II Cor. 6:2).

It is an exceedingly dangerous thing to trifle with the call of Christ and the invitations of his Word and Spirit. The beginning of the Christian life is not so much an act of the emotions as of the will, and if the will has been trifled with so that it can not act de-

cidedly and promptly in cases of emergency, it is like an important cog or brake in a piece of machinery that will not act and that dooms the whole machinery to ruin.

Let no one fear to begin the Christian life. You have unlimited backing. God never gives a command without giving with it the power to obey. A Scotch lord gave his servant, Donald, a little farm. He said, "Donald, I am going to give you that farm that you may work it for yourself, and spend the rest of your days on your own property." Donald replied, "It is nae gude to gie me the farm; I have nae capital to stock it." His lordship looked at him, and said, "I think I can manage to stock it also." "Oh, well," said Donald, "if it's you and me for it, I think we will manage."

Begin. Grace will be given. "Kept by the power of God." "As thy days, so shall thy strength be." Let such as these be the appeals. Results are sure to come.

The following are some additional and appropriate texts and themes for evangelistic preaching.

An Open Confession: "I will declare what he hath done for my soul." Ps. 66:16.

The Joy of Religion: "Rejoice evermore." 1 Thess. 5:16.

The Feast Prepared: "Come for all things are now ready." Luke 14:17.

Now is the Accepted Time: 2 Cor. 6:2. Now is God's time. Now is the right time. Now is the best time. Now is the only time.

The Heart Asked For: "My son, give me thine heart." Prov. 23:26.

Prayer a Good Sign: "Behold he prayeth." Acts 9:21.

A Good Resolution: "I will arise and go to my father." Luke 15:18.

Acquaintance With God: "Acquaint now thyself with him and be at peace; thereby good shall come to thee." Job 22:21.

God's Quiet Work: "Whose heart the Lord opened." Acts 16:14.

Winning Others to Christ: Acts 16:9-15.

Danger of Delay: Heb. 2:1-14.

Halting Souls: 1 Kings 18:20, 21.

A Friendless Soul: "Sir, I have no man, when the water is troubled, to put me into the pool."—John 5:7. A helpless man near a remedy! Is there anything more sad? Anything more distressing?

Christ at the Door: "Behold I stand at the door and knock," etc. Rev. 3:20.

God's First Things: "Seek ye first the kingdom of God." Matt. 6:33.

Christ Seeking Sinners: Luke 19:10.

The Soul Neglected: "As thy servant was busy here and there, he was gone." 1 Kings 20:40.

The Devil's Own: "Ye are of your father the devil, and the lusts of your father it is your will to do. . . ." John 8:44.

The Lord's Own: "Ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Cor. 6:19-20.

What Must I Do to Be Saved? ". . . What must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house." Acts 16:30-31.

What Must I Do to Be Lost? "How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." Heb. 2:3.

Christ and the Crowd: "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Matt. 9:36.

The Crowded-out Christ: "And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." Luke 2:7.

What Men Are Thinking About God: "What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?" Luke 2:7.

What God Thinks of Men: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

The City That Voted Jesus Out: "And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders." Matt. 8:34.

The City That Voted Jesus In: "And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken: by Philip, when they heard, and saw the signs which he did." Acts 8:5-6.

The Great Acceptance: "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." John 1:12.

The Great Refusal: "But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions." Matt. 19:22.

The Love of God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16.

The Hates of God: "There are six things which Jehovah hateth; yea, seven which are an abomination unto him." Prov. 6:61.

The First Christians: "The disciples were called Christians first in Antioch." Acts 11:26.

The Christians of To-day: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

The Passover: Ex. 12:21-23.

Christ the Fulfillment of the Law: Ex. 20:4.

Let Me Alone: Ex. 32:7-14.

The Ribband of Blue: Num. 15:38, 39.

Christ the Fulfillment of the Law: Num. 21:8.

Lifting Up the Brazen Serpent: Num. 21:9.

The Great Arbitration Case: Job 9:33.

Relief Afforded by Confession: Ps. 32:1-5.

Our Strength Commanded: Ps. 68:28.

Struggling and Seeking: Ps. 34:10.

Your Personal Salvation: Ps. 119:41.

The Lord the Liberator: Ps. 146:7.

The Outpoured Spirit: Isa. 32:15.
Lost, Stolen or Strayed—A Soul: Isa. 52:6.

Sin Laid On Jesus: Isa. 53:6.

True Repentance: Ezek. 18:26.

The Alternate Attributes: Nahum 1:2.

Three Fires: Matt. 3:11.

First Things First: Matt. 6:33.

Christ Points Out to Us the Gate of Life: Matt. 7:13, 14.

The Blight of Unbelief: Matt. 13:58.

Compassion for the Crowd: Matt. 15:32.

Christ's Teaching About Himself: Matt. 16:15.

Jesus Only: Matt. 17:8.

The Lost Sheep: Matt. 18:12.

The Divine Christ: Matt. 22:42.

What Think Ye of Christ? Matt. 22:42.

A Great Fall: Matt. 26:59.

Christ's Way of Dealing With Sin: Mark 2:8-11.

No Room for Christ: Luke 2:7.

Decision for Christ: Luke 9:57-62.

The Rich Fool: Luke 12:16-21.

Come! Come! Come! "The Spirit and the bride say, Come." Rev. 22:17.

The Spirit of Adoption: "And because ye are sons, God hath sent forth his spirit into your hearts, crying, Abba Father." Gal. 4:6.

Seeking God: "O God, thou art my God, early will I seek thee." Ps. 63:1.

Look, and Be Saved: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.

Christ the Friend of Sinners: "A friend of publicans and sinners." Luke 7:34.

Bring Them In: "Go out and compel them to come in." Luke 14:23.

Knowing and Doing: "To him that knoweth to do good and doeth it not, it is sin." Jas. 4:17.

Christ First, and Christ Forever: "Seek first the kingdom of God and his righteousness." Matt. 6:33. Make this the motto of your life.

1. Christ first in your intellectual life. 2. Christ first in your emotional life. 3. Christ first in your domestic life. 4. Christ first in your social life. 5. Christ first in your commercial life. 6. Christ first in your civic life. 7. Christ first in your church life. 8. Christ first in your personal religious life. Crown him Lord. Crown him Lord of all.

Personal Work: John 1:29. 1. Responsibility for personal work. 2. Advantages of personal work. 3. Hindrances to personal work. 4. Opportunities for personal work. 5. Equipment for personal work. Will you now resolve and act upon Isa. 6:8?

All Sinners May Be Saved: John 6:37. 1. Saved from sin. 2. Saved by Christ. 3. Saved for service.

The Way to Salvation: Rom. 3:23. 1. All are sinners. 2. God loves sinners. 3. Christ died for sinners. 4. All sinners may be saved. 5. All sin must be confessed and forsaken. 6. Sinners are saved by Christ. 7. Salvation may be had now. 2 Cor. 6:2; Heb. 3:15; Prov. 27:1.

Poverty to Plenty: Isa. 55:1-7. This chapter describes the pilgrimage from Poverty to Plenty via Pardon. 1. The land of spiritual poverty. 2. The land of spiritual plenty. 3. Pardon the way from poverty to plenty.

Become a Christian—Why Not? Matt. 4:17.

How to Help the Unsaved: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Watchfulness Enforced: Luke 12:35.

The Strait Gate: Luke 13:23, 24.

All Things Are Ready: Luke 14:17.

The Prodigal Son: Luke 15:11.

Only Trust Him: Luke 17:12-14.

The Supreme Prayer: Luke 18:10.

Christ Seeking Sinners: Luke 19:10.

Jesus Himself: Luke 24:31.

Natural or Spiritual Birth: John 1:13.

Whatsoever He Saith Unto You, Do It: John 2:5.

Ye Must Be Born Again: John 3:3.

The Gift of God: John 3:16, 17.

Faith: John 6:29.

Abundant Life: John 10:10.

Vision Before Work: John 21:1-14.

The Christian Name: Acts 11:26.

Directions to Sinners: Acts 16:30.

What Is It to Believe On the Lord Jesus Christ? Acts 16:31.

The Unknown God: Acts 17:23.

Repentance and Restitution: Acts 17:30.

Now, Now—Not By-and-by: Acts 24:25.

O obeying the Heavenly Vision: Acts 26:19.

What Is It to Be a Christian? Acts 26:19.

No Difference: Rom. 3:22.

Justification: Rom. 3:24.

Law and Grace: Rom. 5:20, 21.

Dead to Sin: Rom. 6:3, 4.

The Wages of Sin: Rom. 6:23.

Three Fires: 1 Cor. 3:15.

Called from Darkness to Light: 1 Cor. 14:20.

The Light of God: 2 Cor. 4:6.

The Gracious Invitation: "Come, for all things are now ready." Luke 14:17.

The Very Best Time: "Behold, now is the accepted time, behold, now is the day of salvation." 2 Cor. 6:2.

What Is True Penitence? Ps. 51. 1. Repentance is sorrow. 2. Repentance is humility. 3. It involves confession. 4. It is turning from sin. 5. It leads to God.

Incentives to Work: 1. Without Christ men are lost. 1 John 5:1. 2. Save a soul from death. James 5:20. 3. Shine as the stars. Dan. 12:3. Crown of life. Rev. 2:10.

God's Grace: Ephe. 2:4-7. God is a God—1. Rich in mercy. 2. A God of great love. 3. A God of salvation. 4. A God of grace. 5. A God of kindness.

The House of the Wide-Open Door: Isa. 55:1-13.

Begin Now: 2 Cor 6:1-10.

An Invitation Slighted: "But they made light of it." Matt. 22:5.

The Two Roads: Matt. 7:13, 14.

Almost Persuaded: Acts 21:28.

Come and See: John 1:39.

Decision for God Demanded: "Who is on the Lord's side?" Ex. 32:26.

The New Birth: John 3:3.

A New Man: Col. 3:10.

Sons of God by Faith: Gal. 3:24; John 1:12.

Two Roads and Two Ends: Matt. 6:13-27.

Three Foundation Facts: 1. Ruin in sins. 2. Redemption by blood. 3. Regeneration by the Spirit. Rom. 5:12; Heb. 9:22; John 3:5.

Sonship: 1. The origin of sonship, Gal. 3:26. 2. The spirit of sonship, Gal. 4:6, 7. 3. The place of sonship, John 7:35. 4. The manifestation of sonship, Rom. 8:19-29.

The Source of Life: John 5:26. 1. The life manifested, 1 John 1:4. 2. The life imparted, John 10:10. 3. The life possessed, John 3:36. 4. The life exhibited, 2 Cor. 4:10. 5. The life in fruition, Titus 1:2.

Redemption: Heb. 9:12. 1. A Redeemer provided, Job. 33:24. 2. Redemption by blood, Ephe. 1:7. 3. Redemption by power, Ephe. 1:13, 14. 4. Redemption from iniquity, Titus 2:14. The word means to buy back and set free. That is what Christ does for us.

The Source of Power: "But ye shall receive power, when the Holy Spirit is come upon you." Acts 1:8.

The Self-Complacent Church Member: "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" Jas. 2:14.

Why Decide Now? "And while they went away to buy, the bridegroom came, and they that were ready went in with him to the marriage feast; and the door was shut." Matt. 25:10.

Is It Not Too Late? "Him that cometh to me I will in no wise cast out." John 6:37.

Can I Overcome Fixed Habits of Sin? "Come now, and let us reason together," etc. Isa. 1:18.

Ought We to Expect Pentecosts? Acts 2:22-47. Does Pentecost repeat? History repeats; why not sacred history?

Obtaining Salvation: Rom. 10:1-21.

The Wonderful: "And his name shall be called Wonderful." Isa. 9:6. Old Testament names are full of meaning, and generally express some feature of the character, life, or service of the persons who bear them. There is a Name which is above every name, and that one is Jesus. But there is another very precious name of his, and that is Wonderful. He has—1. A wonderful eye to see us. His sympathy. 2. A wonderful ear to hear us. His solicitude. 3. A wonderful heart to love

us. His salvation. 4. A wonderful hand to hold us. His strength. 5. A wonderful word to cheer us. His support. 6. A wonderful spirit to guide us. His Spirit. 7. A wonderful home in which to receive us. His satisfaction.

The Seeker: Jesus is—1. The Seeing One, John 1:48. 2. The Seeking One, Luke 19:10. 3. The Searching One, John 4:19, 29. 4. The Saving One, Luke 15:4, 7.

The Great Word Salvation: Rom. 1:16. Salvation is threefold—1. Past, from sin's penalty. 2. Present, from sin's power. 3. Future, from sin's presence. The first is immediate, second by Christ's death. The second is continuous, by Christ's life. The third is prospective at Christ's coming.

Regeneration: John 3:7. 1. Its necessity, John 3:7. 2. Its nature, John 3:5. 3. Its agent, John 3:8. 4. Its instrument, 1 Pet. 1:23. 5. Its means, 1 John 5:1. 4. Its fruits, 1 John 3:9. 7. Its manifestation, 1 John 5:1, 2.

Two Causes of Unfruitfulness: 1. "They had no root." Matt. 13:6. Christless. 2. "It lacked moisture." Luke 8:6. Spiritless.

The Power of Love: 2 Cor. 5:14. 1. Drawn by love, Jer. 31:3. 2. Satisfied by love, Sol. Song 2:4. 3. Constrained by love, 2 Cor. 5:14. 4. Energized by love, Phil. 1:7.

Emblems of the Holy Spirit: Acts 2:2. 1. John 3:8, Wind, to awaken. 2. Ezekiel 37, Breath, to give life. 3. Ezekiel 47:2-13, Water, to cleanse and heal. 4. Ps. 23:5, 1 John 2:20, Oil, to anoint and enlighten.

The Preciousness of Christ: "Unto you therefore which believe he is precious," 1 Pet. 2:7. To believers Christ is precious above all things else. To believers everything pertaining to Christ is precious. 1. His person. 2. His work. 3. His laws. 4. His word. 5. His people. 6. His fame.

How to Get Rich: "Ask what I shall give thee." 1 Kings 3:1. 1. Asking the simplest method. 2. The divinely appointed method. 3. The only method. 4. The certain method. It has ever been the abundantly successful method.

Reconciled to God: 2 Cor. 5:20.

Salvation by Works: Gal. 2:21.

Unnaturalness of Disobedience of the Gospel: Gal. 3:1.

- Called: Gal. 4:3.
Sowing and Reaping: Gal. 6:7, 8.
Glorying in the Cross: Gal. 6:14.
The Lord Jesus Christ: Ephe. 1:2.
Faith, What Is It? Ephe. 2:8.
Past Feeling: Ephe. 4:19.
The Fellowship of His Sufferings: Phil. 3:10.
Faith and a Good Conscience: 1 Tim. 1:19.
The Weight that Hangs on Jesus: 2 Tim. 1:12.
The Engineering of Eternity: 2 Tim. 2:19.
Salvation: Titus 2:11.
Danger of Neglecting the Gospel: Heb. 2:3.
To the Uttermost: Heb. 2:8.
The Gospel of the Incarnation: Heb. 2:14.
A Friend at Court: Heb. 4:14.
The Power of an Endless Life: Heb. 7:16.
To the Uttermost: Heb. 7:24.
Faith in God: Heb. 11:1.
Your Personal Salvation: 1 Pet. 1:9-12.
The Transfiguration: 1 Pet. 2:21.
Coming, Always Coming: 1 Pet. 2:4.
Imitation of Christ: 1 Pet. 2:21.
God's Love: 1 John 4:1-4.
The Victory of Faith: 1 John 5:4, 5.
Types of Churches: Rev. 2:11.
Done Suddenly: 2 Chron. 33:26.
An Invitation Slighted: "But they made light of it." Matt. 22:5.
Seeking the Lord Our Immediate Duty: "It is time to seek the Lord." Hosea 10:12.
When to Believe: "Choose ye this day whom ye will serve." Josh. 24:15.
The Spirit of Adoption: "And because ye are sons, God hath sent forth his spirit into your hearts, crying Abba Father." Gal. 4:6.
Following God: "Be ye therefore followers of God as dear children." Eph. 5:1.
Look, and Be Saved: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.
The Open Doors: John 10:9. The open door to the palace of grace is Jesus. Christ is the door. This door is—1. The door of salvation. Therefore it is near. 2. The door of safety. Therefore it shuts in. 3. The door of privilege. Therefore it is open. 4. The door of opportunity.
- But it shuts up. 5. The door of separation. So it shuts out.
What is a Christian: 1. God's child of affection. "Now are ye the sons of God." 1 John 3:1, 2. 2. God's friend of communion. "I have called you friends." John 15:15. 3. God's treasure of possession. "Chosen to be special people." Deut. 7:6. 4. God's property for use. "Ye are not your own." 1 Cor. 6:19.
The Sleeper Aroused: "What meanest thou, O sleeper? Arise and call upon thy God." Jonah 1:6.
Christ Knocking at the Heart: Rev. 3:30.
The Day of Salvation: "Behold now is the accepted time; behold now is the day of salvation." 2 Cor. 6:2.
The Soul Neglected: "As thy servant was busy here and there, he was gone." 1 Kings 20:40.
How God Forgives Sinners: 1. Frankly, Luke 7:42. 2. Freely, Eph. 4:32. 3. Fully, Col. 2:13; Heb. 10:17.
Christ Seeking Sinners: Luke 19:10.
The Great Deliverance: Gal. 1:3, 4. 1. The Giver, our Lord Jesus Christ. 2. The Gift—himself. 3. The object—for our sins. 4. The end—deliverance from the world.
The Duty of Confessing Christ: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.
Testing by Tasting: "O taste and see that the Lord is good; blessed is the man that trusteth in him." Ps. 34:8.
Out of Egypt into Canaan: Deut. 6:23.
A Closed Door and a Waiting Saviour: Rev. 3:20.
Being God's and Serving God: Acts 7:23.
Soul Prosperity: 3 John 1:2.
The Wrong Standard of Measure: 2 Cor. 10:12-18.
Choosing God: Josh. 24:15-26.
Unquestioning Obedience: Luke 5:5.
Things that Keep Us from God: Prov. 6:16-19.
Duty of Self-Testing: 2 Cor. 13:5.
The Constraining Love of Christ: 2 Cor. 5:14.
Growth in Grace: 2 Pet. 3:18.
Our Need and Our Supply: Phil. 4:19.
Lovest Thou Me? John 21:16.

According to Your Faith: Matt. 9:9.

The Invitation of Moses to Hobab: Num. 10:29.

God's Favor to the Righteous: Ps. 5:12.

Rejoicing in God's Salvation: Ps. 9:14.

God the Portion of His People: Ps. 16:5.

The Christian Made Glad: Ps. 92:4.

Early Piety: Prov. 8:17.

Christ a Friend: Song of Sol. 5:16.

Christ a Foundation: Isa. 28:16.

The Journey to Heaven: Isa. 35:10.

The Sinner's Ruin and Recovery: Isa. 52:3.

Christ Mighty to Save: Isa. 63:1.

Seeking the Lord an Immediate Duty: Hosea 10:12.

Invitation to Backsliders: Hosea 14:1-4.

Life Found by Seeking the Lord: Amos 5:4.

The Gospel Fountain: Zech. 13:1.

Matthew Called to be a Disciple: Matt. 9:9.

Sin a Disease: Matt. 9:12.

Christ the Physician of Souls: Matt. 9:12.

Blessedness of Not Being Offended at Christ: Matt. 11:6.

Christ the Pearl of Great Price: Matt. 13:45, 46.

The Wedding Garment: Matt. 22:11-13.

Deliverance from Captivity: Luke 4:18.

The Gospel Feast: Luke 14:16-20.

Christ Receiving Sinners: Luke 15:2.

Joy of Angels Over a Repentant Sinner: Luke 15:10.

Christ the Saviour of the World: John 4:42.

Christ's Gracious Reception of Sinners: John 6:37.

Christ the Light of the World: John 8:12.

Christ's Calling Mary: John 11:28, 29.

The Will of Christ: John 17:24.

The Word of Salvation: Acts 13:26.

The Gospel: Rom. 1:16.

The Nearness of Salvation: Rom. 13:11.

Christian Steadfastness: 1 Cor. 15:58.

The Commencement and Progress of Religion: Phil. 1:6.

Experimental Religion: Col. 1-6.

The Fulness of Christ: Col. 1:19.

A Good Hope through Grace: 2 Thess. 2:16.

Eternal Life: 1 Tim. 6:12.

The Christian's Life of Faith: Heb. 10:38.

Save a Soul from Death: James 5:20.

Christian Deportment: 1 Peter 2:12.

The Example of Christ: 1 Peter 2:21.

The Sacrifice of Christ: 1 Peter 2:24.

Early Piety the Cause of Joy: 2 John 4.

Enjoyment of Divine Goodness: Ps. 34:8.

Delighting in God: Ps. 37:4.

Christ the Restorer: Ps. 69:4.

Gratitude for Divine Mercies: Ps. 68:19.

Communion with God: Ps. 73:28.

Numbering Our Days: Ps. 90:12.

Prayer for Divine Mercy: Ps. 90:14.

The Rest of the Soul: Ps. 116:7.

Sin Destructive: Prov. 11:19.

Light in Darkness: Isa. 50:10.

The Gospel Neglected: Isa. 53:1.

Seasonable Seeking after God: Isa. 55:6.

Divine Goodness Satisfying: Jer. 31:14.

Danger of Apathy: Amos 6:1.

Christians Compared to Jewels: Mal. 3:17.

Participation in Christ's Sacrifice: John 6:54.

Christ a Shepherd: John 10:11.

Christ the Way to Heaven: John 14:6.

The Enriching Saviour: Rom. 10:12.

The Only Foundation: 1 Cor. 3:11.

Christ Our Passover: 1 Cor. 5:7.

Christ a Rock: 1 Cor. 10:4.

The Love of Christ: 2 Cor. 5:14.

The Day of Salvation: 2 Cor. 6:2.

The Gift of Christ: Gal. 1:4.

The Greatness of the Saviour's Love: Eph. 2:4.

Riches of Divine Mercy: Eph. 2:4.

Living to Christ: Phil. 1:21.

The Christian Warfare: 1 Tim. 1:18.

Salvation with Eternal Glory: 2 Tim. 2:10.

Neglect of the Great Salvation: Heb. 2:3.

The Christian's Rest: Heb. 4:9.

- The Believer's Inheritance:* 1 Pet. 1: 3, 4.
Precious Faith: 2 Pet. 1: 1.
Christ the Saviour of the World:
 1 John 4: 14.
Christian Zeal: Rev. 3: 19.
The Gospel Trumpet: Isa. 27: 3.
Look, and Be Saved: Isa. 45: 22.
Christ the Sun of Righteousness:
 Mal. 4: 2.
Blessedness of the Poor in Spirit:
 Matt. 5: 3.
Hungering and Thirsting after Righteousness: Matt. 5: 6.
Christ the Friend of Sinners:
 Luke 7: 34.
Eternal Life: John 3: 36.
The Persecutor Converted: Acts 9: 11.
Pardon and Justification: Acts 13: 38, 39.
The Divine Supply: Phil. 4: 19.
The Faithful Saying: 1 Tim. 1: 15.
Christ a Testator: Heb. 9: 16.
Christian Warfare: Gen. 49: 19.
Decision for God: Ex. 22: 26.
The Ark a Type of Christ: 2 Sam. 6: 11.
The Soul Neglected: 1 Kings 20: 40.
Seeking God: Ps. 63: 1.
Light in Darkness: Ps. 112: 4.
Mocking at Sin: Prov. 14: 9.
Object of a Christian's Love: Song 3: 3.
The Balm of Gilead: Jer. 8: 22.
The Swelling of Jordan: Jer. 12: 5.
The Axe Laid to the Root: Matt. 3: 10.
Christ's Invitation: Matt. 11: 28.
The Chief Corner-Stone: Matt. 21: 42-46.
The Heavenly Company: Luke 13: 29.
Temptation: Luke 22: 40.
The Great Question: John 9: 35.
Christ the Good Shepherd: John 10: 14.
Estrangement from God: Rom. 1: 28.
The Atonement: Rom. 3: 25.
Freedom from Condemnation: Rom. 8: 1.
The Dignity of Adoption: Rom. 8: 14.
Living Epistles: 2 Cor. 3: 2.
The Day of Salvation: 2 Cor. 6: 2.
Zeal for the Gospel: Gal. 4: 18.
The Truth in Jesus: Eph. 4: 21.
Following God: Eph. 5: 1.
Abundant Grace: Eph. 1: 8-10.
The Sword of the Spirit: Eph. 6: 17.
Constancy in Prayer: Eph. 6: 18.
Reconciliation: Col. 1: 21, 22.
Christ All in All: Col. 3: 11.
Confidence in Christ: 2 Tim. 1: 12.
Salvation by Grace: Tit. 3: 5.
Honest Conversation: 1 Pet. 2: 12.
Common Salvation: Jude 3.
Christ Knocking at the Heart:
 Rev. 3: 20.
Dwelling in Love: 1 John 4: 16.
The Soul's Cry for God: Ps. 84: 2.
Faith: Heb. 11: 1.
Faith Essential: Heb. 11: 6.
Faith and Works: Jas. 2: 14-17.
The Spirit Poured Out: Acts 2: 17.
The Important Enquiry: Job 13: 23.
A Remembrance of Gospel Truth: 2 Tim. 2: 8.
Superabounding Grace: Rom. 5: 20.
The Robe of Charity: 1 Pet. 4: 8.
The Important Question: Ex. 32: 26.
Parental Solitude: Judges 13: 12.
God Ready to Pardon: Neh. 9: 17.
Woman of Samaria: John 4: 7.
The Penitent Thief: Luke 23: 42-3.
The Philippian Jailer: Acts 16: 31-2.
Abundant Peace: Dan. 6: 25.
The Saving Look: Isa. 45: 22.
Christ the Only Saviour: Acts 4: 12.
Christian Stability: 1 Cor. 15: 58.
How to Overcome Evil: Rom. 12: 21.
Keeping God's Word: Ps. 119: 17.
Loveliness of Christ: Song of Solomon 5: 16.
The World's Saviour: 1 John 4: 14.
The Opened Ear: Job 36: 10.
The Opened Eyes: Acts 26: 17, 18.
The Understanding Opened: Luke 24: 45.
The Heart Opened: Acts 16: 24.
"Almost": Acts 26: 28.
"Altogether": Acts 26: 29.
The Healing Touch: Luke 8: 45.
Grand Object of Christ's Mission: Luke 9: 56.
Without God: Eph. 2: 12.
A Christless Condition: Eph. 2: 12.
Hopelessness: Eph. 2: 12.
Christ Our Life: Gal. 2: 20.
The Disciples in the Cloud: Luke 9: 34.
The Object of Our Faith and Hope: 1 Pet. 1: 21.

God's Unwillingness that Men Should Perish: 2 Pet. 3:9.

The Noble Resolve: Ps. 119:16.

Christian Love: 1 Pet. 1:22.

God Our Helper: Ps. 54:4.

Strengthened with All Might: Col. 1:2.

Law and Grace—Moses and Christ: John 1:17.

The Effectual Fervent Prayer: Jas. 5:16.

Salvation by Grace: Eph. 2:8, 9.

The Way of Salvation: Acts 16:17.

A Revival Desired: Ps. 85:6.

Transgressions Blotted Out: Isa. 43:25.

The Eleventh Commandment: John 13:14.

Walking Wisely: Eph. 5:15.

Sowing and Reaping: 2 Cor. 9:6.

Sinful Infatuation: Zech. 7:11.

The Fulness of Christ: Eph. 4:13.

Offended in Christ: "Blessed is he whosoever shall not be offended in me." Matt. 11:6.

The Wisest Work in the World: "He that winneth souls is wise." Prov. 11:30.

Conversion: Its Necessity, Means and Tests: Acts 14:30-34.

A Birthright Bargained Away: "Looking diligently lest any man fail of the grace of God." Heb. 12:15-17.

Tests of Discipleship: "Lovest thou me?" John 21:27.

The Lord's Joy in Saving Sinners: As the shepherd's over his sheep, Luke 15:7. As the buyer's in his treasure, Matt. 13:44. As the bridegroom's over his bride, Isa. 62:5. As the reaper's over his sheaves, Ps. 126:6.

Persuading Men: 2 Cor. 5:11. Almost persuaded, Acts 21:28. Never persuaded, Luke 16:31. I am persuaded, Rom. 8:38, 39.

An Open Confession: "I will declare what he hath done for my soul." Ps. 66:16.

An Invitation Slighted: "But they made light of it" Matt. 22:5.

Coming to Christ: "Him that cometh to me I will in no wise cast out." John 6:37.

The Common Salvation: "Beloved, when I give all diligence to write unto you of the common salvation," etc. Jude 3.

Seeking God: "O God, thou art my God, early will I seek thee." Ps. 63:1.

Look, and Be Saved: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.

Now Is the Accepted Time: 2 Cor. 6:2. Now is God's time. Now is a good time. Now is the right time. Now is the best time. Now is the only time.

The Supreme Question: "What shall I do to be saved?" Acts 16:30.

The Self-Dooming of Neglect: "How shall we escape if we neglect so great salvation?" Heb. 2:3.

Straighten Out the New Year: "God commanded all men everywhere to repent." Acts 17:30.

Steps to Christ: "I will arise and go to my father." Luke 15:18.

Come! Come! Come! "The Spirit and the bride say, Come." Rev. 22:17.

Making Excuse: "And they all, with one consent, began to make excuse." Luke 14:1.

The Supreme Question: "What shall I do to be saved?" Acts 16:30.

Conditions of Discipleship: Luke 9:23. Take up thy cross daily. Follow me.

Gospel Invitations: "I stand and knock." Rev. 3:20. "I came to call sinners." Luke 5:32. "Come unto me and rest." Matt. 2:28. "Come unto me and drink." John 7:37. "Come, all things are ready." Luke 14:17. "No wise cast out." John 6:37-47. "Whosoever will." Rev. 22:17.

A Good Resolution: "I will arise and go to my father." Luke 15:18.

A New Man in a New Year: "If any man be in Christ he is a new creature, old things are passed away, behold, all things are become new." 2 Cor. 5:17.

Our Warrant for Coming to Christ: Rev. 22:17. "Whosoever will." Invited to come. Entreated to come. Commanded to come. Assured of salvation if we come.

You Have Sinned: Rom. 3:10; Gal. 3:10; Jas. 2:10; 1 John 1:8; Rom. 3:22, 23.

God Loves You: John 3:16; 1 John 3:16; 1 John 4:10; 1 John 3:1; Rom. 8:35.

You Can Be Saved: Luke 2:10; 1 Tim. 1:15; Luke 19:10; Prov. 28:13; John 6:37; Isa. 1:18; Heb. 7:25; Rev. 22:17.

Obtaining Salvation: Rom. 10:1-21.

Christ's Call for You: "The Master is come and calleth for thee." John 11:28.

The New Birth: It brings new things—a new creation, 2 Cor. 5:17—a new life, 1 John 5:12—a new peace, Rom 5:1—a new love, 1 John 3:14—a new witness within, 1 John 5:10—a new outlook, Rom. 8:1.

God Desires the Human Heart: "My son, give me thine heart." Prov. 23:26. These words show, 1. That the human heart is not by nature in God's possession. 2. That God desires possession of the human heart. "Give me." 3. That God desires a willing possession of the human heart. "Give." No compulsion. Our dignity recognized. Our consent necessary.

Inconsiderateness: "My people doth not consider." Isa. 1:3. 1. The language of reproach. 2. The language of regret. Consider!

Christ Knocking at the Door of the Heart: "Behold, I stand at the door and knock," etc. Rev. 3:20. Christ is the speaker. His address to all men—"if any man." 1. How does Christ knock at the door? By truth, by the Holy Spirit, by providences, etc. 2. The conditions upon which Christ will enter the heart. Must hear his voice. Must open the door. 3. The advantage of entertaining the Royal Guest. Is a great honor. He will fit the heart for himself. He will sup with us. We shall sup with him.

Lot's Wife: "Remember Lot's wife." Luke 17:32. 1. Her privileges. 2. Her perverseness. 3. Her punishment.

The Healing Virtue of Christ: "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." Luke 6:19. 1. There is sickness in man. 2. There is health in Jesus. 3. Contact with Jesus heals. 4. This health and this contact are free to us.

The Opened Fountain: "In that day there shall be a fountain opened in the house of David," etc. Zech. 13:1. 1. The certainty of this provision. "There shall be a fountain." 2. The perpetuity of the provision. "Fountain opened." A Perpetual fountain always running, always flowing. 3. The freeness of this provision. It is a fountain "opened." Not a fountain dug, nor deserved, but a fountain opened by God him-

self for men's need. 4. The sufficiency of this provision. It is for "sin and uncleanness." Comprehensive provision coextensive with the wants, the misery, the guilt of man. Pardon. Salvation.

No Longer Blind: "One thing I know, that whereas I was blind, now I see." John 9:25. 1. Humble confession. "I was blind." With regard to God. With regard to himself. With regard to the preciousness of Christ. 2. Humble acknowledgment. "I see." What I see. The effect it produces. 3. Holy confidence. "I know." "Spirit of God beareth witness," etc.

Plenty of Room: "Yet there is room." Luke 14:22. 1. Where? At the table; in the house; in the kitchen of heaven. 2. For whom? For sincere, hungry, penitent souls. 3. How long yet? "Yet there is room"—that is now.

An Important Question: "What shall I do then with Jesus?" Matt. 27:22. 1. An imperative question. Something must be done. 2. A troublesome question. Pirate's conflict between conviction and duty. 3. A personal question. "What shall I do?" 4. The New Testament answer to the question. Believe in him. Receive him. Abide in him.

God the Habitation of Souls: "Be thou my strong habitation, whereunto I may continually resort." Ps. 71:3. 1. The soul needs a habitation. Needs a home for protection, for comfort, for settledness. 2. God is just the habitation the soul wants. Affords security, comfort, and permanent residence. God is an accessible habitation—a secure habitation—a blessed habitation—an enduring habitation.

Added to the Church: "And the Lord added to the Church daily such as should be saved." Acts 2:47. 1. Additions to the Church are the results of Divine power. "The Lord added." 2. The Lord added to the Church—not to a union of persons for secular or different purposes. To the Church—the spiritual fellowship of human hearts. 3. The Lord added to the Church such as should be saved. The Church consists of men and women who are saved.

Acquaintance With God: "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job 22:21. 1. What is

implied in this acquaintance. Knowledge. Love. Enjoyment. Inter-course. 2. The means for attaining it. The Word. The Spirit's influence. Prayer. Faith in Christ. 3. The time to commence it. "Now." It is God's time. It is the only certain time. 4. The blessed result of it. Peace. Good.

The Balm of Gilead: Jer. 8:22.

The Great Question: John 9:35.

Estrangement from God: Rom. 1:28.

The Day of Salvation: 2 Cor. 6:2.

Salvation by Grace: Tit. 3:5.

The Evangelistic Outlook.

The Evangelistic Spirit.

The Gospel in a Sentence: "If any man thirst let him come unto me and drink." John 7:37.

The Gospel Trumpet: Isa. 27:3.

Look, and Be Saved: Isa. 45:22.

Christ the Sun of Righteousness: Mal. 4:2.

Hungering and Thirsting After Righteousness: Matt. 5:6.

Christ the Friend of Sinners: Luke 7:34.

Eternal Life: John 3:36.

The Glorious Gospel: 1 Tim. 1:11.

The Penitent's Confidence: Ps. 51:13-19.

Responsibility Neglected: Ezek. 33:6.

The Privileges of the Justified: Rom. 5:1, 2. 1. Peace with God. The human heart uncontrolled by Christ is at enmity with God. There can be no peace where there is rebellion. God's proposal is peace on condition of surrender. 2. Access to God. We have access to his ear through prayer; access to his mind through Revelation; access to his heart through knowing Christ. 3. Standing in his grace. Security surrounds us as long as we live within the circle of his grace. 4. Hope of the glory of God. Vs. 2.

Seeking the Lord Our Immediate Duty: "It is time to seek the Lord." Hosea 10:12.

When to Believe: "Choose you this day whom ye will serve." Josh. 24:15.

The Need of the Holy Spirit: John 16:1-7. 1. Evil is present and powerful in the world and the Holy Spirit is needed to help you overcome evil within you and evil without you. The Holy Spirit will drive out all that is unholy in thought and deed. 2. The absence of Christ.

Christ promises that the Holy Spirit will come and take his place; he will be to the disciples forever everything that Christ was to them for three years. The Holy Spirit is to be the abiding helper of every disciple of Christ, the other "Comforter."

The Invitation of Moses to Hobab: Num. 10:29.

The Surrender of the Heart: Prov. 23:6.

Accessions to the Church: Zech. 8:23.

The Wedding Garment: Matt. 22:11-13.

Christian Discipleship: John 9:27.

Delighting in God: Ps. 37:4.

Christ the Way to Heaven: John 14:6.

The Enriching Saviour: Rom. 10:12.

Decision for God: Exodus 32:26.

The Soul Neglected: 1 Kings 20:40.

The Penitent's Conviction of Sin: "My sin is ever before me." Ps. 51:3.

Seeking God: Ps. 63:1.

Mocking at Sin: "Fools make a mock at sin." Prov. 14:9.

A New Creature: "If any man be in Christ, he is a new creature." 2 Cor. 5:17. 1. His judgments are new. 2. His purposes are new. 3. His desires are new. 4. His conversation is new. 5. His actions are new.

The Lost Sheep: "What man of you, having one hundred sheep, if he lose one of them," etc. Luke 5:4-6. 1. Humanity as lost. 2. Humanity as sought. 3. Humanity as found.

Christian Discipleship: "Will ye also be his disciples?" John 9:27. 1. The condition of Christian discipleship. 2. The duties of discipleship. 3. The privilege of discipleship. 4. The evidence of discipleship.

Jonah Asleep: "What meanest thou, O sleeper?" Jonah 1:6. This sleep was sinful. It was at the wrong time and in the wrong place. "Let us not sleep as do others."

A Right Heart: "Is thine heart right?" 1 Kings 10:15. 1. A heart that is right is a trustful heart. 2. A heart that is right is a consecrated heart. 3. A heart that is right is a pure heart. 4. A heart that is right is a heart at rest.

II

FOUR HUNDRED AND FIFTY EVANGELISTIC ILLUSTRATIONS

(WITH NUMEROUS CROSS REFERENCES)

The importance of illustration in preaching, and especially in evangelistic preaching, is beyond expression. Illustrations are needed to explain, to prove, to adorn and to render impressive. In many cases they are the very best means of conveying religious truth and often, to the popular mind, the only way of explaining it. It has been said that eloquence is the art of speaking in such a way as is best adapted to attract, to instruct, to convince, and to persuade. In preaching to children and young people, and to the great mass of adults as well, the use of illustration is simply indispensable if one would instruct or impress them, while good illustrations are always acceptable and useful to hearers also of brightest talent and culture. The example of our Lord decides the whole question. He was preeminent in the use of metaphors, similes, parables, illustrative examples and in other such means of lighting up and enforcing truth.

1. **Acceptance, of Christ.** A teacher in a mission school in Africa had just explained the parable of the king who invited people to his feast. One of the large boys said he wanted to follow Jesus, and the little boy said the same. "Have you felt for some time that Jesus has been calling you?" asked the teacher. "Oh, no; it is only to-day; but I listened right off when he called," was the sincere answer.

That is the time to answer, when you hear the call. Do it promptly. Do it at once. Accept the first offer.—H.

2. **Acknowledgment, of God.** See God, Acknowledged.

3. **Asking.** If God announced that he would give gold to every one that should ask him, how many would remain poor? Would not the gates of heaven be thronged perpetually with seekers for the dazzling gift? If crowns and honors and earthly prizes were

promised for the asking, who would not ask for them?

Now all the glorious things of divine love and grace are to be had, simply for the asking. Does it seem possible that any one should fail then to ask?

"Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,

'Tis only God may be had for the asking."

4. **Assurance, Christian.** In speaking to two ladies at an after-meeting Rev. W. G. Puddifoot illustrated regeneration as follows: "Now listen, you did not know you were born the first time for some months after, did you?" "Why, no," one said with a smile. "Well," I said, "it is the same with me. I must have been a year and a half old when I became conscious that I was born. It was in this way. I was seated on the floor when I

noticed some little pink things that wriggled in a most fascinating way. I made a sudden plunge at them, and at once conveyed them to my mouth, and some little sharp teeth closed upon them, and with a loud cry I realized they were part of myself and that I was born." "You have a good memory, sir." "Yes, because I know things that no one could have told me. You see that if it takes so long to find that we were born the first time, it is no wonder we cannot know of our second birth, of being 'born of the Spirit.' It puzzled Nicodemus, and he was a ruler of the Jews. Indeed there is a great mystery about it, for 'the wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth; so, is every man that is born of the spirit.'"

"But," said the woman, "how are we to know?" "I will tell you. When you find that you desire that which is good, and that you are drawn toward godly people; that you dislike that which is bad; that you begin to feel kindly toward those who have ill used you; and better still, if you desire to do them good, then you may be sure you are born again, or born of the Spirit, for these are the fruits of the Spirit."

"Will you pray for us, sir?" "I will," and after a short prayer I left them, smiling through their tears.

5. Assurance, Christian. Assurance springs up in the heart in consequence of several elements meeting together. The first is a strong faith in the Word and promise of God. The second is the consciousness of the possession of that state of the mind or character to which the promises are annexed. It is not simply faith, though faith is at the foundation. The fact is the Bible is full of promises, and they are addressed not to named individuals but to characters. Whosoever loveth. Whosoever believeth. Whosoever obeyeth. Whosoever trusteth. Whosoever hopeth. Well, if I hope and trust and obey and love, the consciousness of possessing these qualities gives me the assurance of the promises which God has annexed to these graces. Then, too, there is that mysterious

and royal gift, the witness together with our spirit of the Holy Spirit. These three evidences taken together give us reliable testimony upon which to trust that we have passed from death into life, from old things into new.

We cannot put too much confidence in what Jesus says. He says, "Him that cometh unto me I will in no wise cast out." I come to him. I have a right to believe that he has not cast me out. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." I ask; I seek; I knock, in my desire to be saved. I have a right to believe that he has answered, has been found of me, has opened unto me.—H.

6. Assurance, Christian. Every truly penitent believer is accepted of God; but not every one is conscious of the fact. Yet to have such a consciousness is highly desirable. Those to whom sin and salvation are not vivid realities but only vague terms having little personal application, will scarcely desire to seek after a full assurance of hope. But those who are awake to these great realities cannot be content with less than a confident persuasion of their acceptance with God. It is desirable to know whether the new life has begun in us or not. And we may know. The Apostle John stood very near to Jesus, and he laid much emphasis on the evidences of salvation. Naming some of these he showed the importance of our being consciously able to bear the tests, saying, "Hereby shall we know that we are of the truth, and shall assure our heart before him." "If our hearts condemn us not, then have we confidence toward God." It certainly is very desirable, as well as most delightful, to have this confidence. There are many valuable results in our lives that flow from possessing it.

That one may know whether he is saved or not is clearly taught by Jesus. He wished all his followers to advance far beyond the mere hope that they have a hope. On the other hand, our acceptance

with God does not depend upon our feelings. We may be glad of that, for our feelings are very fluctuating things to ground our expectation of salvation upon. We ground our hope of salvation upon God's finished work for us in redemption, and upon his spoken word of promise to accept us and save us when we turn to him in Christ. But there are available tests, evidences of salvation which, if used, may help us to a knowledge as to whether we are Christians or not.

The one in whom the new life has begun has some consciousness of belief in Jesus and of trusting in him for salvation. This does not imply that he has a clearly defined grasp of the doctrinal questions concerning Christ's nature; but it does mean that he feels the need of a divine Saviour, that he believes Jesus to be God's Son and able to save to the uttermost all that come unto God by him. It means, too, that the believer has more than a mere intellectual assent to the fact that Jesus is God's Son. He has a consciousness of yielding to Jesus, of casting himself upon him as his only hope, of trusting him for salvation.

But the believer's best ground of assurance is found in the definite words and promises of Jesus himself. Jesus said, "He that believeth on the Son hath eternal life." It is a matter of definite promise and revelation that he who believes on Christ is saved. When Jesus says that the one who believes on him, relies upon him for salvation, is saved, and I consciously trust him, I then certainly have a right to an assurance that I am saved. This can be put, like any other point of reasoning, into the form of a syllogism. It is a matter of absolute revelation that he that believeth on Christ is saved. This is the major proposition of the syllogism. The minor proposition is, "I believe." That has no need of revelation; it belongs to the inner consciousness. Am not I just as sure that I believe as I am that my pulses beat? Now, put the minor under the major proposition, and the infallible conclusion is, "Therefore I am saved."—H.

7. Atonement. On a little church in Germany stands a stone lamb

which has an interesting history. When some workmen were engaged on the roof of the building, one of them fell to the ground. His companions hastened down expecting to find him killed. They were amazed, however, to see him unhurt. A lamb had been grazing just where he struck the ground, and falling upon it, the little creature was crushed to death, while the man himself escaped injury. He was so grateful for this wonderful deliverance, that he had an image of the lamb carved in stone and placed on the building as a memorial. The lamb saved his life by dying in his place.

8. Atonement, Cost of. "Mamma," said a little child to her mother when she was being put to bed at night—"Mamma, what makes your hand so scarred and twisted and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night, after I had put you to bed, I heard a cry, a shriek, upstairs. I came up, and found the bed was on fire, and I took hold of you, and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand; but I got that, my child, in trying to save you." I wish to-day I could show you the burned hand of Christ burned in plucking you out of the fire; burned in snatching you away from the flame. Aye, also the burned foot and the burned brow, and the burned heart—burned for you. "By his stripes we are healed."—T.

9. Attraction, Heavenward. I had preached a sermon in an eastern city when a man came to me to say, "Would you like to shake hands with a redeemed drunkard?" and I assured him that I would. He put his hand in mine and said, "Listen to my story. I once had one of the best positions in this city, but strong drink was my destruction. I was one day helplessly lying in the gutter when some one taking me by the hand said, 'If you want to see your boy alive, hurry home.' Quickly I went up to the room where my sin had forced my wife and boy to live,

and found that a great truck in the city had passed over the child and he was dying. He took me by the hand and pulled me down by his side and said, 'I will not let you go until you promise to meet me in Heaven,' and holding the hand he died. They had to break away his hand clasp from this hand of mine," said he, holding it up, "and from that day till this I have felt him pulling me heavenward." But this is true of every one who has a loved one yonder. "Come, for all things are now ready." It would be an awful thing to miss Heaven at last.—J. W. CHAPMAN, D.D.

10. **Aviator, His Need of Decision.** See Decision, Must Be Instantly Made.

11. **Backsliders, from Christ and the Church.** "My people are bent on backsliding from me." Slipping away from God is caused by not drawing close to him. A little girl fell out of bed. When asked why, she replied, "I went to sleep too near the place I got in."

12. **Baptism, Meaning of.** One of the earliest patients at the dispensary in Toro (Uganda) was an old man who came to receive medicine for an ulcer. He became possessed with a desire to know the truth, and was put into the old men's Bible class for instruction. One day he came to the missionary with streaming eyes and said, "I want to be baptized." The missionary asked him, "Mpsi, will baptism save us?" And he answered, "Oh, no, only Jesus who died on the cross." "Then what is the use of baptism?" "Well," said he, "Christ told us to believe and be baptized, and it shows we want to leave our bad habits and follow the habits of Christ." That simple-minded, untutored old man had caught the true meaning and purpose of baptism—salvation from sin through the Saviour's atonement; an act of obedience to Christ's command; and a sign and seal of the covenant of grace, followed by a life of true devotion.

13. **Believe, and Climb.** It was growing dark in the old barn, and to the child straying in and out of the fading afternoon light it looked

more shadowy still. But some one was moving about in the hay overhead, and the little fellow came to the foot of the ladder and called: "Is you there, grandpa? I want to come up." "All right, come along then," was the cheery response. But the little foot placed on the foot of the ladder paused; and a troubled face was lifted toward the dim loft. "Grandpa, I can't see the top step." A reassuring laugh answered: "Put your foot on the round where you are, little man, and climb up. The last step is here, and you'll see it when you get to it." It was only the old lesson that we all need over and over again—the faithless cry we are always sending out to be allowed to see the end from the beginning, and the answer that in one way and another, by inspiration, by experience, is always coming to us. Climb from where you are. Take the step that is next above you, and wait for the one beyond to be revealed in its time. Believe and climb.—The Optimist.

14. **Believe God.** The story is told of a young swallow, not a year old, who proved conclusively that his father and mother were wrong in migrating South for the winter. Having proved this, he remained North, to see what Christmas weather was like. Long before Christmas the poor little swallow was found dead on the ground. He had had the better of the argument, and the worst of the experience. If we are arguing, conclusively to ourselves against something that God offers us and that the Word of God says is true, it may enrich our experience to turn away from our arguments and, without even attempting to understand everything, just believe God.—*Sunday School Times*.

15. **Believing, on Christ.** "What is it to believe on Christ?" It is: To feel your need of him. To believe that he is able and willing to save you, and to save you now. And to cast yourself unreservedly on his mercy, and trust in him alone for salvation.

16. **Bible, a Mirror.** We need to see ourselves. That is why we have mirrors. Some people, of course, use mirrors in order to congratulate

themselves on what they see; others use them in order to improve what they see. God tells us that his Word is a mirror which he wants us to use for our improvement. That is, he wants us to act on what we see there concerning ourselves. He says: "For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was." Mr. S. D. Gordon has said that the Bible is "The mirror of your needs: you see things about yourself there that you never see anywhere else. Some folks don't like it—some folks don't use it." But this is what God says about the right use of his mirror: "But he that looketh into the perfect law, the law of liberty and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."—*Sunday School Times*.

17. Bible, a Sheep Book. "The Son of man came to seek and to save that which was lost." Luke 19:10. A group of shepherds had been gathered by a missionary for the purpose of reading to them from the Holy Scriptures. These quaint rugged men were seated around a log fire, one chill night, in a rude cabin somewhere in the mountains of Asia Minor. The minister appropriately read the tenth chapter of John. An eager voice interrupted with the question, "Oh, sir, is that the gospel?" "Yes," he replied, "this is the gospel of Jesus Christ." "Oh," said the shepherd, his face aglow with simple pleasure and confidence, "I didn't know before that it was a Sheep Book." Yes, it is a sheep book, and it is for us who are lost.—H.

18. Bible, Means in Conversion. God's pre-eminent method in soul-winning is his Word. "You tell interesting stories when you are trying to win some one, but I think that the Word of God is the thing that brings conviction, and you ought to use it more," was a wife's loving counsel to her husband; and he discovered it to be true. Ralph C. Norton, who was the Director of Personal Work for the Chapman-Alexander Missions, was talking with some friends

about the supreme work of winning men one by one, in which God used him so wonderfully. When they noticed the almost exclusive place he gave to the Bible in personal work, one asked him: "What do you do, Mr. Norton, in cases where the unsaved man does not accept the Bible as having any authority?" "Well, if I had a fine Damascus sword with a keen double-edged blade I would not sheath it in a fight just because the other man said he did not believe it would cut." The Spirit is acquainted with every objection that man can bring to accepting Christ, and his answers are the best.—*Sunday School Times*.

19. Bible, Means of Conversion. See Conversion, Of a Soldier.

20. Bible Message Plus a Man. See Personal Work.

21. Bible, The Word in the Word. "And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus." Acts 8:35. Some time ago one of my friends went out with a little boy who was leading him across the common from the railway station to the house. My friend said to him, "Go to Sunday-school?" "Yes." "What did your teacher talk about last Sunday afternoon?" "Oh, he was talking about Jacob." "And what did he take the Sunday before that?" "Oh, he was talking about prayer." "Well, did your teacher talk about Jesus?" "Oh, no," said the little fellow, "that's at the other end of the book." Now I hold that Jesus is not at the other end of the Book, but he is all through the Book, and every chapter and every verse and every incident may somehow be made a road to Jesus.—F. B. MEYER.

22. Blind, Hope for the. There is hope for the blind,—that is, if they know that they are blind. For they have a wonderful Guide. Several years ago the family of Dr. Augustus H. Strong, whose death occurred in 1921, met for a remarkable reunion with their father, then eighty-one years old. And he told them that he had never planned a book he had written, never delivered an address, never come into any

great change in his life, but that one word described his life as he looked back upon it from more than four-score years: "He leadeth the blind by a way he knoweth not." This was based on Isaiah's word, "And I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them" (Isa. 42:16). It is those who are blind and do not know it who are to be pitied indeed. Our Lord spoke a searching word to them as he said: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me . . . eyesalve to anoint thine eyes, that thou mayest see" (Rev. 3:17, 18). If we feel that we are blind, let us rejoice, for then we are sure of an invitation to the feast of our Lord, who has given orders "to bring in hither the poor and maimed and blind and lame."—*Sunday School Times*.

23. Blindness, Spiritual. One evening during the Torrey-Alexander meetings held in Philadelphia, the vast audience was singing the hymn describing the change which will take place when our Saviour shall appear. An old man, sitting near the platform, joined most heartily, especially in the chorus. Mr. Alexander, who has the sharpest eyes, noticed the old man, and in his winsome way asked if he would not rise and sing the chorus by himself. The request was complied with, and a somewhat quavering voice sang the words:

"Oh, what a change! Oh, what a change!
When I shall behold his wonderful face."

The old man sat down. Mr. Alexander said: "My friends, these words mean more to our friend here than you and I can imagine. To see our Saviour's face will be a joy to us, but what will it be to him whose eyes are closed to all earthly sights, for he is blind."

24. Blood, in Science and Salvation. It is known in chemistry that

scarlet and crimson colors are ineradicable. They never wear out or fade away; but, with Christ's blood, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In science blood is a bleacher; in medicine, by the transfusion of blood, a dying person recovers his life, for there is life in the blood. Therefore, it is not strange that, in the higher realm, the sinsick soul partakes of the divine nature through the blood of Jesus, so that he exclaims, "I live, yet not I, but Christ liveth in me."

25. Blood, of Christ. Among the folk-lore tales of the American Indians Mr. George A. Dorsey tells the following, found current among the Wichitas: "When darkness came, Afterbirth-Boy again looked around to see where his father had gone. He finally found his trail, and he followed it with his eye until he found the place where his father had stopped. He called his brother and told him to bring his arrows and to shoot up right straight overhead. The boy brought his arrows and shot one up into the sky. Then he waited for a while, and finally saw a drop of blood come down. It was the blood of their father. When the boys did not return, he gave up all hope of ever seeing them again, and so he went up into the sky and became a star. They knew that this blood belonged to their father, and in this way they found out where he had gone. They at once shot up two arrows and then caught hold of them and went up in the sky with the arrows. Now the two brothers stand by their father in the sky."

It is by the sign of the blood that flowed on Calvary that many souls have trusted to follow their great Forerunner to the land beyond the sky. The arrows we send thither are named Faith and Hope.

26. Brother, Saving Your. Some time ago, in the East of London, they were digging a deep drain. In the neighborhood of Victoria Park some of the shoring gave way and tons of earth fell down upon several men who were at work there. Of course there was a great deal of excitement. Standing by the brink was a man

looking on, intently watching those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, "Bill, your brother is down there!" You should have seen the sudden change! Off went his coat, and then he sprang into the trench and worked as if he had the strength of ten men.

Oh, my fellow Christian, amid the masses of the sin-crushed, the degraded and the lost, your brother is there! My brother is there. We may fold our arms and say, "Am I my brother's keeper?" But yes, we are. It is not for us to shirk the responsibility. There lie our brethren, and we shall have to give an account concerning them. Whenever a brother man lies under the crushing weight of heathenism, or ignorance, or superstition; or, nearer home, under the awful bulk of some evil habit, or degradation, or crime; from that spot of peril comes to us a call for rescue. It is a call to which, if unheeded, none of us can say with Paul, referring to the lost, "I am pure from the blood of all men."

Let us not forget that the highest work given to mortals is that of saving souls. It is the work which Christ himself came into this world to do. It is work which we must do if we would be Christ-like or even human. There is only one Saviour, but human messengers must tell the story of his love and bring men to him to be saved. In these days Christ does not go along the paths of life seeking the lost, save in the persons of his disciples. Think then of our great responsibility as Christians. Our mission is to carry Christ to those who do not know him, or to carry them to him. There are people who may never be saved unless it be through us, and every one who calls for rescue is a brother.—H.

27. Bought with Blood. A boy of a mechanical turn of mind made himself a toy motor-boat to sail upon a stream of water that flowed near his home. On taking it to the stream he found it was defective, and it sailed away from him far beyond his reach. After many efforts to recover it he was at last compelled to return home without it. To him it was lost. Not long after he was sur-

prised to see in a store of his town a boat with a card attached: "This motor-boat for sale. Price, five shillings." It was his! He made his loss known to the then owner, but it was futile. He could have it for the price of five shillings. He went home and told his father of his predicament. The father heard the story and said: "Here's the money; go and buy back your own boat." And when he at last received it from the vendor he hugged it to himself and said: "You are twice mine; I made you, and I bought you." So we are Christ's by twofold claim; he made us and he redeemed us. He made us his the second time by a great price.

This is God's appeal to us: "You are twice mine. I made you and I bought you."—H.

28. Boy Convert. Great Result. See Convert, Importance of One.

29. Boy's Decision for Christ. See Decision for Christ.

30. Boy, His Devotion. A fourteen-year-old boy from a missionary school, while on a visit to some friends, went into a village temple one afternoon, and there found a feeble old man passing from idol to idol, and praying and offering incense sticks. The boy's heart was touched by the sight, and tears rolled down his cheeks. At last he went up to the old man, and said, "Would you mind a boy speaking to you? I am young; you are old." The man was not offended, and after some conversation the lad told him the story of God's love. The man's heart was melted as he listened. "Boy," he said, "I have never heard such words before." He took the lad home with him, so that his wife might hear the wonderful story. And these two were led to the Saviour before they ever saw or heard of a missionary.—*The Quiver*.

31. Boy, His Testimony. See Resisting Christ.

32. Boy, His Own. Dr. Cortland Myers relates the following story, as told by a ship's surgeon: "On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened

out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his hands and feet. When they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them: 'I think you've done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat, and bent over that boy; I blew into his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."

Let us act thus. Realize. Feel. Act. Continue.—H.

33. Business, a Christian's. A pastor of a growing church was traveling on a train, and, finding himself seated beside a fellow passenger, asked, "What is your business?" "I am a salesman; I sell typewriters," was the answer. "Here's my catalogue. By the way, what is your business?" "I'm a salesman, too. Here's my catalogue," and he handed his companion a Bible.

If the church is trying to make Christians, just as the business organizations are trying to make dividends, why shouldn't this be the keynote of its utterances?

34. Call, a Gentle. See Conversion of Children.

35. Call, God's. One day during the Boer war, just as the train was starting from Waterloo Station, London, a fine man, hot and weary, entered the carriage where I was sitting, and hastily seating himself, as if more exertion were impossible, exclaimed, "I'm called." He soon fell asleep, and we noticed that he was a stoker, and was black with the soot and oil of his engine. He awoke and

again exclaimed, "I'm called." Then he told us he was a reservist, and was to join his regiment at Aldershot immediately. He did not wait to wash or put on his best clothes, but at once obeyed the call of his king. God has called us. Have we answered as readily?—*Sunday School Chronicle.*

36. Call, of God. One day a little boy was playing on forbidden ground. His mother called to him to come back. He paid no attention, so again she called louder, then louder still. The nurse repeated her command, but there was no response. Finally the mother started down the gravel walk, calling as she went. Suddenly the small boy turned to his nurse and said, "Tell mother not to call any louder, I can't hear her anyway."

Be not deaf to God's call. There are none so deaf as those who do not want to hear. Boys and girls, be not deaf to God's call.—H.

37. Call, the Last. There is a pathos in the last of any series, and especially when it has involved anything worth while. The athlete is familiar with "Casey at the Bat,"—score tied, bases full, and two men out. The traveler is familiar with "The Last Call to Dinner" given with portorial eloquence. The bargain hunter is familiar with the auctioneer's "Fair warning—last call." The "go, going, gone" is an every-day experience. There is such a thing as a last call in religion.

38. Call to Decision. In one of the tenement houses in New York City a doctor was sent for. He came and found a young man very sick. When he got to the bed-side the young man said: "Doctor, I don't want you to deceive me; I want to know the worst. Is this illness to prove serious?"

After the doctor had made an examination, he said: "I am sorry to tell you you cannot live out the night." The young man looked up and said: "Well, then, I have missed it at last!" "Missed what?" "I have missed eternal life. I always intended to become a Christian some day, but I thought I had plenty of time and I put it off."

The doctor, who was himself a

Christian man, said, "It is not too late. Call on God for mercy." "No, I have always had a great contempt for a man who repents when he is dying; he is a miserable coward. If I were not sick I would not have a thought about my soul, and I am not going to insult God now."

The doctor spent the day with him, read to him out of the Bible and tried to get him to lay hold of the promises. The young man said he would not call on God, and in that state of mind he passed away. Just as he was dying the doctor saw his lips moving. He reached down, and all he could hear was the faint whisper: "I have missed it at last!"

Make sure that you do not miss eternal life at last. Will you go with Herod or with John? Bow your head now and say: "Son of God, come into this heart of mine. I yield myself to Thee fully, wholly, unreservedly." He will come to you, and will not only save you, but will keep you to the end.—*The Christian Observer*.

39. Call to Salvation, Respond Promptly. See *Hurry, In Salvation*.

40. Character, Average. An old writer tells a story of a man who prided himself on his great morality, and expected to be saved by it, who was constantly saying: "I am doing pretty well on the whole; I sometimes get mad and swear, but then I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I was never drunk in my life."

This man once hired a canny Scotchman to build a fence round his lot, and gave him very particular directions as to his work. In the evening, when the Scotchman came in from his labor, the man said: "Well, Jock, is the fence built, and is it tight and strong?"

"I cannot say that it is all tight and strong," replied Jock; "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I don't know but what I may have left a gap here and there, a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a very good fence, on the

whole, and will like it, though I cannot just say that it's perfect."

"What," cried the man, not seeing the point, "do you tell me that you have built a fence round my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and all will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, seems to me that we might try it with the cattle. If an average fence will not do for them, I am afraid that an average character will not do on the day of judgment."

41. Character, Crisis In. "Years ago, in a New England college, there was a time of deep religious interest. Two students were standing at a gate, hesitating as to whether to go in and talk with the president about what they must do to be saved. They decided differently, they separated for the time, and the decisions then made seemed to have determined the separation of the lives for eternity. That was the way in which men faced their future in Christ's time; that is the way in which unheeded, all around us every day, lives are being made or marred.

No man remains standing at the cross-roads. Crises in character, like those in disease, do not last weeks or months; they pass, and there is progress in one direction or the other. Christ's words leave no doubt about that."

42. Child, God's. See *God, Kinship With*.

43. Child Church Members. The little son of a distinguished minister came to him one day to say that he wanted to become a member of the Church. His father thought he knew the boy and said to him: "My son, you may not just understand what it means to join the church." The child, however, assured him that he did. Finally, the father persuaded him to accept this proposition. He said: "We are just now going away for the summer vacation. When we come

back, if you still wish it, we will then take you into the church." This was not according to the boy's desire, but he yielded. The summer passed, but, said this minister, "When I came back in the fall I came back without my boy. He died in the summer days." Doubtless the child was accepted of Christ because of his desire, but I am firmly convinced that he ought to have been in the church, and the father believes it, too, today.—REV. J. WILBUR CHAPMAN, D.D.

44. Child, Leading to Christ. One evening, at a service in New York City, I saw a very distinguished looking man rise and say, "I will accept Christ." I went back to the hotel and told my wife I believed I had been used by Christ to lead a great man to God. I thought I had, but the next day, which was a day of prayer, I saw this man come into the service carrying in his arms a little lame boy. He brought him forward, and placing him on the platform, he came over to me, and, placing his hand up to his mouth so the child could not hear him, he said, "I want to introduce to you my little Joe; he is going to die." He did not need to tell me that. The little fellow's face was so thin and his hands were so white. When I came over he said with all the pride of a father, "This is Joe; he led me to Christ." I confess I was a bit disappointed. Then he told me the story. He said: "When the mission started, Joe said to me, 'Father, I cannot go, but mother will take you, and all the time you are gone I will pray.' I never came into the house at night that I did not hear the thud of his little crutch on the floor as he came to welcome me the moment the door was opened. He would spring into my arms and say, 'Did you come?' But last night he did not ask me. I heard him coming to the door and as it was opened he sprang into my arms and buried his face in my shoulder, and I heard him say with a sob, 'You have come, you have come, I know you have.'"—REV. J. WILBUR CHAPMAN, D.D.

45. Children, Becoming Christians. Sometimes the Christian life begins very simply, especially with the young. Thinking of my own early experiences I am wonder-

ing if there may not be some boys and girls, possibly many, who do not realize how gently God's call can come, or how simply the Christian life may begin. For I know that I was a Christian for a good while before I dared to cherish any confident hope that I was. Among those who have been under good influences in the home, the church, the Bible-school and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in manner of living. Failing to recognize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after that change has really taken place; while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep unsatisfied longings to become Christians after God has indeed accepted them and they are actually living devotedly in his service.

It is well for us all to recognize how simply and quietly the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought, she added, "And I should like to live such a life." A few minutes later, she kneeled down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.—H.

46. Children. Brother Them. Sister Them. Let the minister go over his membership with care and, selecting the most competent people among them, appoint for each child a spiritual guardian, who shall be asked to make the nurture of that child's religious life his special study and attention. He should see that the child has good literature to read, encourage his regular attendance at church, occasionally visit him, or invite the child to his own home, and, by these and various other means,

seek to deepen and mature the Christian life of this spiritual ward. The church I serve has followed this plan for some time, and with most satisfactory results.

May the Good Shepherd help us to lead all these lambs of his fold into green pastures and beside the still waters, and write all their names in the Lamb's Book of Life.—REV. JOHN BALCOM SHAW, D.D.

47. Children, Can Serve Christ.

"Have you ever been to see a battleship launched? You know it is built upon an inclined structure, generally wooden, called the ways. But holding the vessel in place, and to keep it from sliding into the water, are huge beams, which must be sawed away when the boat is launched. One day I was invited to see a large battleship launched at Cramps' shipyard. The ways had been lubricated, or oiled so that the ship might slip out easily, and the great beams had been knocked away, but the ship wouldn't move!

"There it stood, with every one waiting breathlessly for it to go. The ones in authority did not know what to make of it, nor what to do. Suddenly a little boy was heard to cry out, 'I know how to make it go, mother.' Dashing out of the crowd, he went up to that big ship, put his shoulder against it, and shoved it with all his might. Soon the ship was seen to quiver, and down the ways she slid, out into the water! All that was needed was the extra help from that little boy.

"Perhaps you have often thought, 'What can a boy like me do?' or 'What can a girl do?' in helping along this great work for Christ. But possibly everything is all ready to go and is just waiting for the shove of some boy or girl. Let us remember the story of the ship and the boy's shove, knowing that Christ will use our little effort—if it is the greatest that we can give—to help the advancement of his Kingdom."

48. Children, Christ Surely Receives. A beautiful story is told of Francis Xavier. He was engaged in his missionary work, and hundreds kept coming until he was literally worn out. "I must have sleep," he said to his servant, "or I shall die. No matter who comes, do not disturb

me; I must sleep." Hastening to his tent, he left his faithful attendant to watch. In a little while, however, the servant saw Xavier's white face at the tent door. Answering his call, he saw on his countenance a look of awe, as if he had seen a vision. "I made a mistake," said the missionary. "I made a mistake. If a little child comes, waken me."—J. R. MILLER, D.D.

49. Child Christians. An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls, and the baby of a family who never heard of Christ until a missionary came—whom he represented by a lighted candle—and then they all gave their hearts to Jesus, and from that day loved and served him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them, "No, that stands for the baby, the youngest member of the family." Presently one little boy said: "I know why; he has the chance to shine the longest for Jesus."

50. Children, Influenced by Parents. The wife of a prominent lawyer who had been under deep conviction for several days gave the following account at our prayer-meeting of her conversion.

"Last evening my little girl came to me and said: 'Mamma, are you a Christian?'"

"No, Fannie, I am not."

"She turned and went away, and as she walked off I heard her say, 'Well, if mamma isn't a Christian, I don't want to be one.'

"And I tell you, my dear friends, it went right to my heart, and then I gave myself up to Christ."

Will you delay decision for Christ when you know that your course is imperiling other souls?

51. Children, Leading Parents to Christ. Dr. R. A. Torrey tells a

beautiful story of a man in Chicago who had a sweet little daughter. He loved her dearly, but God took that little child away from him. The house was so lonely and he was so angry against God that he went up and down in his room far into the night cursing God for having robbed him of his child. At last thoroughly worn out, and in great bitterness of spirit, he threw himself on his bed. He dreamed he stood beside a river. Across the river in the distance he heard the singing of such voices as he had never listened to before. Then he saw in the distance beautiful little girls coming toward him, nearer and nearer, until at last at the head of the company he saw his own little girl. She stood on the brink of the river and called across, "Come over here, father." That overcame his bitterness; he accepted Jesus and prepared to go over yonder where his sweet child had gone.

52. Children, Lost. Have you ever had the experience of, even for a little time, being lost in a great city? If so, then you know how to sympathize with the poor little waifs that in New York, and in other large cities, are often picked up by the police. The summer is the great season for lost children, because doors are left open and they so easily slip out into the street and wander off. The first indication a policeman has of a lost child is to see it crying, and when he asks its name and number the poor little one generally answers in sobs. The lost one is at once carried to police headquarters, where a matron is employed for this purpose. It is washed and fed, and also consoled with the promise that "Mamma will come soon." And sure enough, whenever a mother finds that her child has wandered, she at once applies to the above-mentioned place, which has witnessed many an affectionate reunion.

One year the New York City record contained the names of 3,137 lost children who were thus restored. Most of the number belonged to the poorer classes, who move so often that the children get lost before they become acquainted with the locality. Occasionally some rich man's child slips away from a careless nurse and turns up in that roomful of the poor little ones which is gathered every

day. Let every father and mother learn the lesson. In almost every case the child is lost through parental neglect.

It was Socrates who once said, "Could I climb to the highest place in Athens, I would lift up my voice and proclaim: Fellow-citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish it all?" Socrates lived in a land unilluminated by the gospel of Christ; yet it would seem that in these days some emphatic voice were needed to call fathers and mothers in Christian America to a sense of their duty toward the souls of the children committed to their trust.—H.

53. Children, May Work in a Revival. "Out of the mouths of babes and sucklings thou hast perfected praise."

A native king in West Africa was induced by a missionary to lay aside his royalty for a time and attend a Christian educational institution. He graduated with honors, but having head knowledge only, went back to his tribe, put on his heathen clothes, took a half-dozen wives, and sank back into degradation. Bishop Taylor preached to him one day for full two hours, but left him still in darkness. Soon after, the bishop established a mission station on the bank of the river opposite the king's palace. A lady opened a nursery, and soon had twenty native children under her care. In less than two years most of them were genuinely converted, and at a public meeting were called upon to testify, from personal experience, to the reality of the salvation of Jesus. One by one these children stood on a box, and told the story with such simple clearness and evident truthfulness that the heathen were convinced. The king and several of his chiefs were brought to God, and he became the native pastor of the church erected in his village.

There is a place in revival work for the testimony of children.—H.

54. Children, Parental Neglect of. The son of an eminent barrister in England was once standing in a felon's dock awaiting a sentence of transportation. Said the judge,

who knew his parentage and his history, "Do you remember your father?" "Perfectly," said the young man; "whenever I entered his presence he would say, 'Run away, my lad, and don't trouble me.'" In this way that great lawyer gained time and was enabled to complete his famous work on "The Law of Trusts." But his son, in the meantime, furnished a practical commentary on the way in which his father had discharged that most sacred of all trusts, committed to him in the person of his own child.

Visitors to Niagara Falls are shown the spot where, a few years since, a gentleman was playfully tossing a child in his arms towards the flood rushing at his feet on the edge of the precipice, when the little burden sprang from his grasp, and in a moment was gone—a speck in the foam below. We can only imagine the emotions of the man whose charge so suddenly passed to fearful death.

But surely this is a trivial thing compared with the parental sacrifices seen daily everywhere. How carelessly do loving hands fling young souls, by the power of unholy influence or neglect, upon the tide of moral ruin! To trifle, however fondly, with the body is bad enough; but lightly to value the undying soul and let it drift into the sweeping current of worldliness is awful pastime.—H.

55. Children, Responsibility of. We do not know just when our children may reach the point of responsibility. It is said that in the Niagara River there is one point called "Past Redemption Point," and that if one reaches and passes this place, he is hurried on to the rapids and the chances are all against his life being saved. We do not know at what age our children may pass this point in their lives.

This being true, it is wise for us to present Christ to them as a Saviour very early in their lives. It is said that the cannon ball passing through a four-foot bore of the cannon receives its impulse for the whole course it is to travel. And the statement has been made that the Catholic authorities have said: "If you will give us your children for the first nine years of their lives,

you can never win them away from us." It is therefore doubtless true that many a child receives impressions before he is ten years of age that determine the whole course of his after life. What an awful responsibility not to present Christ to him as Saviour and Keeper.

56. Christ, Ashamed of. A church member was going up to a lumber-camp in the north and a friend said to him: "If those lumber-jacks find out you're a Christian, they'll make sport of you." The man went up there, and when he came back his friend said: "Well, how did you get along with the lumber-jacks?" The man answered: "All right. They didn't find it out."

That's the way with so many people who profess to be Christians. They're church members, but a stranger would have a mighty hard time finding it out. The first thing a man does when he joins a lodge is to get a pin, and if anybody says anything about the lodge he will stand up and fight for it; but there are a lot of church members who will see the Church and Jesus Christ insulted and never open their mouths.—BILLY SUNDAY.

57. Choice, Brief but Endless. The cross of Christ and the cross to be borne by his follower always stand at the parting of the ways.

The disciples who went back "walked no more with him." That is the significant thing. Out from some railroad centres the tracks run side by side. A divergence of a few inches decides a difference of thousands of miles in destinations. The parting of the two ways is not temporary, they never merge into one again. Each course continues in the direction in which it starts, and a gulf great and impassable stands fixed throughout eternity separating the goals of the two roads between which each person has one opportunity to choose. That choice is brief but yet endless.

58. Choices, Only Two. Said an old salt to the young apprentice: "Aboard a man o' war, my lad, there's only two choices. One's duty; t'other's mutiny."—REV. A. S. WOOD-BURNE.

59. **Christ, Confessed.** "Whosoever shall confess me before men," etc. Luke 12:8. As illustrating the timely help Salvationist officers are able to give men who, newly arrived, have to face a great temptation to hide their colors, a commissioner related this incident: "At one camp a Salvationist service man came to our hut and, getting in touch with the officer, told him he was having a big fight, and wanted his prayers. A little inquiry elicited the information that he had just arrived, and was to sleep that night in a room with several unconverted men. He wanted to be bold, he said, and take his stand from the first. Of course the officer was only too ready to help, prayed with him and for him, and sent him off. On reaching his room the man found his mates already assembled, and said to them, 'Men, I am a Salvationist, and as such I am of course going to pray before I turn in!' Not a word was said and our man dropped on his knees, but instead of praying silently he prayed aloud! Nothing happened till next night, when, on returning to the sleeping quarters, our man was greeted by one of the men who, speaking for the others, said, 'Matey, we've been waiting for you; we want you to pray with us before we turn in!'"

60. **Christ, Confession of.** "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

A little more than six years ago a friend, who is deeply interested in work for Christ among sailors, told me that at the close of a prayer meeting of which he had been the leader, a young seaman, who had only a few nights before been converted, came up to him, and, laying a blank card before him, requested him to write a few words upon it, because, he said: "You will do it more plainly than I can." "What must I write?" said my friend. "Write these words, sir: 'I love Jesus—do you?'" After he had written them, my friend said: "Now you must tell me what you are going to do with the card." He replied: "I am going to sea to-morrow, and I am afraid if I do not take a stand at once I may begin to be ashamed of my religion, and let myself be laughed out of it alto-

gether. Now as soon as I go on board, I shall walk straight to my bunk and nail up this card upon it, that every one may know that I am a Christian, and may give up all hope of making me either ashamed or afraid of adhering to the Lord."

The young sailor was right. A bold front is often more than half the battle, and many a general has saved himself from being attacked by making what is called a "show of force." So let it be with you in the carrying out of your religious convictions. Meet your assailants, not with retaliation, but with calm fortitude.

61. **Christ, Coming to.** Coming to Jesus is the desire of the heart after him. It is to feel our sin and misery; to believe that he is able and willing to pardon, comfort, and save us; to ask him to help us, and to trust in him as our Friend. To have just the same feelings and desires as if he were visibly present, and we came and implored him to bless us, is to come to him, though we do not see his face nor hear his voice.

62. **Christ, Conquers Our Hearts.** See Hearts, Conquered by Christ.

63. **Christ, Depended on for Salvation.** In a factory where delicate fabrics were woven, when the threads at any time became tangled the operatives were required to press a button and the superintendent would appear to rectify things. On one occasion, however, though a young girl had just a little while before touched the button for assistance, a woman who was an old hand at the work thought she "knew," and could get along without this formality. The threads became inextricably mixed, and much damage ensued. To the superintendent she said, "I did my best." To which he replied, "Doing your best is sending for me." Doing our best is depending on Christ. Ask him to save you. Ask him to help you. Ask him to empower you. Doing your best is depending on Christ.—H.

64. **Christ, Earnestly Sought.** A farmer lost a five-pound note in the barn. He was not a wealthy man, and the loss of this note was

a serious matter to him. He resolved to turn over every straw until he found it. After some days of search he discovered the precious bank-note, and went home greatly rejoicing. A little later he was brought under deep conviction of sin, and said to his wife: "I wish I could believe in the Saviour, but, alas! I cannot find him." She replied, "If you look for him as you looked for that note in the barn, you will find him." Acting upon that advice, he was soon rejoicing in the possession of Christ. We must strive to enter in by the narrow door.

65. **Christ Giving Himself.** See Sacrifice, Willing.

66. **Christ, Gladdened.** The Bible described Christ as the "Man of Sorrows." Did you ever consider why Jesus was so sorrowful? Was it not in part because of the ill treatment which he received from those whom he came to save?

When he was born, there was no room for him in the inn. Afterward there was no room for him in Jerusalem. Herod, thirsting for his blood, condemned to death all the children of Bethlehem under two years, so the parents of Jesus fled to Egypt for safety. He returned to Nazareth, the most despised hamlet in Galilee, but no sooner had he begun his public ministry than the people drove him out of the town. He went down to Capernaum to live, but in a few months he was driven out of that city. From that time he had no place that he could call home. He went into the temple at Jerusalem, "My Father's house," as he loved to call it, but the priests soon drove him out. They wanted the room for merchandise. He crossed the sea to Gadara, and the Gadarenes besought him to "depart out of their coasts." Really, there was no place for him in this world. "He came to his own and his own received him not." They despised him, rejected him, and finally sent him back to Heaven with the words, "Not wanted," plainly written on his pierced hands and bleeding brow.

Is it any wonder that he was a Man of Sorrows? Is it any wonder that he rejoices with joy unspeakable when any one offers him a home in

their hearts?—REV. HOWARD W. POPE.

67. **Christ, His Blood Cleansing.** "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1:7. In the old fighting days between England and Scotland the English soldiers were hunting the fugitive Robert Bruce, and they hit upon a clever scheme to discover him. They put on his track his own bloodhounds, and Bruce soon heard their deep baying. Then his solitary attendant heard the sound, and said: "We are lost. The English have unleashed the hounds, and they are on our trail." "No," answered Bruce, "it is all right. They will not catch us yet. There is a stream yonder. We will plunge into it, and the dogs will lose our scent." So when the hounds came to the water they lost the trail, and the attempt to discover Bruce failed. And so with our sins. Steadily they pursue us, and the only way to free ourselves is to plunge into the cleansing fountain of Christ's blood, where we shall be made whiter than snow. The blood of Christ is a saving stream.

68. **Christ, His Finished Work.** See Works, Not of.

69. **Christ, His Readiness to Deliver.** When in February, 1909, the *Florida* struck the *Republic*, J. R. Binns, the Marconi operator of the *Republic*, was engaged in sending a commercial message. He instantly broke into it with the symbol, "C. Q." Every wireless operator who heard the letters immediately stilled his instrument and was all attention, for these letters meant that a message of world importance was to follow. Another instant and there was added the awful symbol, "D" (Danger). Then came the location of the endangered ship. The cry was speedily sent flying from the more powerful land instruments over land and sea. The result was that of which dreamers had dreamed. Turning without thought of the almost accomplished goal of her long journey, the *Baltic* puts back to sea at top speed. The *Lorraine* swings out of her course on the same mission of mercy, and the far-distant *Lucania* signals that she is on the way to the relief of the imperiled.

The prayer has been answered. Man has had a new experience. Mysterious Spirit has again asserted itself master of matter. So Christ stands ready to deliver souls in distress.

70. **Christ, Look At.** Sir Joshua Reynolds used to say, "I only look at the best pictures. A bad one spoils my eye." The more we look at Christ the more shall we become like Christ.

71. **Christ, Made King.** See Loyalty to Christ.

72. **Christ, Our Friend.** "This man receiveth sinners, and eateth with them." Luke 15:2. A recent magazine article on the "Big Brother Movement" tells of a boy sent to the House of Refuge, and therefore attending the school at that institution. One day, in one of the classes, he was asked to spell the word "friend." The letters came slowly, "F-r-i-e-n-d," and then the teacher asked, "What does the word mean?" The little fellow studied for a moment for a way to express his thought. "Oh," he said, "he's a feller that knows all about ye, an' likes ye just the same." It was the highest thing in friendship his brief life had taught him. That is the wonderful tie that binds us to our Friend in heaven. He knows it all, the mistakes, the falls, the disloyalty, the far wanderings, and still he cares. The Elder Brother is the need of all the earth. He will be your friend and mine. He knows all about us and yet he loves us.—H.

73. **Christ, Present Him as Saviour.** Said Bishop W. F. McDowell before the first national convention of Methodist men: "I would not cross the street to give India a new theology. India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again, and yet again, if it pleased God, to tell India and China and Africa and the rest of the world—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

74. **Christ, Robbing.** A minister conversed with a man who professed conversion. "Have you united with the church?" he asked him. "No, the dying thief never united with the church and he went to heaven," was the answer. "Have you talked with your neighbors about Christ?" "No, the dying thief never did." "Have you given to missions?" "No, the dying thief did not." "Well, my friend," said the minister, "the difference between you two seems to be that he was a dying thief, and you are a living one."

75. **Christ, Saving Love of.** It is said that when Edward I of England was wounded with a poisoned arrow, his wife Eleanor put her mouth to the wound, and thus risked her own life, to extract the poison. But the love of Christ was deeper than this when he knew that he was risking all that he had, and yet did not fear to invest it all in order that he might bring us unto God.

76. **Christ, Soldiers Confessing.** One Sunday afternoon I had a service for a great crowd of men about eight miles from the front line. They were moving that day to the front lines to go into battle. I had tried to get some War Roll Cards, but there were none in that section. I had only one left in my pocket. After talking to the men, and singing for them, I told them about the War Roll Card. Then I told the Captain in charge of these men that I would give him the one I had, and any fellow who wanted to do so could make a copy of it, sign it, and we would be glad to send it in for him. The Captain took the little card, looked it over, took me off to one side and said, "Mr. Rodeheaver, if you don't mind, I'd like to sign this card myself. I have a wife and two babies back in the southland, and a dear old father and mother there. They all belong to the Church—they have always wanted me to join them, but, like so many men, I have simply put it off. I am going into battle

to-morrow, and of course we never know what is going to happen. I would like the folks at home to have the satisfaction of knowing that I accepted this proposition and signed this War Roll Card."

That was the feeling of thousands of men in France who had no chance of signing a War Roll Card.—**HOMER A. RODEHEAVER.**

77. Christ, the Captain of Our Salvation. It was a high tribute that Major-General Beaumont B. Buck paid to the American troops, in an interview published in the *New York World*, when he said: "And this prominent fact stands out. No American unit ever lost a foot of ground gained. That is, in the wavering during a battle fractions of the line might yield at times, but the Americans always stuck at the end of the battle, to the furthest point they ever reached."

That is the kind of fighting that wins. And, in infinitely greater degree, it is true that the Captain of our salvation never lost a foot of ground that he has gained in his fighting in behalf of all who will believe on him. With him, moreover, there is never even any wavering during a battle, never any yielding at times; but always an omnipotent, impregnable, undefeatable holding of all that he has won, and a steady pushing on toward the triumphant completion. "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1: 12). "He who began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1: 6).—**C. G. TRUMBULL.**

78. Christ, the Great Oculist. Evangelist Wharton saw a man on a train so nervous and anxious, restless in his seat, getting up and gazing from window to window, that he had to ask him, "What is the trouble? Anything I can do for you?" The man said: "I've been to Cincinnati; a great oculist has operated on my eyes. I never saw my wife, or either of my four children. I was born blind. The next station is my town; they will all be there to see me."

Mr. Wharton watched him alight—saw a woman approach and throw

her arms about him, and four youngsters crowding near for a kiss of greeting. Above all the racket incident to the arrival of the train he heard the stranger, looking skyward, say, "Thank God! I can see, can see my wife and my babes!"

May the Great Oculist grant to "open the eyes of the blind" that they may see and cry, "Whereas I was blind, now I can see, can see my Father, my Brother, my brethren and my sisters."

79. Christ the Only Way. A man recently gave directions to another who stopped to ask him the way to a certain street. "That's the best way, is it?" asked the inquirer a little doubtfully. "It is the only way," was the quick answer. "The other road will lead you back where you started."—*Sunday-School Times.*

80. Christ, the Source of Strength. Christ's promise to be with him is the source of strength with which a young Christian may start out or an older one continue.

A soldier, wounded some kilometers north of Chateau Thierry, in July, 1918, was asked in a field hospital what vivid impression the battle had left with him, and answered: "Well, I was mighty lonely." His company had advanced in open formation, and that placed each man by himself. They had to pass through a fairly thick wood, where the trees separated the men. They had worn their gas masks most of the time—further isolating each man from his neighbors. This man had fallen with three machine-gun bullets in his right leg and one in his left arm, and every comrade he knew had gone forward, leaving him to wait anxiously, wondering if the bearers would ever come out and pick him up. In telling his experience, he added, somewhat embarrassed at saying what meant so much to him: "I tell you it was good to feel that you had a Friend that sticketh closer than a brother."

Once during the wars between the Spanish and the French, the Spaniards, who were investing their foes, sent an insulting note to the French commander General Coligny: "Surrender! We are more numerous than you." And General Coligny wrote his reply on a piece of paper

and fastened it to an arrow and shot it into the Spanish camp. It read: "Surrender? Never! We have a king with us." When we are tempted to surrender because of Satan's overwhelming attacks, we can fling back the same proud and defiant answer, "We have a King with us."

81. Christ the Way. It is said that the ancient city of Troy had but one entrance, and from whatever direction the travelers approached the city they could not enter except through that one legally appointed entrance. There is but one way that will lead us into the presence of God, that is Christ. "I am the way, and no man cometh unto the Father but by me." "So walk ye" in that way.

82. Christ, the Way Through. A distinguished artist lately, speaking to some students on artistic composition, declared it to be a wrong thing pictorially to have a picture of woodland or forest without showing a path leading out of it. When the true artist paints a landscape he invariably gives some suggestions of a path which can carry the eye out of the picture. Otherwise the tangle of trees and undergrowth would suffocate us, or the wide, trackless spaces dismay us. So God ever provides a Way of escape for his children.—*Sunday at Home.*

83. Christ, Turning from. G. F. Watts' famous picture illustrating "For he had great possessions" is familiar to every one. The artist gave this account of the rich young ruler: "I am doing a man's back—little else but his back to explain 'He went away sorrowful, for he had great possessions.'" Fancy a man turning his back on Christ rather than give away his goods! They say his back looks sorry.

84. Christ, Vision of. A sailor had been ashore on leave of absence and returned at night partially intoxicated. The ship was connected with the wharf by only a narrow plank about a foot wide, and when he attempted to walk over it he slipped and fell, but succeeded in seizing hold of the plank. The fright sobered him and he felt the plank move; but after a quiver or two it

stood fast and he hung suspended over the water. He was afraid to move lest he should bring both plank and himself down into the water. He shouted for help, but there came no reply. Then there came to his mind the text of a sermon he had heard at the Seaman's Bethel, "After death the judgment." The beads of perspiration were breaking out on his forehead from fear of death and what should follow. In that awful moment there flashed before him, direct from heaven it seemed, a vision of Christ the Saviour, and in his heart he accepted him. Immediately there came the message that brought peace to his guilty soul. He knew that God had saved him, that he had passed from death unto life. All his anguish and fear of death passed away. But God had work for this man to do yet. Lights began to move on the wharf and he was discovered and rescued. He has ever since blessed God or that timely rescue, not only from drowning, but from spiritual death, and has striven ever since to make known to others the good news that Jesus loves and saves.

85. Christ, Waiting Our Will. A man once stopped a preacher in a street of London, and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ was waiting for me to open to him." The latch is on our side.

86. Christian, a Follower of Christ. A gentleman followed by a rough-looking dog got into a car in Edinburgh. The dog followed the car in the face of many obstacles. Soon after another dog came up bent on a quarrel; afterward, another yet more determined; then a third and a fourth. He took no notice, but continued to follow his master—only following and looking up. What a lesson he taught us! His one object was to follow his master, and this he did faithfully.

87. Christian, Becoming a. A woman once came to Mr. Moody and said: "Mr. Moody, I would like to become a Christian, but I am so hard-hearted." He replied: "My good woman, did the Master say: 'You soft-hearted people, come?' Nothing of the kind. He said: 'Come unto me'—all black hearts, vile hearts, corrupt hearts, deceitful hearts—all." If your heart is hard, who will soften it? You can't. The harder the heart the more need there is for the Saviour; so come along and get rest. If you can't come as a saint, come as a sinner; if you can't run, walk; if you can't walk, creep to him; but come."

The woman saw the force of Moody's words, and went away much comforted. In a few days she gave her hard heart to Christ.

88. Christian, Becoming One. See Christ, Coming to.

89. Christian, How to Become. A sleeping-car porter, so it is said, was asked on one occasion by Dr. Pentecost if he did not intend some time to become a Christian. To this question he made the prompt reply, "Oh, yes, doctor, but I dreads de process."

There are more people than one would at first suppose who would really like to become Christians, but who think that the process is a hard and mysterious one. They are not Christians because they do not know how to enter the Christian life. Unfortunately there are also many Sunday-school teachers and other Christian workers who do not know how to explain to young people and others the way into the Christian life.

A girl came to the superintendent of a city Sunday-school on one occasion, and asked him what she should do to become a Christian. The superintendent replied, "My good girl, just go around to the Rescue Mission, and they will tell you there what to do."

As a matter of fact the way to become a Christian is so plain that it can be understood. To become a Christian all a person has to do is to start and follow Christ. The way to become a farmer is to begin to till the soil, and the way to become a pianist is to begin to take music lessons. In like manner the way to

become a Christian is to go to school to Jesus Christ, to find out what he wishes us to do, and then do it. The doing is the important thing. As Jesus said to Philip, "Follow Me," so to every one in our age he says, "Follow Me." This means, to put the matter very practically, that in all matters we are to ask, "What would Jesus have me do?" Then we are to go forward steadily along the path which we feel he would want us to travel.—REV. J. ELMER RUSSELL.

90. Christian, How to Become a. A little girl was playing in her yard when she fell down a cistern. Her mother, who was near, quickly rescued her. Narrating her experience to a young friend, she was heard to say, in response to a question whether she was not frightened: "No, indeed; mamma told me to put my hands up as far as I could, and she reached down and did the rest." That is all God requires of us—to reach up the hands of faith as far as we can, and leave him to complete his perfect work.

91. Christian, How to Become a. See Promises, Belief in Saves.

92. Christian, How to Become a. Coming to Jesus is the desire of the heart after him. It is to feel our sin and misery, to believe that he is able and willing to pardon, comfort and save us, to ask him to help us and to trust in him as in a friend. To have just the same feelings and desires as if he were visibly present, and we came and implored him to bless us, is to come to him though we do not see his face nor hear his voice. Repenting sinner! Your very desire for pardon, your prayer, "Jesus, save me, I perish," this is coming to him.

93. Christian, How to Become a. It is a very simple thing to be a Christian, so simple that a little child can quickly meet the conditions. They are these:

First, frankly recognize, as you do, that you are a sinner,—that you have sinned. God declares this of all of us. "All have sinned" (Rom. 3:23). "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

"If we say that we have, not sinned, we make him a liar" (1 John 1:10).

Second, in view of the result of your sin, recognize that you need a Saviour, for "the wages of sin is death" (Rom. 6:23)—that is, not mere physical death, but the second death.

Third, tell God that you know that Jesus Christ is the Son of God and, by his death, the Saviour of men. God gives you his Word for this. "This is my beloved Son" (Matt. 1:17). "God commendeth his love toward us" (Rom. 5:8). "He is able to save to the uttermost them that come unto God by him" (Heb. 7:25). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Fourth, tell Jesus that you want him to save you; that you give yourself to him to be saved; and that you accept him as your Saviour. Do this on the strength of these words of God: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Finally, thank Jesus that he has saved you, because he says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "He that believeth on the Son hath everlasting life" (John 3:26).—*Sunday-School Times*.

94. Christian, How to Become a. The first step is to give up sin, and trust Christ to save you from it. Then begin the Christian life in a humble and trusting way, as the child begins the alphabet at school. Don't look for marvels. Don't expect to see visions. Don't ask for raptures, but ask expectantly for power to live in a way to please God. Believe that the Spirit of Christ will come into your heart, and cause you to love God and delight in his will; not because you feel happy, but because you are definitely trusting him to do what he has said he will do. He says that if you will forsake your sins he will blot them out, and give

you his Holy Spirit. Believe it, and accept salvation as his free gift. He says he will enable you to live as a child of God should. Believe him and undertake it. He says he will help you to bear your troubles. Trust him and try him. He says he will give you strength for labor, courage for conflict, power to resist temptation, and grace sufficient for your every-day need. Take him at his word, and you will soon know for yourself how blessed it is to trust and obey. Commit yourself to the new life you have undertaken to live by uniting with the church of your choice, and then take your duties as they come, and perform them in a way you believe will please God. Read your Bible daily, and bring your life into line with what it teaches, and your doubts will soon be gone.

95. Christian Life, Begin Young. See Young Christians.

96. Christian, Pledged to Christ for Life. See Pledged, for Life.

97. Christians, Pupils of Christ. We should be very glad that we are Christ's disciples. When students of music or of art spend a time with some great composer or master in Europe they are very proud when they come home to announce themselves as his pupils. They put it on their advertisements and announcements and on their professional cards. We should regard it as a high honor to tell people that we are pupils of Christ.—J. R. MILLER, D.D.

98. Christian, Secretly a. See Discipleship, Secret.

99. Christians, Extraordinary. King's children are never ordinary. Or if they are, they ought not to be. No one who followed the accounts of the young Prince of Wales' journeyings around the world would call him ordinary. He is extraordinary in many ways: by birth, the son of a king; by heredity, by charm, by gifts and talents, by natural and acquired graces he stands out from among ordinary people wherever he goes. And this is just what one would expect of a prince. What, then, about ordinary Christians?

The Rev. F. S. Webster, of the Keswick Convention, has said: "There are so few people who are really keen upon being extraordinarily devoted and Christ-like, and you hear them say with perfect complacency, 'I do not pretend to be a saint, I am quite content to be an ordinary Christian.' But is God quite content that you should be what you call an ordinary Christian? Is not any Christian, if a real Christian, the object of extraordinary love, the heir of extraordinary grace? Is not every true Christian bound to be an extraordinary character?" The simple fact, which we may not like to admit, is that the ordinary Christian is a sinning Christian, one who is denying and wounding his royal Father who has blessed him "with every spiritual blessing in the heavenly places in Christ," and who is eagerly ready and able to make his life, moment by moment, a convincing and captivating exhibit of the royal blood that flows in his veins. The son of a king, if a true son, is to be like the king himself; and so God offers to enable us to say that "as he is, even so are we in this world."—*Sunday-School Times*.

100. Christians, Half-and-Half. Some people are like the old apple tree in my father's back-yard. It was situated directly on the line between my father's lot and our neighbor's. When the apples were ripe they would fall on both lots, and it was a question whose apples they were. Most of them would fall whichever way the wind blew.—A. J. ELLIOT.

101. Christians, Long-faced a Hindrance. Revivals are not brought to pass by long-faced, mournful Christians. The overflowing joy of those in whom Christ's joy is being made full is a sure pathway to a revival. And this joy ought to be as great while the revival seems hopelessly at a distance as after it has blessedly come to pass. Rev. W. A. Sunday startled some Christians when he said, "The man who has to be in a revival to be happy has a leak in his faith somewhere." Perhaps you need to think that over, and to ask God's forgiveness for letting your own sinful unhappiness at the lack of a

revival block the very revival that you were praying for.

102. Christians, Only Half-hearted. Off Cape Horn we witnessed a singular sight. For some miles there was a narrow strip of water, where the great waves flew in broken sprays and dashed high over the ship. On either side the sea was comparatively calm, whilst this boiled with fury, rolling and surging. Yet there was no rock about which the sea surged, nor was there any such fierce wind as to account for it. Overhead the air was thick with sea-fowl. Thousands of birds dived into this troubled water. The smaller fish were, I suppose, flung up by the toss and thus fell a prey to the birds. I asked naturally what was the reason of this strange sight, and found it was the point at which the tide met the strong current of the sea, and here they raged together. Within, the tide only ran, and it was calm. On this troubled bit they met and neither prevailed. It is the picture of those who are at once too religious to belong to the world—too worldly to belong to religion; torn by both and satisfied by neither.—MARK GUY PEARSE.

103. Church, Added to. Sixty, forty, thirty years in a Christian community, and still waiting for the first personal invitation from pastor or people to confess Christ and unite with the church. People wondering whether they were really wanted.

That's what was revealed by a little personal work that added thirty-five members to a little country church, a gain of nearly forty per cent on its resident membership.

104. Church, Being Outside. A writer in the *Messenger* tells the following: The best illustration that I ever heard, showing the disadvantage of living a Christian life outside of the church, was given me by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken when he replied: "I had not made up my mind to join when I came to the meeting to-night, but while you were talking, I thought it was just like buying a ticket to Chicago, and then riding on the platform. I thought I might as well go inside."

105. Church, Duty of Joining. Some keep out of the church because they say they are not good enough for it, but no one is good enough for it. We join the church because we are not good enough, because we are sinners and need a Saviour, because we are weak and need the help of the church, and because each of us is but one and needs to cooperate with others in order to accomplish his best work.—REV. R. P. ANDERSON.

106. Church, Duty of Joining. Some say that they are afraid to join the church because they might bring discredit upon it by their bad actions; but by remaining outside the church they do what they can to discredit it, virtually saying to the world that they do not consider it worth joining.—A.

107. Church Members, How Counted. A gentleman was traveling in England on a coaching trip. Sitting on the box with the driver he noticed one of the leaders that seemed to be shirking his part of the work. "That horse does not seem to draw much," he remarked to the driver. "Not an inch, sir," was the reply. "Why do you have him, then?" "Well, you see, sir, this here's a four-horse coach, and he counts for one of 'em." The early disciples were fishers of men; are we? Or do we shirk the work and count only in the dress-parade?

108. Church, Not in the. See Parasitism.

109. Church, Persuading to Join. There is a strange tribe of natives in Africa. It is said that they never count. They know nothing of arithmetic. A gentleman asked one of them how many oxen he had. "Don't know," replied the native. "Then how do you know if one or two are missing?" The reply was striking and beautiful. "Not because the number would be less, but because of a face that I would miss." Is yours the missing face of the flock?—H.

110. Church, Rooted in. There is said to be a very odd tree in an orchard near Milwaukee. It is an old apple tree that was planted

twenty-eight years ago, with its limbs in the ground and its roots in the air. It still lives to bear an occasional apple and to sprout and bear branches where roots should be and roots where twigs and leaves should be; but it is really of no use, except as a curiosity to beholders. The farmer was induced to make the trial through an old German legend, in which such an inverted tree played an important part. So we say the people who try to live Christian lives without being planted in the Christian Church, and letting their roots run down into the responsibilities of church life, are very much like that inverted tree. The Christians who really bear fruit are those who are rooted deep and solid in the garden of the Lord.

111. Church, Welcoming Sinners. See Sinners Saved, What Kind?

112. Clerk, or Salesman. The difference between a salesman and a clerk is that the salesman finds customers while customers must find the clerk. In business for God are you a salesman or a clerk? Must sinners find you or do you find them? Does your church find men or must men find your church? One good salesman is worth a dozen clerks. In business for God, which are you, salesman or clerk?—H.

113. Come, Say It. In the deserts, when caravans are in want of water, they send a rider some distance ahead; then, after a little space, another follows; and then, at a short distance, another. As soon as the first man finds water, before he stoops to drink, he shouts aloud, "Come!" The next one repeats the word, "Come!" So the shout is passed along until the whole wilderness echoes with the word, "Come!"

114. Compromise, Not Acceptable. When Nelson was asked by his friend, Hardy, to put on a cloak to hide his stars which made him a mark for the French sharpshooters, who were huddled in the rigging of the man-of-war, he answered, "No; in honor I got them, in honor will I wear them, in honor I will die with them, if need be." And the sun glittered on those stars, and Nel-

son became a mark for the foe. Duty to Christ is the way to glory. Do not fling on the cloak of compromise, and in a sneaking way hide the uniform that you wear as a child of God. Let it be seen by men, by angels, by devils. "Put on Christ," says Paul. Let him be your uniform, your livery, your lodestar that will lead you home.

115. Confess Christ. See *Compromise Not Acceptable*.

116. Confess Christ. Many business firms have what are called silent partners. These partners are interested in the firm, but they do not work for it, do not come to business, and very often are not known to the public at all. A business man once came to a preacher and said that he wished to become a Christian, but he wished to be a silent partner, that is, he did not wish any to know that he was a Christian. The preacher said that Jesus has no silent partners. If one comes to him it must be openly. We must confess him, tell others that we belong to him, and work for him.—*REV. R. P. ANDERSON.*

117. Confess Christ at Once. A young Christian, who had lately accepted Christ as his Saviour, was talking with J. Hudson Taylor, the missionary. The young man seemed reluctant to make a public profession before he had learned more about his new Master.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When does it first become useful—when it is half burned down?"

"No; as soon as I light it."

"Very well," said the missionary promptly; "go thou and do likewise; begin at once."

118. Confess Christ, Because of Gratitude. It is told of one of the children in a New York hospital, who had been under the care of one nurse for a long time, that when the little fellow found out that he was to go home cured, he put his arm around the neck of the nurse,

and said softly in her ear: "My mamma will never hear the last of you."

Let us confess Christ out of gratitude for his saving work for us.

119. Confessing Christ. See *Christ, Confession of*.

120. Confessing Christ. A young man was run over by the cars. The surgeons in the hospital told him both legs must be amputated. The chances were largely against his recovery and he was told that if he had anything he wished to say he had better speak at once. Several of the surgeons were not only not Christians, but inclined to be anti-Christian. It was a scene full of pathos. The young man's face was contracted with pain, but he nerved himself to say: "My mother has long begged me to confess Christ openly; I have never done so. I regret beyond all words to express that I have neglected it so long, and I wish here and now to declare myself a soldier of the cross, and to express my faith in Christ and what he has wrought for us by his death and resurrection. I lift up my heart to him that he may prepare me for whatever comes." Among all those men standing about him, accustomed to scenes of pain and sorrow, there was not one whose eyes did not fill with tears at the young man's loyalty to God and his mother.

121. Confessing Christ, at School. Miss Havergal tells of going away to a boarding school shortly after she joined the church. When she entered the school she found that she was the only Christian among one hundred girls. Her first feeling was that she could not confess Christ before gay and worldly companions. Then the thought came, "I am the only one he has here." The thought strengthened, and she was rewarded for her courage.—*Sunday School Chronicle.*

122. Confessing Christ, Avoided. See *Christ, Ashamed of*.

123. Confessing Christ in Baptism. See *Baptism, Meaning of*.

124. Confessing Christ Before Men. At a large, open-air meet-

ing at Liverpool, a street-corner sceptic gave a strong address against Christianity, and at the close flung out the challenge, "If any man here can say a word for Jesus Christ, let him come out and say it!" Not a man moved, but two young girls on the outskirts of the crowd pushed their way to the center and said: "We can't speak, but we will sing for Christ;" and they sang, "Stand up, stand up for Jesus." Every head in that crowd was uncovered, and many men were smitten with shame.—*Sunday at Home.*

125. Confessing Christ, Openly. Too many persons are represented by a lieutenant who had gone through many battles, during three years of war, without a scar, to be mortally wounded by the accidental discharge of a musket, whereupon he was brought to deplore the relinquishment of his profession. He had been an avowed Christian before he had joined the army, but did not display his colors there. When dying, he sent for his fellow officers, told them his mistake, and asked their forgiveness. While dying he said, "Those three last years keep coming back upon me. I would like to forget them."

126. Confessing Christ Through Love. Why should a man be required to love Christ? Is it not enough to admire him as the chiefest among ten thousand? Is it not enough to imitate him as the ideal man?

A traveler who was being rowed across the Mississippi by an old negro was surprised to see the boatman drop his oars suddenly and spring to his feet in great excitement, shouting, "Look! Look! Dere's de captain!" On a sloop coming down the river stood a man leaning against the mast. This was "the Captain," at whom the old negro was frantically waving his hat.

The traveler said presently, "Who is this man? And what has he ever done for you?" The answer was, "He's de man dat saved me. I fell into de water an' he jumped in an' flung his arms around me and saved me!" Then he added, "I'd jes' like to slave for him all my life; only my rheumatism's so bad I ain't no good. He runs by here once a

month, an' I watch for him, an' I love to p'int him out. Ain't he de kindest lookin' man you ever saw? I jes' love to p'int him out."

In view of such a natural demonstration of gratitude as this, one is led to wonder how it is that any man who trusts in Christ for salvation should ever fail to love him.—**REV. DAVID JAMES BURRELL, D.D.**

127. Confession by Life and Look. Jesus expects us to confess him by our general demeanor as well as by our words. It is said that when Robert Murray McCheyne died there was found on his desk an unopened letter which proved to be from a man who wrote that he was converted, not by anything Mr. McCheyne had said, but "by your look, sir, as you entered the pulpit."

128. Confession, of Christ. The Rev. George F. Pentecost tells of a timid little girl, who wanted to be prayed for at a religious meeting in the south of London. She wanted to come to Jesus, and said to the Christian man who was conducting the meeting: "Will you pray for me in the meeting, please? But do not mention my name." In the meeting which followed, when every head was bowed and there was perfect silence, the gentleman prayed for the little girl, and he said, "O Lord, there is a little girl who does not want her name known, but thou dost know her; save her precious soul." There was stillness for a moment, and then way back in that congregation a little girl arose, and a pleading little voice said, "Please, it's me; Jesus, it's me." She did not want to have a doubt. The more she had thought about it the hungrier her heart was for forgiveness. She wanted to be saved, and she was not ashamed to say, "Jesus, it's me."

129. Confession of Christ, a Quiet. See Example, Of Good Confession.

130. Confession of Christ, by Soldiers. See Christ, Soldiers Confessing.

131. Confession of Christ, Out and Out. At West Point, three flags are used on the high flagpole at the north end of the parade

ground. One is the storm flag, about eight by four feet; the other is the post flag, twenty by ten feet; and the third is the holiday flag, thirty-six by twenty. In bad weather the storm flag flies. Once a cadet's mother, interested in the Christian character and influence of her son, asked him if he kept his flag flying. "Yes, mother," he replied, "I keep my storm flag flying." She was satisfied with this reply, not knowing that it signified really that he was no more pronounced a Christian than he had to be. He flew his smallest flag. That is the way with some Christians. They don't want to abandon it altogether, but they don't fly any more colors than they can help. With some people, going to church once on Sunday is the extent of their open confession of Christianity. With others, it is that, and now and then a Christian utterance. But the kind of Christians Christ wants are the men and women, boys and girls, who will get out the biggest flag, and fly it before the world.

132. Confession, of Christ. See Discipleship, Secret or Open.

133. Confession of Christ. See Christ Confessed.

134. Confession Strengthens. Seven years ago he was an outcast, friendless, homeless, the slave of drink. But I heard him say, last night, that immediately on his conversion he began confessing his Saviour, and during all these seven years he has never failed, even in any mixed company, to acknowledge himself a Christian. Drink is under his feet, health is in his nerve and eye, hope is in his heart, heaven is his sure goal. Could he have stood so strongly had he been weak and laggard in the confession of his Lord?—WAYLAND HOYT, D.D.

135. Confession, Through Gratitude. One of the distinguished ministers of the Presbyterian Church told in a conference in a western city, that a little boy who had been operated upon by Dr. Lorenz said, as soon as he came out from under the anesthetic, "It will be a long time before my mother hears the last of you, doctor." And then, said my friend, "I thought of an incident in

my own life of a poor German boy whose feet were twisted out of shape, whose mother was poor, and could not have him operated upon, and I determined to bring him to a great doctor and ask him to take him in charge. The operation was over and was a great success. When the plaster cast had been taken off from his feet my friend said he went to take him home. He called his attention to the hospital, and the boy admired it, but he said, 'I like the doctor best.' He spoke of the nurses, and the boy was slightly interested, but said, 'They are nothing compared to the doctor.' He called his attention to the perfect equipment of the hospital, and he was unmoved except, as again and again, he referred to the doctor. They reached the Missouri town and stepped out of the station together, and the old German mother was waiting to receive him. She did not look at her boy's face, nor at his hands, but she fell on her knees and looked at his feet, and then said, sobbing, 'It is just like any other boy's foot.' Taken into her arms, the minister said all the boy kept saying to her, over and over, was, 'Mother, you ought to know the doctor that made me walk.'—*Christian Observer*.

136. Conquering to Save. There is a story of a young knight, brave, manly, strong, who was victorious over every foe. In every combat he was successful until he grew proud and self-confident. One day he went forth and stood before the gate of a great castle, and uttered his challenge. There came out a knight in armor, and after a brief combat defeated him. When the victor removed the armor he had worn, lo! it was a woman, clad in spotless white. From henceforth she became the guide of the young man's life, leading him to nobleness and glory.

The story is an allegory. The white castle is the castle of truth. The white garment is the symbol of purity. Truth and purity are the qualities that give strength and victory and blessing. We never can make anything truly worthy and noble of our life until we meet Christ and are defeated by him, brought to acknowledge him as our King and Master. He does not then show himself, however, as our enemy, but

as our friend. Beneath the conqueror's armor we find the heart of love. He subdues us that he may save us. When we yield to him he becomes the guide of our life, leading us on to nobleness and glory.—
J. R. MILLER, D.D.

137. **Consecrate Yourself.** See Man, Each One Counts.

138. **Consecration.** "Count on Me." A college student who was uninterested in art, was once persuaded by his mother to visit an art gallery to view the painting of the "Man of Galilee." After viewing it from every angle, an attendant who had observed how earnestly and with what great interest he had studied the picture, said to him—"Great picture, isn't it?"—Yes, it is a great picture and is well named the "Man of Galilee."

Then the student again softly stepped up to the painting and said, "O man of Galilee, if I can, in any way, help you to do your work in the world, you can count on me"—"count on me."

May there be a response in our hearts as we look to the Christ. Will he be able to count on us?

139. **Consecration, Full or Imperfect?** See Power, Men Transmit Imperfectly.

140. **Consecration.** "Send Me." At the beginning of the Civil War, President Lincoln issued a call for 75,000 volunteers. Patriots to the number of 300,000 responded. What an inspiration it must have been to the President, burdened as he was with the cares of State and the preparation for war, to find so many brave men who were willing to give their services and their lives for their country! In the great world contest between good and evil, God never needed brave, intelligent fighters more than at the present moment. While the dark places of both foreign and home lands are calling loudly for help, may each of us gladly respond to the call of the Great Commander-in-Chief for volunteers by saying, "Here am I; send me."—H. A. GRAMHAM.

141. **Conversion.** One may be walking through the woods above

Lake Itasca, and, scarcely thinking of what he is doing, step across a tiny stream near where it gushes out at a pretty spring among the rocks and turns toward the sunny Southland.

Suppose he does not step across there, but walks on and on beside it, waiting for a better place or seeing no necessity of the step. And suppose that by and by he wants very much to be on the other side of the great Mississippi River; will it not take a great deal of effort, and will not the crossing make a profound impression upon his mind? Yet once over, he will not be any more definitely on the other side than had he stepped across the Itasca rivulet.

Such is the crossing we call conversion,—when the heart of a man comes over to the side of the Great Leader.

Early in life, owing to inheritance, home training, or Christian companionship, it is an easy step. It is natural; it may be taken with eyes looking upward. But the farther he goes, the wider, deeper, and fiercer the current that divides. Crossing then takes struggle and will-power and courage; and when at last accomplished, he has a sense of victory that forever abides in his consciousness.

But even so, the mature or aged convert is no more on the other side than he who stepped lightly and light-heartedly over in the days of youth, who all these years has come walking serenely on toward the land, not of sunshine, but of Eternal Glory.—
LEE McCRAE.

142. **Conversion, Bible Means to.** See Bible, Means to Conversion.

143. **Conversion Is Right About Face.** A young soldier, who had led a careless, life, but had become afterward a Christian, described very well the change that had been wrought in him when he said—"Jesus Christ said to me, Right about face! And I heard and obeyed him in my heart." That is exactly what we call "conversion." It is a turning-about of the face—from the world to God. But with the face it is a turning also of the heart.—C. A. SALMOND.

144. **Conversion, Oh, What a Change.** See Blindness, Spiritual,

145. Conversion, of a Soldier. "You say, was I a Christian? Not me! I was wild and going to the devil," said the Canadian lad. "But one night I was wounded and lay in a deserted shell hole, shot through the thigh, and unable to move for fifteen hours. I was feeling for a cigarette in my pocket to ease the pain a bit, but all I could find was a little pocket Testament which some one had given me, but which I had never read. I managed to get it out and, thinking it might be my last hour, and that I might never be found, I started to read to try and forget my wound. I read the twenty-seventh chapter of Matthew, and, sir, that little book changed my life. I have read a chapter every day since then. I was picked up by the infantry and carried to a hospital. One night when I could not sleep for the pain, the nurse asked me if she could do anything for me, and I asked her to read the Bible to me. She said she had never read it in her life, and I said it was about time she began, if that was so. After she read it, she said it helped her, too. Yes, I say my prayers on my knees in the tent now. Another boy has joined me this week; and the language in the tent is getting better. I'm off to the front to-morrow to take my turn again. But I'm no longer alone up there in the trenches. It's different now."

146. Conversion, of Children. See Children Becoming Christians.

147. Conversion, of Prize Fighter. See Preaching, By a Converted Prize Fighter.

148. Conversion, the Change It Makes. See Religion, the Change It Makes.

149. Convert, Importance of One. It had been a dull year in the church where Moffat was converted. The deacons finally said to the old pastor; "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied, "it has been a dull year—sadly dull to me. Yet I mind me that one did come, wee Bobby Moffat. But he so wee a bairn that I suppose it is not right to count him."

A few years later Bobby came to the pastor and said, "Pastor, do you think that I could ever learn to preach? I feel within here something that tells me that I ought to. If I could just lead souls to Christ, that would be happiness to me." The pastor answered, "Well, Bobby, you might; who knows? At least you can try!" He did try, and years later when Robert Moffat came back from his wonder work in Africa the King of England rose and uncovered in his presence, and the British Parliament stood as a mark of respect. The humble old preacher, who had but one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did—and few have equaled it.—*Young People's Weekly.*

150. Convert, Sylvester Horn's Last. The following touching story concerning the death of Rev. Sylvester Horne, was told by one of the British delegates to the Pilgrim Tercentenary in Boston. This delegate was traveling on a St. Lawrence steamer on his way to the Council. Suddenly he remembered the tragic circumstances connected with the death several years ago of Mr. Horne. Addressing the captain one day he asked, "Do you happen to remember, Captain, the death a few years ago on one of these St. Lawrence river boats of an English preacher named Sylvester Horne?" The captain answered quietly but with deep feeling, "I certainly do. It was on this very boat." He then showed the English visitor the precise spot where the saintly man fell. "I chanced to see him fall and ran toward him. He died instantly. His wife holding his head called out in agony, 'Are you dead?' then turned to me, 'Captain, is my husband really dead?' I nodded yes and ordered some sailors to carry the body into my cabin. Come on in, I want you to see the cabin." As the minister entered the captain's room he noticed a beautifully framed photograph of the deceased prophet. Then he resumed the story: "But when we brought his body into this cabin, that was not the end of the tale. Mrs. Horne came in and immediately knelt down beside his body. She turned to me—'Captain, you

must kneel.' I was not a kneeling man—in fact, I was altogether indifferent to religion. But I hesitated only a second, then knelt. Her prayer was the simplest, most beautiful, most natural prayer I ever heard. She mentioned all the children by name, the church and various causes that had been dear to her husband's heart. Do you know, I have never been able to escape from that prayer. It brought me to Christ. I am now a professed Christian, and whenever I can I attend the little church of which I have become a member. I was Sylvester Horne's last convert."

151. Cost, Counting the. Two young soldiers were talking about the service of Christ. One of them said: "I can't tell you all that the Lord Jesus is to me. I do wish that you would enlist in his army." "I am thinking about it," answered his comrade, "but it means giving up several things; in fact, I am counting the cost." An officer passing at that moment heard the remark, and laying his hand on the shoulder of the speaker he said: "Young friend, you talk of counting the cost of following Christ; but have you ever counted the cost of not following him?" For days that question rang in the ears of the young man, and he found no rest till he sought it at the feet of the Saviour of sinners, whose faithful soldier and servant he has now been for twenty-seven years.

152. Crisis Moments in the Spiritual Life. There are critical hours that come into every life. Some of these have to do with worldly matters. "There is a tide in the affairs of men which, taken at its flood, leads on to fortune." If the astronomer wishes to see the transit of Venus, after his months of preparation there comes a critical hour when he must not sleep, but be awake and alert and watchful. There often comes a critical hour in sickness, as in a fever, when the life of the patient depends on the watchfulness of the nurse and faithfulness in the administration of medicine.

But let us not forget that there are critical hours in spiritual matters, also. This is especially true in the matter of the soul's salvation. One

may be very near to the kingdom of God and yet not in it.—H.

153. Cross, the Message of. In a sermon in Mansfield Chapel, Oxford, Dr. Selbie told this daring story: "There was a young Frenchman who loved a courtesan. This woman hated her lover's mother, and when in his passion he offered her any gift in return for her love, she answered, 'Bring me then your mother's bleeding heart.' And he, in his madness, killed his mother, and plucking out her heart, hurried by night through the streets, carrying it to the cruel woman to whom he had given his soul. But as he went he stumbled, and fell, and from the bleeding heart came an anxious voice, 'My son, are you hurt?' Not even murder could kill that mother's love; it lived on in the torn heart. And this is the message of the cross.

154. Cross, the Way of. The parting of the ways is at the cross. From that point they deviate forever. I look up and read, "This way to heaven," "This way to the second death." Stop, O man, and think, if you are inclined to take the wrong road.

"The ways diverge,
I stand and look them o'er,
And hot thoughts surge
About my heart, the more
I look at them, and yet I know
I must choose one by which to go.

Which shall it be?
This one is flower-strewn;
That one, I see,
Is narrow and rock-hewn,
Steep and forbidding, dark and grim,
Yet Christ walked there.
I'll walk with him."

155. Danger, Becoming Aware of. Some years ago on the Irish Sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces. Suddenly two men, an old sea captain and his son, put out through the storm. Everybody tried to persuade them not to do so, for it seemed to be absolutely useless. Over the waves, which appeared almost mountain high, they pushed along, until at last, amid the cheers of the waiting throng, they returned with their little boat filled with those who had

been all but lost upon the ship. When the minister said to the old sea captain, "Why do you do this? Why take such a risk?" he answered, "I have been there myself, and I know the danger." It is because we have been there once in sin and now are redeemed by the precious blood of Christ that we may say something to those who are about us.—
REV. J. WILBUR CHAPMAN, D.D.

156. Danger Signals. To test the attention paid to signals by their engineers, some of the officials of one of our great railways recently set the signal meaning "Stop and investigate." Twenty-four trains went past it, their engineers paying no attention to it whatever. The twenty-fifth heeded it. How forcibly this may be applied to men's heedlessness of moral signals. Only the exceptional man heeds them.

157. Day, Importance of One. See Time, Redeeming the.

158. Deaf to God's Call. See Call of God.

159. Decide Now. See Call, the Last.

160. Decision, a Stray Man's. He was a big-muscled college student, a member of the football squad, a kind-hearted fellow with a weakness for questionable "good-fellowship." I knew his mother was praying for him, and she had asked me to do my best to lead him into the Christian life. One night after a revival service I said: "Sam, you ought to be a Christian."

"I know it," he replied at once.

Seeing that he really wanted to begin the better life, I talked with him briefly on the value of deciding at once. The next evening he made an open confession of his surrender to Christ. Later in a men's meeting I heard him say that it was the few personal words and the personal regard for his welfare that decided him. The last I heard from him, he was leading an earnest Christian life.

161. Decision, Braces Thought. In a recent great revival, the evangelist, Dr. Biederwolf, called upon those who had become Christians be-

tween the ages of ten and twenty to rise. The great majority of the Christians present rose. Then a smaller number between twenty and thirty, and then on until in the forties and fifties and sixties hardly any at all. Those who had thought the longest over the matter had the least to show for it, and so it seems that there is a point beyond which thought ceases to be powerful and defeats itself. Decision braces up and invigorates thought even more than thought does decision.

In Kipling's poem, "The Battle of Lung-Tung-Pen," the old sergeant tells how that battle would never have been fought or won or even commenced had it been left to seasoned soldiers and their judgment. It was won by almost boys who were too green to know the difficulties, and their ignorance was bliss. It is so in life. The best things are often done by those who do not know half the difficulties, and do not want to know them until afterward.

Beecher tells the story of a man who, in a night of terrible storm which had wrecked everything, had to cross a certain bridge. The bridge was half-wrecked, and in the darkness he could only grope his way foot by foot from one sound support to another and over yawning gaps around which he had to feel his way. At last, after weary efforts which had exhausted his strength, he reached the other side, and when the light came up and he looked back upon that wrecked structure and saw what dangers he had crossed he fainted away. Darkness had been his friend. By daylight he would never have started. It is better to faint at the end than at the beginning.

There are glorious things that we dream of as far distant, and we might have some of them within fifteen minutes if we wanted to. There are good things we plan to do, but we think that things so good will require at least a year in order to do them. They could be best done this morning. There is no guarantee about whether they can be done in a year. That is a very precarious matter. Most likely a year will render them impossible.

So Christ comes and touches the stupor of our thoughts, and plunges us into the glow of action. What a relief! When we are facing, with

dismay, another long, wearisome period of deliberation, canvassing of doubts and difficulties and fears and opposition, he lifts us into some quick, sane, joyous activity. He sets us on our feet and on our way. By nightfall we look back on actual things, either begun or wholly accomplished.

There are vital and important things waiting for us, and they must be seized suddenly or not at all. They are swift and passing. There are things which are best obtained by prolonged consideration, there are others which are not. How many of the great things in the history of God's chosen people were done at a stroke!

Shut the door on your thoughts. They have had their full share of your strength. The best that can come to you now is something done suddenly. God is all ready for such action on the part of men.—*Sunday School Times*.

162. Decision, by Indian Girls. India has decision Sabbaths as well as America. We are told that on one such day thirty girls in Bengal signed the following stanza, which they can sing if they will to the air of "Just as I Am." Thus:

"Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come."

Fourteen of these girls have since been baptized and others are ready to take this step.

163. Decision, Call to. See Call to Decision.

164. Decision Day. Even those members of the church who are not directly connected with the Sunday School can do much for the success of Decision Day. They should join with the parents and Bible-school workers in especial prayer for God's blessing upon the efforts put forth in behalf of the children; they should be as solicitous for and as active in behalf of the spiritual welfare of the little ones in the household of faith as they are for the physical and intellectual welfare of the children in their homes.

165. Decision Day Hint. Hold your scholars to the main question—the character and claims of Christ. Always you can show them that deciding for Christ means trusting him for all things, the honest intention to obey him in all things, and saying this before men.

166. Decision Delayed is a Riveted Nail. A laboring man, converted after a period of deep conviction, said to those around him, "Boys, what's the biggest wonder you ever saw?" He repeated his question, and then said, "Oh, isn't it to see an old grey-haired sinner like me saved at the eleventh hour? Oh, you are young—you are in the early hours of life's day! Come, it's far easier for you to get saved now than if you wait as I did. Oh, sin's a nail the devil drives into the heart; and when it gets riveted it's hard to pull out."

167. Decision, for Christ. The following entry was found in a boy's diary: "September 21, 19— Made up my mind to-day to be a Christian. No fooling this time." There is a suggestion here for all who profess surrender to the blessed Lord.

168. Decision, for Christ. The habit of indecision is one of the hardest of all habits to overcome. A weak will weakens the whole life. Decision is needed to conquer any bad habit; how much more the habit of indecision!

The only safety when we have anything that we should do is to do it at once. Every day's delay makes it harder to do.

When we once decide for Christ, every other good decision is instantly made easier. No other decision is so economical of effort as that one.

169. Decision, for Christ, Now. An old Scotch farmer had been approached again and again by the local representative of a fire insurance company to protect his farm against fire. "Na, na!" the old man would reply, with a wise shake of his head. "Ma fairm 'ull nae gang on fire!" Then one fateful day the unexpected happened. The neighbors were astonished to see the farmer racing up and down the village street instead of helping to put out the

flames. As he ran he shouted: "Sandy! Sandy! Whaur's that insurance chap? It's awfu' that ye canna find a body when ye're needin' him!" That was no time to decide. The time for you to decide for Christ is now.—H.

170. Decision, Importance of. See Character, Crises In.

171. Decision, Immediate. The steamship *Central America*, on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel seeing her signal of distress bore down toward her and the captain of the rescue ship cried, "Let me take your passengers on board now." But it was night and the commander of the *Central America* feared to send his passengers away in the darkness, and, thinking they could keep afloat a while longer, replied, "Lie by till morning." About an hour and a half later her lights were missed. All on board perished, because it was thought they could be saved better at another time. "Now is the accepted time."

172. Decision, Instant. A young woman once refused to come to the Saviour, saying, "There is too much to give up." "Do you think God loves you?" "Certainly." "How much do you think he loves you?" She thought a moment and answered, "Enough to give his Son to die for me." "Do you think if God loved you, he will ask you to give up anything it is for your good to keep?" "No." "Do you wish to keep anything that is not for your good to keep?" "No." "Then you had better come to Christ at once." And she did.

173. Decision, Instant. See Opportunity, Now.

174. Decision, Must Be Instantly Made. An aviator told me recently that when you loop the loop in an aeroplane it is necessary to move the control stick in just the right direction when you get to the point where you are upside down, in order to complete the loop. If you fail to do this, you begin to come down head first.

Every day there are decisions that you and I have to make. They have

to be made instantly. Make instant decision for Christ.—H.

175. Decision Needed. A farmer who was far along in life was one evening leisurely driving his cows home from pasture, when his thoughts ran like this: "Here I am getting old, and yet I am not a Christian; when is this matter to be settled? I fear never, if I don't commence soon to think on the subject." And then the thought came up, "Why not settle it at once? Why not be a Christian without further delay?"

This came so forcibly home to his conscience that he exclaimed, "I will be a Christian now! This night shall decide it;" and, strange as it may appear, he was at once enabled to give his heart to God and go on his way rejoicing.

Sometimes it appears, as in this case, that all that is needed is decision. And, in any case, when the point of decision is reached, the blessing comes, for with decision comes the willingness to give up all for Christ.—*American Messenger*.

176. Decision, Need of. A prominent merchant in one of our great cities said that one Sunday he went to church in Cleveland and heard the minister preach about accepting Christ. It was no new theme to the merchant. He had meant to do it all his life and he had always thought of it. He wondered whether the minister would say anything new about it, anything that would make it more feasible. Nothing was said but what he had heard a hundred times before. And then it dawned upon him that probably nothing ever would be. It had all been said. Any new element that could come into the situation could come only from action on his own part. Man enough to see the point, he shut the door on his thoughts. He had more than done justice by them. They had had his attention for more than thirty years of his life, and he was now a man of fifty and not saved. Without another thought he went to the minister then, after that service, and told him that he accepted Christ, and that as soon as it could be arranged he would do it publicly. After his action there was plenty more to think about. Thought was no longer a dull, brooding, poisonous, stupefying proc-

ess. All first-rate thought is more than half action. And there was nothing lacking in this man's decision because it was done suddenly. The suddenness of it was the saving thing.

And so all of us, in a dozen different directions, are administering an opiate to ourselves by professing that we wish a longer time to think a matter over. We fancy we are dealing delicately and finely with the matter when, in reality, we are blunting and coarsening the fine capacity for action, and when that is dulled life has no more zest. Shakespeare gave us Hamlet as the visible summary of the miseries of the indecisive soul who can no longer act, but only see and think and ponder.—*Sunday-School Times*.

177. **Decision, the Diver's.** A professional diver has in his home two oyster shells with a piece of printed paper fastened between them. While diving one day, he observed at the bottom of the sea an oyster on a rock with this paper in its mouth. He detached the oyster, and held the paper close to the goggles of his head-dress, and in reading it found it to be a little Gospel tract earnestly calling upon whosoever should read it to repent at once and give his heart to God. He said, "I cannot hold out any longer against God's mercy since it pursues me thus." And down there at the bottom of the sea, he repented and breathed out his heart to God in prayer.—From the "Fisherman and His Friends."

178. **Decision, While Young.** See Young People, Appeal to.

179. **Dedication, of Self.**

I take God to be my Father.

I take Jesus Christ to be my Saviour.

I take the Holy Spirit to be my Guide.

I take the Bible to be the rule of my life.

I take Christian people to be my associates.

I take Christian work to be my duty.

I likewise dedicate myself to the Lord, and this I do freely, deliberately, sincerely and forever.

180. **Delay, Danger of.** A friend of mine laboring in a Southern city

returned to the South, and, stopping over between trains, was told that a man in the hospital was dying who had been deeply impressed in his meeting and dying without hope. He went up to see him and plead with him to be a Christian without avail. The time came for his train to leave and the man was still unsaved. He said to him, "I will pray with you for the last few minutes, if you will accept Christ just press my hand." But there came no pressure and as he was leaving the dying man he said to him, "Tell me when you will come," and he answered, "I think I will come to-morrow." Before my friend reached the end of his journey a telegram followed him saying that the man was dead. To-morrow with him was eternity.—J. WILBUR CHAPMAN, D.D.

181. **Delay, Fatal.** A captain of a ship, with his wife, was on a vessel, wrecked not far from shore, but too far to reach it unaided. They found footing on a narrow ledge of rock. The people upon the shore sent out rockets into the sea with cords attached to them, until at last the line fell where the captain could reach it. He drew upon it until he had a stouter cord and a stouter line, until at last he had in his possession a good strong rope. He took that rope and tied it about his wife under her arms; and then he called to her above the fury of the sea and reminded her of the mighty force of the undertow. And he told her that she must spring into the water at the time of the incoming wave, and that he would give her the signal. He waited until he saw a larger billow than the others come toward them, a great mountain of water, foaming and tossing its crest, and seemingly about to break upon them; and then, just as it was breaking, he called to her above the fury of the sea, and said, "Now! Now!" The poor woman hesitated, she shrank back, she tried to cling to her husband. She tried to hold to the rock; but she found that she was to be swept over, and so she let go and cast herself down into the sea, only in time to be caught by the fury of the receding wave, and the life was dashed out of her on the rock where her husband was standing. There was another rocket and another line, and

the captain took this and bound it about himself. He could not tell his wife's fate as yet. And again he cast his eyes seaward, until he saw another great towering billow, and as it came upon him he cast himself with it toward the shore, and helping hands pulled upon the rope and brought him there in safety, where he found the dead body of his poor wife, who had been just one moment too late.

182. Delay, for Convenient Season. Many are to be found who know the truth and approve it, and mean one day to be decided followers of Christ; but at present something hinders them. Is this your state of soul?

Are you waiting till you are sick and unwell? Surely you will not tell me that is a convenient season. When your body is racked with pain—when your mind is distracted with all kinds of anxious thoughts—is that a suitable time to begin to seek God?

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year your life seems shorter than the last; you find more to think and to do in it. And, after all, you know not whether you may live to see another year. Boast not thyself of to-morrow—now is the time.

Are you waiting until your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. Delay not; better begin as you are.

Are you waiting till the devil will let you come to Christ without trouble? That will never be; if you would be saved, you must fight for it.

Are you waiting till the gate is wide? That will never be. It will not alter. It is wide enough for the chief of sinners, if he come in a humble and self-abased spirit. But if there be any little sin you are resolved not to give up, you will never, with all your struggling, be able to get in.

Are you waiting because some Christians are inconsistent and some professors fall away? Hear the word of the Lord Jesus Christ: "What is that to thee? follow thou me."

Oh, lingering friend, are not your excuses broken reeds? Are not your

reasoning and defenses unprofitable and vain? Be honest—confess the truth. You have no good reason for waiting. This day I charge you to throw away indecision. Wait no longer; be decided for Christ, lest waiting you should be lost—forever lost.—*Christian Observer.*

183. Delay, Loss from. An aged nobleman who had lived his life as a man of the world was visited by God's grace when he was past fourscore and became a truly changed man, and spent the remainder of his life in humble faith and hope. When Christian friends congratulated him on the wonderful mercy and forbearance that had been extended to him by God, who had spared him, a look of sadness would come over the old man's face as he replied, "Yes, my dear friends, thank God my soul is saved, but my life is lost, my life is lost."

184. Delay to be Shunned.

"Shun delays, they breed remorse;

Take thy time while time is lent
thee;

Creeping snails have weakest force;

Fly their fault, lest thou repent
thee;

Good is best when earnest wrought;

Lingering labors come to naught."

185. Dependence on Christ for Salvation. See Christ Depended on for Salvation.

186. Disease and Cure. See Sin, and Salvation.

187. Discipleship, Secret. It is both a daring and dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom, nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth, but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.—E. P. INGERSOLL.

188. Discipleship, Secret or Open. At the beginning of the Reformation, Martin of Basle came to a knowledge of the truth, but, afraid to make a public confession, he wrote on a leaf of parchment: "O most merciful Christ, I know that I can be saved only by the merit of thy blood. Holy Jesus, I acknowledge thy sufferings for me. I love thee! I love thee!" Then he removed a stone from the wall of his chamber and hid it there. It was not discovered for more than a hundred years. About the same time Martin Luther found the truth as it is in Christ. He said: "My Lord has confessed me before men; I will not shrink from confessing him before kings." The world knows what followed, and to-day it reveres the memory of Luther; but as for Martin of Basle, who cares for him?—REV. DAVID JAMES BURRELL, D.D.

189. Door, at the. There is a story of a prodigal who came back from the far country and could not find his father's house. He wandered on and on, and at last, in the gathering night, sank down, heart-sick and faint, on the steps of a little cottage. Without knowing it he was on his own father's door-step. Inside sat the aged father and mother, their hearts hungering for their long-lost boy. Outside, bowed and crushed and longing for love and for home, lay the weary, homesick son—on the very threshold of home, but not knowing it.

So near to the gates of heaven is every human soul that is penitent, weary of sin, longing for divine mercy and love. There are many who are not yet in Christ's kingdom but who have at least some desire for heaven's peace. They do not know where to find what they seek. But close by them is one of heaven's gates and they have but to arise in their penitence and enter into the Father's house.—J. R. MILLER, D.D.

190. Door of the Heart.

"O Jesus, thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er."

Sing those beautiful words to yourself, and then study Turner's picture of our Saviour knocking at the fast-

closed door. It is the pride of many generous souls to boast of their wholesome hospitality, and many homes have the panel inscribed "Christ is the Head of this house." That being true, is he always the honored Sovereign? When a guest of state calls, our finest etiquette is displayed, and we are not guilty of any breach of propriety. Is that true when we realize that our silent Guest is always present? Gaze on the soft, pleading eyes. Listen to the mellow, entreating voice:

"I died for you, my children,
And will ye treat me so?"

Think of that call of the Strong to the weak; the Hope for the hopeless; the Comforter for the weary and distressed; then dare you to be "out" when such a Friend calls? When a child turns disdainfully from a parent, the parent grieves in helplessness and silence. Heed that supreme, all-forgiving Parent, and stop your mad rush after nothingness; halt your headlong plunge into emptiness! Permit your door to open as the door of the hospitable Southerner is, always ajar. The call has come! Love tears down walls of infamy; heals wounded lives; makes men of cowards, and resolves the improbable into the positive. It is the dynamo of the world. No human heart can beat without it. Therefore, do not be deaf to that gentle, loving knocking, but sing in glad renunciation of self:

"O Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us nevermore!"

—L. E. YOUNG.

191. Doubt Cured. The old captain of the *Merrimac* was an inmate of the Pennsylvania Soldiers' Home. He was a skeptic. For long, the chaplain tried to get him to read the Bible, but he would not. At last he said to the captain, "Read it, and mark in red anything that you don't believe. Begin with the Gospel of John." The captain, with a glitter in his eye, took up the challenge. He was sick at the time, confined to bed. Every few hours the chaplain, passing his door, would come in and say, "Captain, have you marked anything yet?" The old captain would grin, but say nothing. After a day or two

when the chaplain stepped in there lay the old captain dead, with his Bible open. The chaplain leafed through the Gospel of John. Nothing marked in all the first chapter, nor all the second chapter, nor all the third, until he came to John 3:16, and in red was written, "I have cast my anchor in a safe harbor, thank God!" He'd found the only anchor that could grip and the only rock that could hold.—REV. ELMER ELLSWORTH HELMS, D.D.

192. Doubt, Cured by Faith. A little girl in America, when she was asked by the church committee as to her knowledge of Jesus Christ, and asked to recite her experience, said: "I do not know if I have any 'experience.' All I know is that Jesus said, 'Come unto me,' and I came, and he said, 'I will give you rest,' and he gave me rest." One of the older men said: "But, my dear, you do not seem to know much about the Slough of Despond." She dropped a curtsy and said: "Please, sir, I did not come that way."—ARTHUR T. PIERSON, D.D.

193. Emotion, Dallied with. Many a man misses the best in life by his failure to recognize the frailty of fine emotion. His soul is stirred by a sincere and noble emotion, but he dallies with it, neglects it, defers putting it into definite form, and it speedily faints and dies. He thus becomes guilty of what Dr. J. H. Jowett calls, "Spiritual murder," for when this man procrastinated with his great emotion he was really making an alliance with death. Jesus constantly emphasized the supreme delicacy of a noble impulse, and as Dr. Jowett describes it "the imminent deadly peril which attends delay." Nourish the noble emotions that are stirred in your soul, act upon them immediately, and they will acquire a rare robustness.—*Christian Observer.*

194. Enthusiasm in Saving Work. An explosion recently took place in a coal mine near Scranton, Pa., by which ten men were cut off in one of the tunnels. The work of rescue was planned. The digging was done by gangs who were often relieved. But there was a lack of hope. Men kept muttering, "It is no use." The owners of the mine

stood apart, looking sad and gloomy. Everybody was covered with grime, and when the sun set employers and workmen concluded, in despair, that they might as well give up. Just then a buggy drove up. The youngest member of the firm leaped out. He had been away at the time of the accident. He was pale, but his eyes were shining. "Dead? Not a bit of it," he cried, cheerily. "They had enough food to keep them alive longer than this. Hello, boys! Why, you've made tremendous headway! You must be near the men. Give me a pick and come along. We'll have them out in no time!" He had thrown off his coat, and was hard at the digging. "Give them a cheer to let them know we are coming. Now, all together,—women and all! One—two—three—hurrah!" He put new life into them all. A rousing cheer rang out. Hours passed. His courage did not flag. The women ran for food and stimulants. The gangs worked eagerly, and at last a cheer went up. At the last shout the leader threw up his hand for silence. A feeble cry was heard. The men were saved, and they owed their lives to the enthusiasm of that young man.

195. Evangelism. Evangelism is the entire work of making Christ known to people and persuading them to receive him as their Saviour and Lord. In pulpit, Bible-school, or prayer circle, in home, street, or place of business wherever a lover of Jesus seeks by word or deed or by word and deed to make him and his saving power known, and to persuade others to come into such a relation to him that they shall be partakers of his grace, there is evangelism.—REV. JAMES A. FRANCIS.

196. Evangelism, in Pulpit and Pew. The majority of people outside the church to-day have never had a personal invitation to accept Christ; they have heard sermons and addresses, but it is the nature of the human mind to feel that such appeals are hardly personal, therefore they are either resisted or treated with indifference. A distinguished man, a former governor of a Southern state, came to Christ after a sad experience in sin; he came because a minister whom I know wrote him a personal

letter urging him to become a Christian. He did so, but made the pathetic acknowledgment that in all his life no one had ever before asked him to come to Christ. There are thousands like him,— they live in our homes, work in our shops, meet us on the streets, and come in contact with us through the years; yet to many no word of invitation is spoken, and some of them drift into eternity unwarned and unsaved.

Evangelism in the pulpit makes the way so plain that a child is able to understand it, makes Christ so real that one can almost see him with the natural vision, makes the hearer of the message realize his danger, and makes the approach to the unsaved by the Christian as natural as for one to breathe.

Evangelism in the pews is putting into practice what the minister preaches; it is not being fanatical (nor is it being "pious" in the objectionable use of the word), it is not in any way being unwise in the manner of approach to the one whom we seek to influence spiritually; it is being true to Christ and to those who do not know him.—REV. J. WILBUR CHAPMAN, D.D.

197. Evangelism, of Service. In Shanghai, China, it is a common sight to see four or five coolies pulling a cart, often heavily laden. They get on well enough on the level, but when they come to go up over the bridges they often find it difficult to tug the cart up. As I crossed a bridge the other morning I saw a well-dressed Chinese gentleman that I knew go to the assistance of a cart that was stuck, and, laying hold of a rope, give just the extra help that was needed to get the cart to the top of the bridge. It must have caused a good deal of surprise to the passers-by, and not least to the coolies. My friend overtook me a few minutes later, and said, "I am very much interested in the laboring classes." "Yes," said I. "I saw you taking a very practical interest just now." He answered, "That is my work; whenever I see them unable to pull their loads, I help them to the top, and then I have a chance for a few moments to preach the gospel to them. I tell them, 'It is because I am a Christian that I helped you, because I love Jesus.'

And if I see a wheelbarrow upset in the street (a very common sight), I help the man replace his load and preach the gospel to him." Service-evangelism is a good kind of evangelism. Practice it and you will lead many to Christ. Try it in your own home, church, community.—H.

198. Evangelism, What It Is. Let a single incident illustrate the simplest form of evangelism.

It is at the close of a morning service in a country church. The stranger that has preached approaches a young man of eighteen, learns his name, and then frankly and kindly says, "George, are you a Christian man?" "Not yet, sir." "George, if you knew exactly what Christ wanted you to do to get started, to take the first real step in the Christian life, would you do it?" "Yes, sir, I think I would." "Sit down a minute," and then in a few moments he explains what it means to accept Christ as Saviour and as Lord.

"Now, George, understanding the matter thus far, are you willing?" "I am." They bowed together, and George prayed thus: "O Lord Jesus, I have not been serving you up till now; but from this time I will count that I belong to you. Please help me. Amen."

"George, do you want to keep this a dead secret?" "Why, no." The pastor is called over, and George walks up to him, and with tears of joy says, "Pastor, I have given my heart to Jesus; I am going to work for him now."

That was evangelism. Simple? Yes. It required two things; first, a genuine loving interest in George on the part of the minister; and, second, a clear enough knowledge of Christ and of Christ's saving relation to men to state it so George could get hold of it. Both of these things are within reach of the ordinary disciple.—REV. JAMES A. FRANCIS, D.D.

199. Example, of Good Confession. An instance of quiet confession was told us the other day by a humble follower of Christ. A number of workmen were engaged in repairing a side-walk. At the noon hour they grouped themselves on a vacant lot to eat their lunch. One of the men was seen to bow his head reverently in prayer. A few of the

men threw stones in his direction as if to hold him up to ridicule. But one of the number was moved to ask the man why he had prayed under those circumstances. He explained that he was a Christian, that he recognized all his blessings, including his food, as gifts from God. And he added, "I am not ashamed of Christ, but Christ will be ashamed of the whole lot of you if you do not confess him." The solemn hush that fell on that group of workmen evidenced that this humble confessor had made a deep impression by showing his colors. His grace before lunch gave him his opportunity to witness for Christ. If all Christians were thus loyal in the daily relationships of life, what a vast amount of added work would be done for Christ. Many would be won by such quiet faithfulness who now are swept into the Kingdom only by some great revival movement. The call to confess Christ includes more than the public confession which marks our entrance into the church. It summons us to witness daily by word and example and to show men at every opportunity just where we stand.

200. Experience That Empowers. "The winning of souls, magnificent as it is, is not the highest nor first object to be striven for by the Christian." So wrote one who has been blessedly used in winning souls. What is that first object—that experience which empowers for service?

201. Fact, Not Feeling. Christian workers often hear a man or woman say, "But I don't feel any difference." General McClellan, when he had been appointed Major-General of the Union Army, wrote to his wife: "I do not feel any different from what I did yesterday. Indeed, I have not yet donned my new uniform. I am sure that I am in command of the army, however, for the President's order to that effect now lies before me." It is exactly the same with us who are "justified by faith." It is not a question of feeling, but of fact.

202. Failure, God Gives Another Chance. She was a very young stenographer, and she was very pale as she stood before her employer to

receive a discharge from her first position. "I have given you three chances," he was saying, "and you have failed three times. I cannot try you again."

Three chances—and he would give her no more; how infinitely better does God treat us than that! If he discarded us after three or a hundred failures where would any of us be? God so loves the world, however, that he gives to whomsoever will every opportunity to begin again, to make another attempt to succeed as his servant. God goes further, moreover; he not only offers repeated opportunities to every one of us who has failed, but he gives us his own daily and hourly help in seeing our mistakes and learning to avoid them in the future—and then he gives us strength to conquer. God is man's very best Employer.—*Forward.*

203. Faith, An Active. Belief is the acceptance of a map. Faith is the taking the voyage.—Rev. J. H. JOWETT, D.D.

204. Faith, and Believing. Faith and believing are two different things. Dr. Arthur Pink, the Bible teacher, has helped to make the difference clear. How did we get our eyesight? he asks. By our own will power or activity? No; our sight is God's gift. But how do we see? We see by using our sight. We decide for ourselves when we shall see and when we shall not see. Our will power enters into it. Seeing, therefore, is an act of ours; sight is God's gift. Seeing is our voluntary use of the gift of sight. So of faith and believing. Faith is God's gift to us. Peter writes (2 Peter 1:1) "to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." Obtaining, here, is not attaining or achieving; it is receiving a gift. But, after God has given us the gift of faith, it is our responsibility to decide whether we shall use it or not. When we use the gift of faith we believe. So we may rightly speak of "the will to believe." Many a child of God is failing to enjoy God's richest blessings in Christ because failing to use for those blessings the gift of faith already received. By simple will power we may, and we should, believe all that God's Word

says is true for us in Christ Jesus our Lord and life. Are we believing with our faith?—*Sunday-School Times*.

205. Faith and Feeling. A thousand times have I seen a darkened and struggling soul find a way along a path like this. He has said, "I want the feeling of forgiven sin, or rest and peace." I have answered, "Let us take a word of Christ and follow it precisely. Here is the word, 'Him that cometh unto me I will in no wise cast out.' Coming is the assent and consent of yourself in the personal Christ; it is the yielding of yourself to him as your Saviour and Lord. Do you now, as far as you know yourself, make such re-dedication of yourself to the personal Christ?" When the answer has been "Yes," and I have been sure of deep sincerity, I have added, "And here is the word of the personal Christ to you, 'I will in no wise cast out.' Can you believe that word and rest on it? And how often have I seen the light break over the troubled face, and heard sighs give place to songs, as the soul by such great and yet simple faith has entered into the radiant certainty of forgiveness.—WAYLAND HOYT, D.D.

206. Faith, and Obedience. Mr. John R. Mott, while on his missionary tour around the world, received a letter from Kumamoto in Japan, inviting him to come there, and asking how many persons it would take to form a Christian Association, adding that there were only three Christians in a college of seven hundred students. Mr. Mott wrote back that three were enough to form an association if they were only united. He also said that he would visit the college. He found, when he reached Kumamoto, that the three Christians had grown to fourteen. Five years later he visited them, and learned that they had grown to be one of the strongest associations in Japan. He found that they went every morning at daybreak to a place they called "Flowery Hill" and held a Prayer service. He also found a crowd of the class most difficult to reach at that time of the day, but before he left fully two hundred students had accepted Christ. Those men obeyed God's command to launch

out into the deep of faith and let down the nets of prayer and work.

"Though it is against all precedent and against good judgment, yet if you say so, Lord, I will do it."

Do you remember how, when you came to the pasture gate, you used to have to get out of the buggy and go ahead to open the gate? They are making a new sort of contrivance these days. All you have to do is to drive right at the gate, and it opens of its own accord. In some way the weight of the horse, as he steps on the platform, releases a lever, and the gate swings open. Often we are unable to see just how God's commands are going to be obeyed. If he says, "Go ahead," or "Let down the net," it is safe to do it.

When he tells you to start out on the Christian life it is safe for you to do it.—H.

207. Faith and Obedience. See Obedience Brings Blessing.

208. Faith, and Works. A man dreamed that he constructed a ladder from earth toward heaven, and when he did a good deed his ladder went up two feet. When he did an unusually good deed his ladder went still higher. When he gave large sums of money to the poor it went still higher. After a while it went out of sight, and as the years rolled on he expected at his death to step off that ladder into heaven, but in his dream he heard a voice thunder from the skies: "He that climbeth up some other way, the same is a thief and a robber." Down came the ladder and the man, and he awoke. He realized then his mistake, and sought salvation in the only way.

209. Faith, Christian Life Entered by. Sam Jones was talking to a man of weak faith. The doubter asked if Mr. Jones could not give him a demonstration of religion. "None," was the reply; "you must get inside the fold, and the demonstration will come of itself. Out West they have a plan for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on the platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides

the water and leads them to it. That's the way with religion. You've got to get on the platform."

210. **Faith, Comes by Hearing.** See Soul, Give It a Chance.

211. **Faith, Defined.** There is a man living in the City of New York who has a house on the Hudson River. His daughter and her family went to spend the winter with him, and in the course of the season the scarlet fever broke out. One little girl was put in quarantine. Every morning the old grandfather used to go out and bid his grandchild "Good-by" before going to his business. On one of these occasions the little child took the old man by the hand, and, leading him to a corner of the room, without saying a word she pointed to the floor where she had arranged some small crackers so they would spell out, "Grandpa, I want a box of paints." He said nothing. On his return home he went to the room as usual. His grandchild, without looking to see if her wish had been complied with, took him into the same corner, where he saw spelled out in the same way, "Grandpa, I thank you for the box of paints." That was faith.

212. **Faith, Expressing.** Christ says, "They are mine that testify of me." I was all my life timid about testifying for my Saviour. I believe this was given for encouragement. I dreamed I was in a large church. It was full of people. Every one was supposed to testify for Christ. When any one did, an angel came and presented a great white cross. At last I got courage enough to testify, in a very poor and halting way, thinking I was not worthy to receive the reward as others did. But the angel came and presented me a cross as to all the others. I realized that if we do the best we can, our reward will be just as great. Why can we not get people to tell of their actual experiences in the Christian life? It is certainly needful in our churches to-day.

213. **Faith Is One Step at a Time.** See, Believe and Climb.

214. **Faith, Saving.** "What must I do to be saved?" The answer is

clear and simple, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"Only a step to Jesus:
Then why not take it now?
Come, thy sins confessing,
To him, thy Saviour, bow."

Only a step, but a great step.—
REV. J. W. WEDDELL, D.D.

215. **Faith, the Key.** When that awful storm of hot stones, molten lava and death-dealing pumice buried the city of Pompeii, four prisoners, with their feet fastened in stocks, were overtaken by the flood. Sitting in their dungeon they could hear the dreadful roar, telling of the coming of something, they knew not what, and they could feel the stifling breath of the gases which were carrying down to death the people of that doomed city, a merciful means of stupefaction, shutting out the more terrible effects of the hail of death which came in its train.

Nearer and more near the wave of death came, until now it spread even to the door of the prisoners' cell. Frightened by the mysterious shadow falling like a pall over everything, the jailer fled for life, deaf to the agonized cries of the men he had been set to keep.

There stood the door of escape, now wide open as their keeper had left it. And, oh, more fearful thought, there just on the very threshold of the doorway lay the key which the jailer had dropped in his flight, the key which would unlock the iron stocks which held their feet so fast!

What language could picture the thoughts of those four doomed men, as they fought to reach that key? If only they might reach it there might be a chance for them to escape, as others were trying to do. But ever just beyond their utmost reach lay the thing which could free them, a mockery to their hopes, a jeer flaunting itself in the very face of destiny. And so they fought and shrieked and tore their very flesh in madness until the fumes from the distant volcano filled the cell and put an end to it all. And there lay the key just beyond their reach!

How like to that old prison cell of Pompeii is sin. Fast in the stocks of evil, men are still bound hand and

foot. Death, darker than that which descended over that ancient city, casts its pall over us all. We see its fateful approach, and look about us in our moments of thoughtfulness for some means of release. Are we, too, prisoners condemned without relief, to sure death?

Thanks be to him that has loved us with an everlasting love, there is a way of escape for us all. The key is here, and it is not beyond our reach. Blessed hope! Blessed assurance! God has put the key within our very grasp. Nay, into our hand he has thrust the master-key which will open every door the devil may shut against us. It is the key of faith in Jesus Christ.—REV. E. L. VINCENT.

216. Family Prayers, Influence of. See Prayers, Family.

217. Father's Influence. In the home of a pious farmer there hung the well-known motto: "But as for me and my house, we will serve the Lord." The motto meant something in that house, for the farmer prayed daily that all might truly serve the Lord. The last clause fitted all the house save the oldest son, who persistently refused to accept Christ. One day the father and son were alone in the room where the motto hung. The father said, "My dear Henry, I cannot and will not be a liar any longer. You, who belong to my house, do not want to serve the Lord. Therefore I must add the words 'except Henry'; it hurts me to do it, but I must be true." The thought so impressed the boy that he gave himself to Christ.

218. Father-love. In his volume of addresses, "As Jesus Passed By," Gipsy Smith tells of the time when his father was away for six weeks holding evangelistic meetings. The time to the motherless children seemed long. Hearing that the father was coming home on a certain day, they were up early in the morning to welcome him; but it was night before he arrived. This is what happened: "When father came into the old tent we all made way for the baby girl to go to him first, and he sat down and put his arms around her and kissed her and caressed her. She was his baby, and he had not

seen her for six weeks. My father kept her a long time, too long for the rest of us who were waiting. It was my turn next, and my boyish heart was so impatient for the clasp of my father's arms that I could scarcely endure to be kept out so long. When I could stand it no longer I cried to my little sister, 'Come out, come out, it is my turn.' And she rolled her black, bright eyes at me, and said, 'You get me out of my father's arms if you can.' And I cried out, 'Well, I cannot do that, but there is room for me, too, and I am coming in.' And I crept in beside her, and, oh, the comfort and feeling of safety when I felt my father's strong, loving arms around me."

219. Father, Love of. I read the other day that a father was greatly troubled about his son, who had gone wrong. The son became ill and despondent and wrote very tremblingly and fearfully, as if to ask whether there was any hope of forgiveness. The father at once sent a telegram to him, and the telegram consisted of one word; the one word was "Home," and the telegram was signed "Father." Now the Gospel of our Lord Jesus Christ is God's telegram to the sinful world, summed up in one word, "Home" and signed by one name, "Father."—ROBERT F. HORTON.

220. Feeling, Not All-important. See Fact, Not Feeling.

221. Fidelity to Souls. See Minister and Evangelist.

222. Fire, More Needed. See Zeal, More Needed.

223. First Things First. "Seek ye first his kingdom, and his righteousness." I am not here this afternoon to tell you to be religious. You know that. I am not here to tell you to seek the kingdom of God. I have come to tell you to seek the kingdom of God first. First. Not many people do that. They put a little religion into their life—once a week, perhaps. They might just as well let it alone. It is not worth seeking the kingdom of God unless we seek it first. Suppose you take the helm out of a ship and hang it

over the bow, and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about anyhow. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion.

224. **Fishing for Men.** A company of pleasure-seekers went to a woodland stream to spend a day in fishing. They carried with them the most improved fishing outfits money could buy. The young men sat on the bank of the stream and waited long for results, but the hours passed and they had nothing to show for their pains.

Near by sat a ragged urchin who was catching fish after fish while the young swells were toiling in vain. Yet he had only a branch from a tree for a pole, a string for a line, worms and flies for bait, and a bent pin for a hook. When they jollied him over his success and asked his secret, he told it in few words: "You fellers are fishin' for fun, but I am fishin' for fish!"

The fisher-boy's answer has its lesson for all who would be fishers of men. So long as we perform our religious service perfunctorily, or for the pleasure it gives us, we need expect no results. When we set about it with a passion for souls, results will follow.—*Christian Union Herald.*

225. **Friend, Wins Friend to Christ.** Recently a young woman was led to acknowledge Jesus Christ publicly as her personal Saviour. Almost her first thought afterward was that she must make this known to her most intimate girl friend, who resided in a near-by city. They had been friends for several years, held many things in common, for both were engaged in artistic professions, and had together taken several journeys of many months' duration across the continent. The young woman hesitated to write, fearing jest and ridicule, preferring to tell personally

her recent experience, which had been one of severe struggle.

Three weeks later the friend came to the young woman's home, and in a quiet talk by themselves she was told of what had occurred. She was much affected, and when, at the close, the young woman asked her if she would not consider this important question also, she replied that for the past four weeks she had been under deep conviction, and it only needed this word to cause her to take Christ for her Saviour and openly confess him.—M. B. W.

226. **Friendship of Christ.** See *Christ Our Friend.*

227. **Foundation, Build on Christ.** See *Sin, Secret.*

228. **Gift, of Gratitude.** A Mohammedan father in East Turkestan was so rejoiced at the restoration of his sight by a medical mission that, having no money to offer the doctor, he brought his daughter, an only child of twelve, and gave her as a fee. She is being trained in the mission school.—*Christian Endeavor World.*

229. **God, Acknowledged.** When the old Spanish mariners, in their explorations touched any new land the first thing they did was to run up the flag of Ferdinand and Isabella to the masthead on the highest point they could reach on the new land. Every new shore was claimed for Spain. The sovereigns that encouraged the explorations of these Spanish mariners were acknowledged when the first foot touched the new shore. Ah, man! when you get your new situation, when you set up your new home, when new circumstances arrive in your life, it is grand to run up the flag of God's Son, and say: "This new situation—this new era in my life—will be the son of his Son."—JOHN ROBERTSON, D.D.

230. **God and Us, Something Between.** There is an old fable which says that once during an eclipse the moon complained to the sun, saying, "Why do you not shine upon me now as you used to?" The sun replied, "I am still shining; do you not enjoy my light?" "Oh! I see," said

the moon, "the earth has got between us." Is not this the reason some lives are so fruitless? They have allowed the world to come between them and Christ, and their source of light is cut off. So they are unable to shine for others. They are ineffective in blessing others.—H.

231. God, Can Use Life's Remnant. See *Life, Its Second Chance*.

232. God, Character of. See *God, What He^s Is Like*.

233. God, Desired. "With all your heart." Do you know what that means? Let me tell you. A soldier who had been long in Southern prisons called at my home after the war. I had met him first while we were prisoners in Charleston jail. Afterward we were together in the jail at Columbia. He had gone to Belle Island. Three years had passed; and now as we met once more, I asked him of his later prison experiences. "I don't remember much about it, Chaplain," he said, "only that I wanted bread. I know it was twenty-three months after my capture before I was released. But after I left Columbia, it is all confused in my mind. I know I was at Belle Island a while, and a long time at Andersonville.

"How hungry I was at Andersonville! For a while I used to want to hear from home. Then I grew so hungry that I didn't think of home. For a while I wanted to escape. But by and by I was too hungry to care for that. I only wanted bread, bread, bread. Oh, how hungry I was and how much I longed for bread!"

That, my friends, was longing for bread "with all the heart"—with one supreme, overmastering desire. Home and friends, and liberty and life, lost sight of, unthought of, in the ceaseless craving for needful food! Blessed are they who do thus hunger after the Bread of Life in Jesus Christ, "for they shall be filled" (Matt. 5:6).—TRUMBULL.

234. God, Get Right With. A man came to me when I was in South Africa and he said, "Sir, I want to get relief from a guilty conscience," and he had an awful story to tell, a story that made me shud-

der. He unfolded a page of his history that I dare not tell you. Then he said, "Sir, I want God's pardon." I said, "My brother, how do you expect to get it?" He said, "By an honest attempt to undo the past." "Then," said I, "turn your face that way and wait for peace." "But," he said, "that will mean prison, and it may mean a lifetime in prison." I said, "Turn your face that way. It is no good to talk about peace while there is wrong to be righted, while there are stripes that need to be washed; it is no use to talk about peace till you get right with God. The Kingdom of God is not meat and drink, but righteousness and peace." Righteousness that means rightness, wholeness, harmony—and then the music. There will be no music till the instrument is put in tune. You know where you have to yield; you know the point of controversy between you and God; you know the thing that has hindered you; you know the thing that has darkened your sky; you know the thing that has come in between you and God; you know the thing about which you have persisted in having your own way and not God's. When you yield on that thing, you will repent.—GIPSY SMITH.

235. God First. A worker from New York who was visiting Elida Orphanage was one day telling the children how in that great city they had "Safety-First" put up everywhere to keep people from danger. On hearing this, one little fellow spoke up and said: "Down here we have 'God First.'" Perhaps the boy did not fully realize how true it is that the greater includes the lesser. He who puts God first in his life is assured of safety. The Most High becomes his habitation, and no evil shall befall him.

236. God, His Love for the Lost. It is always foolhardy and often fatal to run past a signal. The engineer who does it may wreck his train, and the pilot may ground his ship. It is told that a philanthropist of the alkali desert in the west of the United States spent years blazing paths to safety through the wilderness, and putting up signposts to guide the bewildered traveler. After he had planted a sign

at every place of danger, he found that even that was not enough. People were continually being lost in spite of the signs. He therefore devoted the rest of his time to rescuing those who had missed the signs. It is a beautiful story, but is it not a parable in heroism of what God in his wondrous love has done for a lost world? Oh, heedless and foolhardy brothers of Dives, how full the world is of you! "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." When mankind failed to be warned by the Written Word, to seek and to save came the Living Word. Praise God for our divine St. Bernard and for his hospice of heaven.—*Sunday-School Times.*

237. God, His Power to Save.

"You cannot be sure that you're perfectly saved
Till you know you are utterly lost."

How forcibly these lines were illustrated in the experience of S. H. Hadley, the New York Rescue Mission Worker. He said: "One Tuesday evening I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, or the horrors, from midnight till morning. I had often said, 'I will never be a tramp. I will never be cornered, for when that times comes, if ever it comes, I will find a home in the bottom of the river.' But the Lord so ordered it that when that time did come I was not able to walk one quarter of the way to the river. As I sat there thinking, I seemed to feel some great and mighty presence. I did not know then what it was. I did learn afterwards that it was Jesus, the sinner's friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking, looked on with scornful curiosity. I said I would never take another drink, if I died on the street, and really I felt as though that would happen before morning. Something said, 'If you want to keep this promise,

go and have yourself locked up.' I went to the nearest station-house and had myself locked up. . . . A blessed whisper said, 'Come.' The devil said, 'Be careful.' I halted but a moment, and then, with a breaking heart, I said, 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart. I felt I was a free man. I felt that Christ with all his brightness and power had come into my life; that, indeed, old things had passed away and all things had become new."

238. God, His Seeking Love. A large number of children are lost in New York every year. The largest number ever sheltered at police headquarters in one year was in 1892. Many little ones go to school for the first time and are too small to find their way home. They wander aimlessly about, and, finally tired out and discouraged, begin to cry. Here some officer takes a hand, and the child is brought to the central office. So it is with God's children. They wander about aimlessly for a few years, some many years. Sin-burdened and discouraged, they sink down by the wayside with bitter weeping. Here they find a hand that has been secretly following them, stretched out to help. They never realized before that help in time of need was so near at hand. Many travel the way of life and reach almost the end before they discover that God is so near.

239. God Is Near. A busy mother one day went into her room, at twilight, her mind intent upon a long letter that she needed to write; she sat down at her desk and began to fill page after page of note paper. Presently she heard a little sigh; and turning her head, she saw her little son cuddled up in an arm chair.

"Why, sonnie, how long have you been here?" she asked.

"All the time, Mummie," the little fellow answered, "but you have been too busy to notice."

How long has God been near and yet you have not realized or responded to his presence?

240. **God, Kinship With.** A teacher had told of his failure to get close to people till he trained himself to speak plainly. At last came the day of success when he gathered the children about him and asked, "What kin is God to you, and what kin are you to God?" The sequel is told by the author of "In the Service of the King": "More than one mother told him afterwards that her child came home all aglow to tell her the fact, now for the first time really made his own, 'I am God's child.' That word 'kin' had unlocked the doors of heaven for him." Speak plainly.

241. **God, Let Him Retune Your Heart.** In the olden days a prince inherited his father's estate and, with his family and servants, took up his abode in the castle where his childhood days had been spent. Well did he remember the long and happy evenings he had spent with the household in the large family room! His father had secured the best musician in the land to build a magnificent harp in one end of that large family room. Now the prince secured the best musician he could find to bring joy to his household, with music from the harp. But the harp was out of tune and the musician could not tune it. Another musician was secured, but he failed also. Another and another tried, but with the same disappointment.

With a sad heart the prince commanded the old harp to be covered with a great curtain—a ruin of happier days.

But one evening an old man knocked at the castle gate asking shelter from the stormy night. He was invited to dine with the household in the great family room. After supper he surprised the prince by asking why the great harp was covered. "Alas," returned the prince, "it is out of tune, and instead of music it utters shrill screeches and nerve-racking discords and no one can tune it." "May I try?" the stranger asked. His request was granted. After an hour's work, the venerable old man asked the prince to assemble his family to hear the harp. And such music they had never heard! Clear, harmonious tones inspired their glad hearts.

"Who are you, stranger," asked the

prince, "and why can you tune this harp when all others in the realm failed?" "Because," the old musician quietly answered, "I made the harp!"

Are you conscious that your heart is out of tune—that your life is full of discord? God can retune your heart. Yield to him. Let him do it. He can make it over so it will produce sweet and gladdening music.—H.

242. **God, Never Sleeps.** See *Kept, Through God's Care.*

243. **God, Welcoming Returning Sinners.** God is ever ready to receive back his wayward, wandering children. They are his children still. The lost sheep, in the parable, was a wandering member of the flock, not a goat. The lost money was a misplaced piece of real silver, not a spurious coin. The lost son was a prodigal wanderer, to be sure, but he was a son, a member of the father's household, not an outsider. Rightly interpreted these parables apply to us straying, wandering, backslidden Christians, telling how anxiously God longs for our coming and how gladly he welcomes our return. I have often thought that if we were writing the parable of the prodigal son, how differently we would write it. We would have the son come home some dark night, and rap on his father's door; but no answer. The father hears him from within, but says to himself: "He was a long time coming back, I will be slow in answering, to try his earnestness." Again he would knock, louder. Still the father is silent. By and by he would go around to his father's window, and tapping on the pane, would cry out so the echoes could be heard in the stillness of the night: "Father, let me in; take me back; I will serve you faithfully if you will but open unto me!" After a long time of waiting and a great deal of pleading we would have the father arise and let him in. But oh, how thankful we ought to be that this is not God's way! He sees us even a long way off. He is watching for our return. And before we have time to make our confession he gives us the kiss of peace, puts a ring upon our finger, the best robe upon us, and makes a feast of rejoicing.

Who of us can resist such love? Who stay in the "far country"? Christian, conscious of having wandered even the least, return, return.—H.

244. God, What He Is Like. A missionary told how she was once describing the loving character of the Christian's God to a company of her Chinese sisters. As she went on in her holy enthusiasm, picturing God's real character as full of mercy to the sinful and suffering, one of the Chinese women turned to her neighbor and said, "Haven't I often told you that there ought to be a God like that?"

245. God's Amnesty: No Exceptions. George III issued a proclamation of amnesty during our Revolutionary War to all those in rebellion except John Hancock and a few kindred spirits. God's amnesty makes no exception. Whosoever will may come and be saved on the condition of repentance and faith.

246. God's Own, By Creation and Purchase. See Bought With Blood.

247. Goodness, Made Attractive. In the wonderful old Church of St. Mark's, at Venice, is placed an alabaster pillar said to have been saved from the ruins of Solomon's temple, and now used as part of the support of the high altar. It is cut in a beautiful spiral shaft of graceful proportions, and blossoms out at the top into an exquisitely carved capital. It stands bravely in its place, and bears its share of the weight. But your first thought is, "How beautiful!" Does not Jesus mean that we shall be beautiful as well as strong in his service? And do we take enough pains to make goodness attractive, and so adorn his doctrine "in all things"? Christ says, "And I, if I be lifted up, will draw all men unto me." Ought not we Christians to have more of this drawing power, not that we may draw others to ourselves personally, but through us to him whose image we daily pray to bear?—M. DEMING.

248. Gospel, Desired. After a recent concert given for the entertainment of soldiers, one of them was

asked to propose a vote of thanks. He arose and said: "We are very grateful for the amusement afforded us to-night; and we appreciate all the musical talent brought for our enjoyment. But we are off to the front to-morrow; and I do not know how to die. I am not prepared to meet God. I only wish there had been something for our souls."

249. Gospel, Hungry For. When Mr. Sunday was in Philadelphia for one memorable day in March he captured the hearts of the students of the University of Pennsylvania, and on Friday of his first week he went out again to meet them at their noon hour in the big gymnasium. When he stopped his address—he said it was not a sermon—so that the students might get something to eat, they shouted, "Go on; go on; we would rather hear you than eat."

Do you know it, the people in this country are hungry for the gospel.—H.

250. Gospel in the Home. Goe-the tells of a wonderful lamp which, when placed in a fisherman's hut, changed all within it to beauty and convenience. So the Gospel of Christ, when it enters a home, glorifies all its relationships and duties. It makes strength gentle, intellect careful, will righteous, and affection love. It sanctifies all trials and blessings.

251. Grace Enough for Me. There is a story of a poor woman from the slums of London, who took her first trip to the seashore, and looked for the first time on the ocean. Tears were streaming down her face. And one standing by asked her why she was crying. "Oh, it is so wonderful!" she replied, "to see something that there is enough of." So we may stand to-day on the shore of the ocean of divine love, and as we look upon it in all its grandeur we also may shed tears, but of rejoicing, that at last we have found something there is enough of.

252. Grace, Greatness of. An illiterate, debauched murderer, in prison for life, attended the prisoners' night school. He developed a thirst for knowledge, became a follower of Christ, studied mechanics,

and for more than twenty-five years has been the chief engineer of the prison, without a single mark against him. God is great enough to put enough of his merciful love into a worthless murderous life to place that life in intimate association with his own beloved Son.

253. Grace, Not Purchase. When Clara Barton was engaged in the Red Cross work in Cuba, during the Spanish-American War, ex-President Roosevelt (then Colonel Roosevelt) came to her desiring to buy some delicacies for the sick and wounded men under his command. His request was refused. Roosevelt was troubled; he loved his men and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he said; "I must have proper food for my sick men." "Just ask for them, Colonel," said the surgeon in charge of the Red Cross headquarters. "Oh," said Roosevelt, his face breaking into a smile, "then I do ask for them." And he got them at once; but you notice that he got them through grace, and not through purchase. If men could buy the grace of a quiet conscience and a restful heart, how the millionaires would vie with each other at such an auction; but no one can have this chain of heaven's gold except by the free grace of God, which is offered to us every one. Salvation is not for sale. But it can be had. Ask.—H.

254. Grace, Offered. Lincoln's proclamation of amnesty to the Confederates was issued regardless of their desire for it. Some held out for years. Some never accepted it. But it was theirs for the taking all the time. So with God's grace.

255. Grace, Wonder of. "Mary," said a minister, addressing a colored convert, "is not the love of God wonderful?—is it not wonderful?" She replied, "I do not think it is so wonderful, because it is just like him!"

256. Hand, Touch of. Some rude children in Madagascar were one day calling out, "A leper! A leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady who was near by put her hand on the woman's

shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out, "A human hand has touched me." The missionary says that in that moment it flashed across her mind why it is recorded in the Gospels that Jesus touched the leper. That is just what others would not do. It was the touch of sympathy as well as of healing power.

257. Heart, a New. Physical hearts can be repaired. A man was brought in a dying condition to a hospital in Philadelphia, his heart stabbed in two places. He was unconscious, and pulseless from the loss of blood. He was at once operated upon, and four stitches were taken in the heart muscles. He completely recovered (this has been verified for the Editor by the surgeon in charge) and was discharged from the hospital feeling quite well except for the weakness that might be expected after such an ordeal. His heart appeared to be in fair condition, and his blood pressure was about normal. We may well thank God for the wonders that he enables modern physicians and surgeons to accomplish. But we thank him still more for his spiritual operations. The physical heart can be repaired, but not the spiritual heart: when that is injured by sin it is beyond repair. And so God does better than repair imperfect hearts: he replaces them. This is the offer of the Great Physician: "I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God" (Ezek. 2:19, 20). Again he says, "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26). David knew his own need when he cried unto God, out of the black hopelessness and helplessness of his own sinning. "Create in me a clean heart, O God." Creating something new is better than repairing the old and this "new creation" in Christ is the wonder-work that God would have us all receive.—*Sunday School Times.*

258. Heart, Christ Dwelling Within. A widow woman lives by

herself in a little cottage by the sea-shore. Of all whom she loved, only one survives—a lad at sea; all the rest have passed “from sunshine to the sunless land.” She has not set her eyes on him for years. But her heart is full of him. She thinks of him by day and dreams of him by night. His name is never left out from her prayers. The winds speak about him; the stars speak about him; the waves speak about him, both in storm and in calm. No one has difficulty in understanding how her boy dwells in her heart. Let that stand as a parable of what may be for every believer in the Lord and Saviour Jesus Christ.—J. CULROSS, D.D.

259. Heart, Desired. “My son, give me thine heart.” Prov. 23:26. There is a story of a colored man who came to a watchmaker and gave him the hands of a clock, saying, “I want yer to fix up dese hands. Dey jest doan’ keep no mo’ kerrec’ time for mo’ den six monfs.” “Where is the clock?” answered the watchmaker. “Out at de house on Injun Creek.” “But I must have the clock.” “Didn’t I tell yer dar’s nuffin’ de matter wid the clock’ceptin’ de han’s? And I done brought ’em to yer. You jes’ want the clock so you can tinker wit it and charge me a big price. Give me back dem han’s.” Foolish as this man was, his caution is very like that of people who try to regulate their life without being made right on the inside. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say, “We only wish to avoid this or that habit.” But the Master Workman says, “I cannot regulate the hands unless I have the heart.”—*Christian Herald*.

260. Heart, Desiring God. See God, Desired.

261. Heart-Door Opened. See Door of the Heart.

262. Heart, Hardening of. The persistent refusal to obey God and to do the right results in the hardening of the human heart. There is nothing to perplex us about the question, “What hardened Pharaoh’s

heart?” He had one opportunity after another to do what he knew God wanted him to do, but he refused. Persistent perseverance in doing his own will, and refusing to do God’s will, hardened his heart. It developed into a bad habit. By his own perverse willfulness he strengthened his heart against the Lord, and his resistance grew stronger every day. It is possible that we may do the same thing to-day.

263. Heart, Need of New. There must be a change of heart. A man buys a farm and he finds on the farm a pump. He goes to the pump and begins to pump. A person comes along and says, “Look here, my friend, you don’t want to use that water. The man who lived here before, he used that water, and it poisoned him and his wife and children.”

“Is that so?” said the man. “Well, I will soon make that right. I will find a remedy.” And he goes and gets some paint and paints the pump, putties up all the holes, and fills up the cracks in it, and now he has a fine looking pump. And he says, “Now I am sure it is all right.”

You would say, “What a fool to go and paint the pump when the water is bad.” But that is what sinners are trying to do. They are trying to paint up the old pump that has always given bad water. It was a new well the man wanted, and the sinner needs a new heart.

264. Heart, Need of Right. A lady who had lost a little daughter took a photograph and painted it with rare skill, and laid it in a drawer, and was grieved to find that soon afterwards it was covered with ugly blotches. She painted it again and it was soon marred. There was something wrong with the paper, some chemical ingredients in undue proportions. No matter how beautiful the picture made on its surface, ever up out of the heart of the paper would come the ooze of decay. So with human life, the heart being wrong spoils all.—J. R. MILLER, D.D.

265. Heart, Returned by God. See God, Let Him Return Your Heart.

266. Hearts, Conquered by Christ. A gentleman in New York

had a fine copy of Hoffman's "Jesus Talking to the Doctors." One day a judge of the Supreme Court came in on business. He was instantly attracted by the picture on the easel. His eyes would go back to it, as he talked, again and again. Later in the morning he came back again and said, "I want to see that Boy again." I said, "Take it into my private office and look at it as long as you want to." An hour passed, and then he came out and laid the picture down, with tears running down his face, and said, "The Boy has conquered me," and he went out to become an earnest Christian devoted to the Master.—SPEER.

267. Hindering Others. At midnight there was a cry of "fire," and a large hotel was found wrapped in flames. Heroic men rushed to the spot, battled with the flames and rescued many of the inmates of the burning house. But in an upper room were a man, his wife, and a child. The man locked, and barred his door, and would neither leave the room himself nor suffer his wife or child to leave it. He also effectually resisted the efforts of those who would have entered to save them. You will say this man was either a madman or a fool. What then will you say of him who by conscious influence, or unconscious example, prevents those around him from escaping from the destruction which will overtake those who remain in sin?

268. Holy Ghost Preparation. To-day, when so much is being said about religious education, the tendency on the part of many religious workers is to shift the emphasis and neglect the great essential—the work of the Holy Spirit, who is the source of wisdom, spiritual power and salvation. The church that fails to emphasize the doctrine of the Holy Spirit loses her revival and spiritual energy. On the day of Pentecost, they were all filled with the Holy Ghost. If we would have Pentecostal power, we must depend upon the same source. Religious education, church organization, equipment, and machinery are not enough. We must remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." "It is the Spirit that quickeneth, the

flesh profiteth nothing."—*Religious Telescope.*

269. Holy Spirit, Grieving. Once a man who owned a beautiful house invited one of his friends to come and live with him. He provided for his guest a room, a bed to sleep in, and a place at his table. By and by, though, he met another man, who charmed him, so he invited this one also to come and stay with him. He went to the one that he had invited first and asked that he share his room with the stranger; a little while afterward he was asked to give up his bed for the same purpose; then to surrender his place at the table. We are not surprised to know that, deeply grieved, he left the house altogether.

Thus has many a man crowded the blessed Guest from his heart. When the world begins to war with the Spirit for the possession of your heart, beware lest the Holy One be grieved and take his departure.—MATTIE M. BOTELER.

270. Hurry, in Salvation. There was a fire in a terrace of houses in the middle of the night, and one man discovering the fire, cried to his bed companion, "Get up at once, the house next door but one is on fire!" "Oh, wait till it gets next door," growled his sleepy friend. No one wishing to be saved can take that attitude.—H.

271. Indecision, or Hopeful Cases. Some of the most hopeful features of a soul's condition may be accompanied by the most threatening and awful dangers. One is lest the soul slip back again from this hopeful state. Do you "remember Lot's wife?" God told us to do so. In Bunyan's "Pilgrim's Progress," the reader will recall, one of the company came suddenly upon a pillar of salt, which they told him was Lot's wife. Do you remember that Pilgrim's name? Think a moment, for the name is very suggestive. The name is just Hopeful. Hopeful was the one who needed the lesson of Lot's wife most. How many of these hopeful cases have we seen, young men and young women, older men and older women, who at the critical moment turned back—gave up their efforts to follow Christ. A hopeful state is a state with grave dangers.

Another danger is lest the awakened soul be content to stop at the spot that has been reached. Not far from the kingdom is not in the kingdom. Almost saved is not altogether saved. It is altogether lost. The man in the snow storm on the Dakota prairie was "lost in sight of home." After safely circumnavigating the globe the *Royal Charter* went to pieces on the coast of Wales, almost into the harbor. Nearness is not possession. Almost saved is not saved. It is a dangerous thing for an awakened sinner to stop where he is.—H.

272. Indecision, Years of. See Decision, Need of.

273. Influence, Christian. A Christian lady at Long Branch was invited to attend a dance. She said "No." Finally a senator tried to persuade her to attend. "Senator," said the lady, "I am a Christian; I never do anything in my summer vacation, or wherever I go, which will injure the influence I have over the girls in my Sunday-school class." The senator bowed and said: "I honor you. If there were more Christians like you, more men like myself would become Christians."

274. Influence, Given to Christ. I know a young man who confessed Christ, and within a week his example and influence were instrumental in leading eighteen young men to do the same thing.

In the battle of life many a one falls because he cannot see the colors; because there is no one near to reinforce his failing courage; no one whose clear, strong convictions make the truth seem truer, and right more righteous, and Jesus Christ more real. He who tries to serve Christ secretly is robbing the world of a certain influence which it sadly needs.

"Let the redeemed of the Lord say so," then, for their own sakes, for the sake of the unredeemed, but above all, for the sake of the Redeemer.—REV. HOWARD W. POPE.

275. Influence, Good and Bad. A man with his little son was going along a country road on a dark, starless night. Dark as the night was, the boy noticed a still darker spot near by, and, drawing closer to his

father, asked what it was. The father replied: "That is an empty house; an empty house at night is always darker than no house at all." And how true that is in the world of morals! The lights from some lives shine on the pathway of men and make the way easier; but all that some others contribute to men is shadows and intensified darkness in a darkened world. Think of your usefulness. Come to Christ and get his light. Shine for him, and bless others. Don't stay in the dark and make darkness darker.—H.

276. Influence, Unconscious. Friends had tried again and again to get one of the worst fellows at a soldiers' camp in France to attend the Y. M. C. A. meetings, but he would not come. One night, however, he appeared when the secretary was speaking. When asked why he came that night he said, "I saw that fellow washing dishes one day when there was a rush at the counter, and I am ready to listen to a man who is big enough to do that." The secretary did not think when he washed the dishes that day that he was doing any special good to any one; but here was a soldier watching him, ready to be influenced for good by him.—*Christian Herald*.

277. Influence, Unconscious. The *Family Altar* has a story of an unusual conversion. A young woman came before the session of a Presbyterian church and said she wished to unite with that church. No one present knew her; she made an unusually clear confession of faith, impressing the minister so much that he asked her how she had been led to Christ. "Through Dr. S.," she replied. "Is Dr. S. a friend of yours?" she was asked. "No," she said, "I have never met or even seen him." She was a telephone operator, and had had night service, from 9 p.m. to 3 a.m. Receiving many calls for this physician, Dr. S., she had more than once rung his bell by mistake. Always he answered, not only with courtesy, but in a voice that showed no trace of impatience. It was such a grateful relief from the surly, sleepy voices of others awakened at midnight or the harsh expressions directed at her when she called a wrong number by mistake,

that she finally became deeply interested and wanted to know the secret of the difference between Dr. S., and other men. She made inquiries about him, until she learned that Christ was supreme in his heart and life, and that what she was so admiring in him was simply Christ living in an earnest Christian. Soon Dr. S.'s Saviour was her Saviour. Herein is a suggestion for those who have telephones and are sometimes annoyed by untimely calls.

278. Immediateness of Religion. "Immediately—I sent to thee." Acts 10:33. One word reveals the man. He did not dilly-dally about his soul's welfare. When Roosevelt was president he said that when he wanted a thing done he sent for a soldier. That is how he got the Panama Canal dug. The earnest man never delays. This type of man compels success. Never loses a moment in attending to things, especially in matters of the soul. General Frank P. Blair, after listening to a sermon in a Fifth Avenue, New York, church stood up before the congregation and said, "I want to accept Jesus Christ as my Saviour here and now, and confess him before men." That was the splendid soldier of it for you. Cornelius sent for his friends. In Washington, Secretary of State invited Billy Sunday to his house to tell the old, old story, and he sent for his friends in the official life of the capital. Cornelius was the "big man" of Cæsarea. He was a Roman, rich and influential. You may be sure all the invited ones were there. Cornelius is one of the most refreshing men in the Book of Acts.—R.

279. Insensibility Deplored. My friends, I would as soon possess the heart of a murderer, of a traitor, nay, of a fiend, as a heart which turns cold and insensible from a crucified Redeemer—from bleeding, dying love—from the perfection of moral beauty and excellence.—Rev. EDWARD PAYSON, D.D.

280. Invitation, Come, Then Go. "Him that cometh to me I will in no wise cast out." A little boy who saw for the first time the sign, "Common," in Boston, at the entrance of the great park known as

Boston Common, called out joyfully, "It don't say, 'Keep Off the Grass'; but 'Come on'!" And this is the gospel invitation. Not "Keep off," but "Come on." An interested listener said to Mr. Moody, "One might think that the word 'Come' was your pet text." "I have two; one is 'Come' and the other is 'Go,'" was the answer. "Come for cleansing and acceptance. Go into service. Go and get others to come."

281. Invitation, Gospel. "But they made light of it." Matt. 22:5. It was the King's invitation.

"They made light of it." They thought they were judging the King. They were not. Who were they judging? Listen. A tourist went to "do" one of the picture galleries in Florence. He went round looking at this picture and that and then when he came to the door to go out, he said to the old man who had kept the pictures for many a year, "I do not think much of your pictures." "Oh," said the old man, "that does not matter, sir; the pictures are not up for judgment, but the visitors are." Yes, my brethren, Jesus Christ is not up for judgment and criticism, but the visitors are.—H.

282. Invitation, Gospel. See Come, Say It.

283. Invitation, the Universal. Elizabeth Stuart Phelps' phrase, "The Gates Ajar," doesn't do justice to the wide-open love and mercy of my Father's house of many mansions.

One of the poets makes us sing:

"Wondrous love! Oh, can it be
The gate of heaven's ajar for me?"

Isaiah fifty-five is not a gate "ajar." I remember how at one of the great State Christian Endeavor conventions I attended, in an immense skating-rink, the waiting crowd in front filled the sidewalk and the street, singing gospel hymns to pass away the time until the doors should swing open. And, when the ushers opened the doors, it was found that they stuck at the bottom, and would not swing back far enough. And the crowd was choked in the entrance until some one cried, "Take those doors off their hinges; lift them right up!" And a dozen pairs of strong hands seized the obstructing

doors; and they were raised aloft, right off the butt hinges, and set aside, and with a shout of delight the eager throng swept in.

If Isaiah found the "gates ajar," he lifted them off their hinges, in this wonderful chapter, and set them in the corner. Isaiah fifty-five might be called the "Ho, every one" chapter.—REV. JOHN F. COWAN, D.D.

284. Invitation to Christ Not Given. See Soul, a Neglected.

285. Invitations, of the Gospel. "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." Isa. 55: 1. These Gospel bells, like those around the high-priest's garment, are bells of invitation. When the Jews heard the clash of those bells in the hem of the priest's robe, they knew it was an invitation to worship. That is the meaning of every church tower, from San Francisco to New York, and from London to St. Petersburg. It is "Come, come!" The word "come" occurs six hundred and forty-two times in the Bible. It is "Come to the supper"; "Come to the waters"; "The Spirit and the Bride say Come." Through all sorrows, through all trials, through all nights of darkness, through all calamities, through all temptations, it rings out. "Come! Come! Come!"—T. DEWITT TALMAGE, D.D.

286. Invitations, to Christ. "Him that cometh to me I will in no wise cast out." In the deserts, when caravans are in want of water, they send a rider some distance ahead; then, after a little space, another follows; and then, at a short distance, another. As soon as the first man finds water, before he stoops to drink, he shouts aloud, "Come!" The next one repeats the word, "Come!" So the shout is passed along until the whole wilderness echoes with the word "Come!"

287. Judgment, Cannot Be Avoided. The Roman Emperor Antoninus once said to Rabbi Judah the Prince, "On the great day of judgment, soul and body will each plead excuse for sin committed. The body will say to the heavenly Judge,

'It is the soul, and not I, that has sinned. Without it I am as lifeless as a stone.' On the other hand, the soul will say, 'How canst thou impute sin to me? It is the body that has dragged me down.'"

"Let me tell you a parable," answered Rabbi Judah the Prince. "A king once had a beautiful garden stocked with the choicest fruits. He set two men to keep guard over it—a blind man and a lame man. 'I see some fine fruit yonder,' said the lame man one day. 'Come up on my shoulder,' said the blind man. 'I will carry you to the spot, and we shall both enjoy the fruit.' The owner, missing the fruit, haled both men before him for punishment. 'How could I have been the thief,' queried the lame man, 'seeing that I cannot walk?' 'Could I have stolen the fruit?' retorted the blind man. 'I am unable to see anything.' What did the king? He placed the lame man on the shoulders of the blind man and sentenced them both as one."

In the same way will the divine Judge of the universe mete out judgment to body and soul jointly.—DR. J. H. HERTZ.

288. Judgment, Not Delayed. A lady who once needed legal counsel was advised to consult a prominent lawyer. She kept putting it off, and when she finally went to him and began to state her case, he said, "Madam, you are too late. I cannot be your advocate, for I have been appointed your judge." God forbid that the Judge of all the earth should apply such words to any of us.

289. Jesus, Friendship With. Dr. J. R. Miller, the well-known author of many fine devotional books, made this the text of his talks and essays: "Religion means just one thing to me, Jesus and I are friends." That is a safe and central fact out of which all true religious life and experience must grow. It is a blessed relation that will remain unbroken. A friend loveth at all times. Moreover, Jesus calls us friends, and he himself is a friend that sticketh closer than a brother. This relation of friendship with Jesus, in the true and substantial sense, is based on an obedient disposition of the will towards him. "Ye are my friends,

if ye do whatsoever I command you." Abraham was called the friend of God because, in obedience to the divine will, he offered up his son Isaac in holy sacrifice. To be a friend of Jesus means much, but to have Jesus for a friend means more, because he is infinitely greater than we.

290. **Jesus Saves.** In July, 1916, I was asked to go for a fortnight to the Canadian soldiers, who were encamped at the great camp at Valcartier, not many miles from Quebec. One night—I shall never forget it—it was the last but one—I spoke in the Y. M. C. A. tent to a body of men soon to pass over the ocean—line upon line of closely packed soldiers in khaki; strong, serious men rolling out the standard hymns of the English-speaking race, "Abide With Me," "Stand Up, Stand Up for Jesus." I pleaded with them to give their hearts to the Saviour, and not to be ashamed of him who died for them. I remembered something I heard the Rev. Sydney Selwyn tell many years ago. "Men," I said, "men, I want you to do something for me!" There was instant hush. Every face looked up with curious interest. "Now look here, I am going to repeat to you five letters; and I want you to repeat to me five words. You understand? As I say the letter, you all answer with a loud voice the word. Now I will say the letters and you say the words.

J—Jesus
E—Exactly
S—Suits
U—Us
S—Sinners

Eyes all around were moist with inexpressible emotion, and here and there tears dropped silently. They were no longer heroes. They were no longer soldiers of romance. The glamour of war had vanished. They were just hungry souls, needy souls, yearning souls, souls for whom Christ died.

Next night was my last. It was Wednesday, August 2, 1916. The great canvas auditorium was crowded with soldiers, Protestant and Catholic, English-speaking and French-Canadians all. I told them once more of Christ the living King, ever able to save and keep, and then I reminded them of the words I had

given them the night before. "Now, men," I said, "I want you to do one thing more for me. It's the last thing I shall ever ask you to do. As I give you the five letters, I want you to repeat after me the five words which I shall give you. Now, all together!" And all together, as in a tumultuous antiphone, the voices answered mine:

J—Jesus
E—Exactly
S—Suits
U—Us
S—Sinners

The men who tented there that summer crossed the ocean, and in many cases their bodies lie "Over There." But never will the writer forget the quiver of buoyant hope that passed through that mass of soldiers, soon to go forth in the deathless cause of liberty and right.—
DYRON HAGUE.

291. **Jesus Shut Out.** I remember hearing some years ago of an incident which occurred near Inverness. A beautiful yacht had been sailing in the Moray Firth. The owners of it—two young men—landed at Inverness, purposing to take a walking tour through the Highlands. But they lost their way, and darkness found them wandering aimlessly about in a very desolate spot. At last, about midnight, they fortunately came upon a little cottage, at the door of which they knocked long and loudly for admittance. But the inmates were all in bed and curtly the young men were told to go elsewhere and make no more disturbance there. Luckily, they found shelter in another house some distance away. But next morning the inhospitable people heard a rumor that filled them with chagrin and gave them a lesson which they would not be likely to soon forget. What do you think it was? Just this: that the two young men who knocked in vain at their door the previous night were Prince George and his brother, the late Duke of Clarence—the most illustrious visitors in the kingdom. You can fancy the shame the people must have felt thus unconsciously to have shown themselves so inhospitable to the noblest persons in all the land. But are we any better? Are we not, indeed, much worse if we

shut Jesus Christ, the greatest of all Kings, out of our hearts?

292. Kept, by the Power of God. Dr. H. Clay Trumbull used to tell with keen pleasure of the glimpse he once had of the secret of Napoleon's power over his soldiers. Happening to meet a French veteran who had served under the great commander, Dr. Trumbull asked him: "Did Napoleon's soldiers like him?" "Like him!" exclaimed the old Frenchman, straightening up, his eyes snapping excitedly. "Like him! We believed in him. Napoleon say: 'Go to the moon.' Every soldier start. Napoleon find the way." And we have a Commander who is greater than Napoleon. Start out in the Christian life, friend, and Christ will find the way. "Kept." "Kept by the power of God." "Through faith." "Unto Salvation."—H.

293. Kept, Through God's Care. The story is told of a poor woman who applied to the Sultan of Turkey and asked compensation for the loss of her property. "How did you lose it?" he inquired. "I fell asleep and robbers came and stole it." "But why did you fall asleep?" he queried. "I fell asleep because I believed that you were awake," was the astonishing reply. The Sultan was pleased with her trust, it is said, and restored her goods. Human governments are supposed never to slumber. They are supposed to be alert to protect their subjects. But they fail. God's government never fails. He never slumbers. He is always "keeping watch above his own."

294. Knock Neglected. There was an old turnpike man in a quiet country road whose habit was to shut his gate at night and take a nap. One dark, wet night I knocked at his door, crying, "Gate! Gate!" "Coming," said the voice of the old man. Then I knocked again, and once more the voice replied, "Coming." This went on for some time, till at length I opened the door and demanded to know why he cried, "Coming," for so long and never came. "Who's there?" said the old man in a sleepy voice. "What d'ye want, sir?" Then, awakening, "Bless yer, sir, and yer pardon; I was asleep. I get so used to hearing them

knock that I answer 'Coming' in my sleep, and take no more notice about it." So it is with too many hearers of the Gospel, who hear by habit, and answer God by habit, and at length die with their souls asleep.—*Sunday-School Chronicle.*

295. Knocking, in Vain. See Jesus Shut Out.

296. Learning to Love God. A little maiden once came to Mark Guy Pearse in great distress because, as she said, she could not love Jesus Christ. She did want to love him, but somehow she couldn't. So the genial minister said to her: "Well, my little woman, don't keep thinking about your love to Jesus, but just keep on saying, 'Jesus loves me.' Say it to yourself over and over again; and come and see me to-morrow." The little girl did as she was told, and when she came to see Mr. Pearse the next day there was no need to tell him of the change that had taken place. Her face was radiant. The love of God had been shed abroad in her heart by the Holy Spirit which had been given to her.

We can learn to love God. Think of his love. "We love him because he first loved us."—H.

297. Life, from God. In the picture of the creation of man on the Sistine Chapel ceiling, says Dr. Burrell, the man is represented as lying upon a mossy mound reaching up his hand towards another stretched down from heaven, and from the hand of the Creator an electric spark is passing to him. The beginning of life is to be thrilled by the life of God, and to proclaim the fact to the world by lip and life.

298. Life, Its Second Chance. A distinguished musician ordered a manufacturer of violins to make for him the best instrument possible. He told him to use the best material, take all the time he wished, and use all his skill in its construction.

At last the manufacturer sent for the musician to come and try the violin. As the musician drew the bow across the instrument his face became clouded. Lifting the instrument, he smashed it to pieces on the counter, handed the price to the manufacturer and left the shop.

The manufacturer was not satisfied with mere pay, his reputation was at stake. He gathered the fragments of the violin and put them together. After he had remade the violin out of the pieces, he again sent for the musician. This time the frown was not seen; as he drew the bow across the strings he told the manufacturer that he had succeeded at last in making just the kind of an instrument that he desired. "What is the price?" inquired the musician. "Nothing at all," replied the manufacturer; "it is the same instrument that you smashed to pieces some time ago; I put it together, and out of the fragments this perfect music has been made."

Let us believe the parable. God can take the fragments of a shattered life, and by his grace put them together so that under the touch of his Holy Spirit there will go forth music good enough for earth and Heaven.—A. C. DIXON, D.D.

299. Life Spared for Salvation.
See Waiting, To Be Saved.

300. Life, Testifying to Christ. Apelles and Protogenes were two great painters living in Rhodes, Apelles the more famous. One day Protogenes determined to paint a picture that would outdo Apelles. The conception in his mind, he worked away day after day, until his picture was nearly completed. While putting on the finishing touches he was called away from his studio for several hours. While he was gone his friend Apelles came in. His eye at once caught the beauty of the picture. He snatched up the brush and began to touch up the canvas. Soon he had a more beautiful picture than Protogenes had conceived of. Then, hiding himself, he waited for his friend's return. Protogenes, on seeing his picture, started back in amazement. Then he cried: "Apelles has been here, for no one could have done this but Apelles."

So none could paint on the canvas of life as Christ did. Others had tried to beautify the world, but the touch of Christ upon the life of a man or woman leads us to exclaim unhesitatingly: "Jesus Christ has been here, for no one else could have done this."—REV. G. H. HILTON.

301. Life, the Unsatisfied. There is said to be a strange plant in South America which finds a moist place and sends its roots down, and becomes green for a little while until the place becomes dry, when it draws itself out and rolls itself up and is blown along by the wind until it comes to another moist place, where it repeats the same process. On and on the plant goes, stopping wherever it finds a little water until the spot is dry; then in the end, after all its wanderings, it is nothing but a bundle of dry roots and leaves. It is the same with those who drink only of this world's springs. They drink and thirst again, and go on from spring to spring, blown by the winds of passion and desire, and at last their souls are nothing but bundles of unsatisfied desires and burning thirsts.

Come to Christ. Drink from the fountain of life and be satisfied.—H.

302. Lord, Call Him. In Acts 10: 14 we read, "Peter said, Not so, Lord." Have you ever thought of what a contradiction in terms we have there? You have either got to drop the words "Not so," or you have got to drop the word "Lord." I spent two hours yesterday with a lady in this tent over these words, and then I wrote them down in the margin of her Bible at the bottom of the page; and I handed her the Bible and the pencil and I said, "The time has come for you to make the decision. Are you going to score out the words, Not so, or the word Lord? You must do one or the other." There was a great struggle in her heart, and through tears she scored out the words "Not so." I said, "What have you got left?" and she said, "The Lord." Is not the Lord enough?—REV. W. GRAHAM SCROGGIE.

303. Loyalty, to Christ. When Queen Victoria had just ascended her throne she went, as is the custom of royalty, to hear "The Messiah" rendered. She had been instructed as to her conduct by those who knew, and was told that she must not rise when the others stood at the singing of the Hallelujah Chorus. When that magnificent chorus was being sung and the singers were shouting "Hallelujah! Hallelujah! Hallelu-

jah! for the Lord God omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, but finally when they came to that part of the chorus where with a shout they proclaim him King of kings suddenly the young queen rose and stood with bowed head, as if she would take her own crown from off her head and cast it at his feet. Let us make him King and every day be loyal to him. This is the secret of peace.—J. WILBUR CHAPMAN, D.D.

304. **Love, Constraint of.** "Him that cometh unto me I will in no wise cast out." John 6:37. A man who had been converted from a sinful life gave this experience of his acceptance with Jesus: "I just crept to the feet of Jesus, and, greatly to my astonishment, he did not scold me—he knew I had been scolded enough; and he didn't pity me; and he didn't give me any advice either. He knew I had had plenty of that. He just put his arms around my neck and loved me. And when the sun arose I was a new man."

305. **Love for Christ Confessed.** Do you not feel as if you wanted to do something to make the "Man of Sorrows" a "Man of Joy"? Proclaim, then, everywhere, and as often as you can, that you are his friend, and that he is your Redeemer. Does a wife ever tire of hearing her husband say that he loves her? Neither does Jesus ever grow weary of hearing our profession of love and faith in him. Neglect to do it grieves the Saviour, and robs him of exceeding joy. It also robs him of our influence.

306. **Love, from the King.** In Gipsy Smith's autobiography, he relates this incident: "On another occasion we went to see the King reviewing his troops. Amid all the military show one little incident touched me most. A little sweep came running past the spot where the King was on his horse. His face was black and his feet were bare, but as he passed the monarch of Sweden he raised his dirty hand and saluted his sovereign. The King smiled upon the little fellow and returned the salute. Immediately afterwards a dashing officer came galloping up

on a fine horse. His uniform shone like gold, and his sword rattled as he careered bravely along. He also saluted the King. The King saluted back with all the dignity of a sovereign, but I thought I missed the kindly gleam of the eye with which he had greeted the waving of the little sweep's dirty hand, and I said to myself, 'This King loves the little sweep as much as the fine officer, and I love him for it.' Thus it is with our King Jesus. "There can be neither Jew nor Greek, there can be neither bond nor free, . . . for ye all are one man in Christ Jesus."

This King loves us every one.—H.

307. **Love, God's Love Awakens Ours.** "We love him because he first loved us." 1 John 4:19. A little girl was playing with her doll while mother was writing. After a while the mother called the child and took her on her lap. The little one said: "I am so glad; I wanted to love you so much, mamma."

"Did you, darling," and she clasped her tenderly. "I am glad my daughter loves me so: but were you lonely while I wrote? You and dolly seemed to be having a happy time together."

"Yes, mamma; but I got tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why, mamma, don't you guess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back; that's why I love you so."

This is an outliving of the very truth of the Gospel. While we were yet sinners, Christ died for us, and we love God because he first loved us. It is the love of God for us that awakens and feeds our love for him.

308. **Love Makes Lovely.** See Transformed by Love.

309. **Love, of Father.** At the conclusion of a Sunday evening service some months ago, a gentleman came to me to thank me for the ser-

mon. Pointing to a magnificent specimen of manhood in khaki, with the tears trembling in his eyes and trembling in his voice, he said: "He is only eighteen. He's my only son. I never knew before the meaning of 'God so loved the world that he gave his only begotten Son.' I know now." His only son, whom he passionately loved, for the sake of his country he had laid on the altar of sacrifice, and had entered somewhat into the meaning of God's sacrifice when he gave his Son up to the death of the cross that we might be redeemed and saved.—A. CLARK.

310. Love, Serving from. See Redeemer, Serving One.

311. Love, That Seeks and Cares. See God, His Seeking Love.

312. Love, Wins Hearts. The way to win hearts is to show kind attentions and utter kind sentiments. "You have called me brother!" cried the Russian beggar radiantly, who had just begged of Tolstoi without receiving anything. "I am sorry, my brother," said Tolstoi, "but I do not have a single copeck about me." "You have given me more than I asked for," was the joyous answer. "I asked for a few coins, and you have called me brother."—*Pilgrim Teacher.*

313. Loving God, With All the Heart. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27. Suppose a mother gave her child a beautiful flower plant in bloom, and told her to carry it to a sick friend. The child takes it away, and when she reaches the friend's door she plucks off one leaf and gives it to her, keeping the plant herself. Has she obeyed her mother's command? Then, afterward, once a day, she plucks off another leaf, or a bud, or a flower; and takes to the friend, still retaining the plant. Did she obey the command of her mother? Nothing but the giving of the whole plant could fulfill the mother's directions. Is that not a simple illustration of what we give God? He commands us to love him with all our heart and with all our being, and we pluck off

a little leaf of love now and then, a little bud or flower of affection, or one cluster of fruit from the bending branches, and give it to him, and we call that obeying.—REV. J. R. MILLER, D.D.

314. Lukewarmness, Not Sufficient. At what temperature does water boil? But is two hundred and twelve degrees really necessary? Surely water would boil if subjected long enough to a temperature of one hundred and fifty degrees, would it not? No? Then one-hundred-and-fifty-degree water cannot be of much use in doing the world's work. O. S. Marden says: "Lukewarmness in his work stands in the same relation to man's achievement as lukewarm water does to a locomotive boiler. No one can hope to accomplish anything great in the world until he throws his whole soul into it." Business men have no use for lukewarm employees; they want those whose energy and enthusiasm are always at boiling point—the point where things are done.

Then isn't it reasonable to think that God wants boiling-point Christians for his work? In fact, he tells us that he cannot abide a lukewarm Christian.

315. Man, Each One Counts. "The story is told in an old Tamil book of twelve Brahmans, on a pilgrimage, who, while crossing a stream, escaped with great difficulty. Uncertain if all were alive, one of the pilgrims counted his companions: 'Ondru, rendu, mundru, nalu, ainthu, aru, eru, ettu, onpathu pathinondru!' thus giving the numerals from one to eleven. 'Alas, there are but eleven of us, and one of us must be drowned!'

"But who was missing? All responded to their names. A second pilgrim ranged his comrades in line, and counted. The result was the same. There were only eleven men; and yet they were certain that no one was missing.

"Let me count!" said a third Brahman. When he had finished he declared that somebody was dead. Much puzzled, the men agreed to consult a hermit who lived near.

"The hermit asked them to stand in a row while she counted: 'Ondru, rendu, mundru, nalu, ainthu, aru, eru,

ettu, onpathu, pathu, pathinondru, panirendu!

"Why, there are twelve of you!" she said. 'It is all right.'

"It was not an easy matter to convince them, but they finally admitted their error when they found that each one of them had forgotten to count himself!"

The late Jacob Chamberlin in telling the story, in "The Kingdom in India," asked: "Do not we, fellow Christians, too often fall into this very Brahman dullness, and in God's work each fail to count himself or herself? If there is real work to be done 'for Christ and the Church' are we not prone diligently and repeatedly to count all the others, and perhaps unconsciously neglect to count ourselves?"

The commission of the Master is, "Ye shall be my witnesses." We hear, but are so apt to interpret the message as applying to any one, every one, but ourselves. How many Christians, thus leaving themselves out of the count, take no part in the God-given work of seeking the lost? What of our opportunities to witness for Christ to those we meet in the home, in business, or when we are seeking our pleasure? Since God says, "Ye," let us be careful to count ourselves in, that we, too, may have a part in bringing the answer to our own prayer, "Thy Kingdom come."—REV. JOHN T. FERRIS, D.D.

316. Man, Pricing Himself. "Because thou hast sold thyself."

"Still, as of old, man by himself is priced;
For thirty pieces, Judas sold himself
—not Christ."

317. Man, Sinful. Remember Boswell's remark to Johnson: "Don't you think, sir, that man is naturally good?" "No," was the answer, "no more than a wolf."

318. Men, Led to Christ. Mr. Marshall Hudson, founder of the Baraca movement, spent a Sunday in Old Forge, N. Y., a small village in the Adirondack Mountains, in the early fall of 1911. At the close of the evening service five young men came to his room to see him with regard to some committee work in connection with a Baraca class they

were organizing. Very tactfully Mr. Hudson inquired how many of these five were Christians. He found that not one of them had made a decision to follow Christ. Then Mr. Hudson suggested that if they desired to be efficient workers in the Baraca work they ought to be Christian young men.

The young fellows were deeply impressed with his kindly manner and profound earnestness. The appeal of the veteran teacher, who has learned from long experience how to deal with men, was effective. Before they parted that night each of the five bowed with Mr. Hudson in prayer and accepted Jesus Christ as a personal Saviour. Mr. Hudson counted that day in a little village well spent. The passion of the soul-winner found expression in speaking a word in season. The opportunity to win a soul for Christ often comes to the man who yearns to win his fellow-men for his Master.—WILLIAM J. HART, D.D.

319. Mercy, God's Plenteous. The daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the Guide of her youth and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource, nor was it in vain. Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home. It was midnight, and she was surprised to find the door unlatched. But she was told in the fullness of a mother's heart, "Never, my child, by night, nor by day, has that door been fastened since you left. I believed you would come back some day, and I was unwilling to keep you waiting for a single moment."

"For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee." Christ is as willing to receive you as this poor mother was to receive her daughter.

320. Mercy, Plea for. A maiden plead with Napoleon for the life of her father, a deserter, condemned to be executed. A frown gathered upon Napoleon's brow as he answered: "He has already twice deserted and do you ask his life?"

"Sire," she answered, "I do not ask for justice but for mercy."

321. Method With Children. See Children. Brother Them. Sister Them.

322. Minister and Evangelist. A little child fell from the path into the canal. A young woman, who alone saw the child, ran, threw herself upon the wall, and grasped the child's arm. She had not sufficient strength to lift him to the walk. Her utmost energies were taxed to keep his head above the water. For more than twenty minutes she was in this position, when a man heard her cry and raised the child to a place of safety. Yet the village, when the incident became known, applauded and honored the girl as the rescuer. Preacher, if you first succeed in keeping these boys' lives above the engulfing current of sensuality and vice by your utmost endeavors, some pastor or evangelist may come along and lift them into safety, and the community may call them his converts, but some day in heaven you shall be acknowledged as the rescuer of their lives.—FOREST E. DAGER, D.D.

323. Missionaries, All Christians. A Bishop asked a returned missionary: "How many missionaries have you now on your stations?" "Three thousand," was the reply. "I did not ask you how many converts, but how many missionaries," said the bishop. "I understand, and again I can reply three thousand, for all our converts are missionaries." In an important sense, the missionary was correct. It should be the desire and effort of the already won to win others to Christ.

324. Money or Christ? A very nice young man, so moral and kind in his life, and so interested and sincere in his coming that Jesus loved him, wanted to know what he should do to become a Christian. Knowing the one thing that hindered his spiritual life, which was the love of money, Jesus told him to sell all that he had—he was a very rich man—and follow him. To this bit of counsel, which was the Saviour's answer to the young man's question as to how he might be saved, there was no response. The young man went away

sad, not being willing to make the exchange of money for fellowship with Jesus. What a sad mistake was that. Dear friend, if you are looking for the way of life, which is Jesus himself, let nothing you have or desire keep the door of your heart barred against your best friend.

325. Mother, Her Changeless Love. See Cross, The Message of.

326. Motive, for Christian Life. See Jesus, Friendship With.

327. Morality, Not Enough. All religious acts are certainly good acts, but it cannot follow that all good acts are religious acts. The appearance of a deed may have been good and yet the design—the motive—may have been evil. To illustrate, I read an incident the other day, which is as follows:

"A young man met a minister of his acquaintance and in the course of their conversation he told the minister that he was not a very bad young man, for, said he, 'I have been doing a great many good things.' 'Well,' said the minister, 'I have no disposition to dispute that, but your good acts were not religious acts—nor is it any evidence that you are a Christian.' The young man seemed surprised.

"You are the owner of a horse, are you not?"

"Yes."

"Does he not do many good acts?"

"Yes."

"Is your horse a Christian?"

"Well," he replied, "about as much of a one as I am, I guess."

The young man saw the point, and admitted that a good act in man or beast is a good thing, but nothing more. It is nature and not grace, instinct and not holiness. A good character is a good thing, education is a good thing, money is a good thing, but these things, good as they are, will not carry a man to heaven, but they will come just as near doing so as mere morality will.

328. Mystery in Salvation. Some men want to have the new birth and all the theological mysteries explained to them. Explain electricity to me, or sit in the dark till you understand it, and never ride in an electric car till you can understand it. Explain

the dewdrop; tell me how the thunder and the lightning slumber in the dewdrop. You cannot tell. Analyze the dewdrop. You cannot, but God fathers it. Tell how he kisses the little bit of black earth in your garden, and after he has kissed it a bunch of primroses bloom. Tell me how he did it, or stop your quibbles about this. Here is an easy one. Tell me how he came to my gipsy tent where there was not a Bible, before I could spell my name, before I had ever heard of him. That is the wonder. Tell me how he got hold of my father, that grand old saint, when he was rough and raw, drunken, swearing, wild and lion-like. Tell me how God in Christ got hold of him and won the children and saved us all, and made these eyes, these inner eyes of my life, see him and know he was my Saviour. Tell me how, will you? I do not know how, but I know he did it, and that is enough to go on with. Never mind the how of it. It must be—must be.—GIPSY SMITH.

329. Needs, Bible Mirrors Our. See Bible, a Mirror.

330. Neglect. Neglect, plain, simple neglect, has bred more havoc in almost more ways than many other causes combined. Neglect of civility at a proper time has lost a friend. Neglect of a simple duty at a critical moment has often lost an ambitious young man a position. Neglect of the laws of health has lost a life. Neglect of a free salvation has lost a soul. It matters not whether the neglect arises from heedlessness, indifference, carelessness, willfulness, or ignorance, the result, in most instances, is the same. The moral of it all is that we have no right to be heedless, or indifferent, or willful.

331. Neglect, of a Soul. I will never as long as I live forget a scene that I witnessed several years ago. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?" He said, "No, sir, I am

not." Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he. "Is your father a Christian?" "Don't know; has been a steward in the church several years." "Is your mother a Christian?" "Don't know; has been superintendent of the Sunday School of the same church for some time." "Have you a sister?" "Yes, sir." "Is she a Christian?" "Don't know; she has the primary department in the Sabbath School." "Do your father and mother ever ask the blessing at the table?" "No, sir." "Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"—REV. W. A. SUNDAY, D.D.

332. Neutrality, Avoid It. The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him, but it was known that he was not in the ranks. As soon as opportunity offered, his officer went in search of him, and, to his surprise, found that the man during a battle had been amusing himself in a flower garden. When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted and shot. What a sad but true picture this is of many who waste their time and neglect their duty, and who can give no better answer than, "Lord, I am doing no harm!"

333. Now, Though Young. A young girl visiting the country was following the farmer's wife along a winding, half overgrown path amid a winding tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and have a little more time," she said. "Better pick them now, if you want them," said the elder

woman. "It isn't likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now if we want them at all, the flowers of grace and salvation that God scatters along our way.

334. Now, Importance of. "To-day, if ye will hear his voice, harden not your hearts."—Ps. 95:7, 8. It is a solemn thing to say to-morrow when God says to-day, for man's to-morrow and God's to-day never meet. The word that comes from the eternal throne is "NOW," and it is man's own choice that fixes his doom.—**DUNCAN MATHESON.**

335. Nurture of Young Converts. See Revival, After the.

336. Obedience Brings Blessing. God wants obedience. Naaman had to learn this lesson. There was no virtue, probably, in going down to the Jordan any more than in obeying the voice of God. He had to obey the Word, and in the very act of obedience he was blessed.

Look at those ten New Testament lepers who came to Christ. He said, "Go show yourselves to the priests." "Well," they might have said, "what good is that going to do us? Here we are all full of leprosy, and if we go and show ourselves to the priests, they will order us back again into exile. That is not going to help us." But those ten men started off and did just what the Lord Jesus Christ told them to do, and in the very act of doing it they were blessed, their leprosy left them.

He said to that man who had the palsy, whom they brought unto him on a bed: "Take up thy bed and walk." The man might have said: "Lord, I have been trying for years to take that bed up, but I can't. I haven't got the power. I have been shaking with the palsy for the last ten years. Do you think that if I could have rolled up that bed that I would have been brought here and let down through the roof? I haven't the power."

But when the Lord commanded him he gave the power. Power came with the command, and that man stood up, rolled up his bed and started off home. He was blessed in the very act of obedience. If you

want God to bless you, obey him. Do whatsoever he calls upon you to do, and then see if he will not bless you.—*The Christian Observer.*

337. Obeying Christ, Saved in the Act of. A young lady was deeply concerned about her spiritual welfare, and after a severe struggle started to visit her pastor to ask him to show her the way of life. As she entered the trolley-car, in carrying out her purpose, she saw seated there several of her friends, who asked where she was going. The tempter immediately said: "Don't tell them where you are going, but answer them in some evasive way." At the same time the Spirit whispered to her, "Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you." She obeyed the voice of God. Her friends declined to accompany her, and she went on alone. When she came to the minister's house he came to the door to meet her. She paused from embarrassment for an instant, and then said: "Doctor, I started to come to see you to ask you to lead me to Christ; but now that I am here I have come to tell you I have found Christ." It was with her as with some whom Jesus healed during his ministry on earth—"As they went they were cleansed."

338. Offer, Accept the First. A teacher in a mission school in Africa had just explained the parable of the king who invited people to his feast. One of the large boys said he wanted to follow Jesus, and the little boy said the same. "Have you felt for some time that Jesus has been calling you?" asked the teacher. "Oh, no; it is only to-day; but I listened right off when he called," was the sincere answer.

That is the time to answer, when you hear the call. Do it promptly. Do it at once. Accept the first offer.—H.

339. Offer, Accept the First. Not long since, as a minister was visiting one of his parishioners, who was a man of business, the following conversation substantially occurred: "It is true," said the merchant, "I am not satisfied with my present condition; I am not 'of a settled mind in religion,' as you express it. Still

I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! Your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly; they said to the Lord of the vineyard, 'No man hath hired us.' They welcomed the first offer immediately." "True, I had not thought of that before. But, then, the thief on the cross, even while dying, was saved." "Yes, but it is likely he had never rejected the offer of salvation as preached by Christ and his apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?" "Why, you seem desirous to quench my last spark of hope." "Why should I not? Such hope is an illusion! You have really no promise of acceptance at some future time. Now is the accepted time! Begin now!" "How shall I begin?" "Just as the poor leper did when he met Jesus by the way and committed his body to the Great Physician in order to be healed. So commit your soul to him as a present Saviour. Then serve him from love. The next, even the most common duty of life that you have to perform, do it as a service to him. Will you accept the first offer? Your eyes are open to the peril. Beware of delay—beware." "You are right; may God help me. I fear I have been living in a kind of dreamy delusion on this subject."

340. **Opportunity, a Lost.** A few summers ago my Adirondack driver, Harvey, died, and a sad, sad death it was for me. The old fellow had driven me many a mile through that glorious country, but never on any of those drives till the last had I attempted to talk with him on the subject of his personal salvation. That afternoon I climbed over into the seat next to him and went at it in earnest. Harvey grew nervous and began to whip his horses as a kind of relief, saying little in reply till I finally extracted from him a promise to come and hear the sermon I had promised the village pastor to

preach the next Sunday evening in the little mountain church. And with that the drive ended.

The very next morning a neighbor came in to call and told us, in the course of the conversation, that Harvey had been taken ill in the night and had been pronounced by the doctor in a critical condition. The caller gone, I started out to see him, but was not admitted. "No one is allowed to see him to-day," they said, and I went back home with a burdened heart. The next day he was worse and, of course, I could not see him. The third day he passed away. The following evening I preached my sermon in the little church, but it was an absent-minded sermon to which the people listened. My thoughts ran down the mountain road to the humble farm house where Harvey's body lay cold in death. Monday afternoon we held his funeral and I was asked to take some part in the service. I felt I could not pray, nor could I trust myself to speak, and without giving the reason I chose as my part the reading of the Scriptures. The service over, I formed in line with the others out of respect for the deceased and filed past his coffin. When I approached the bier, though, I shut my eyes for very shame, fearing to look even the dead man in the face, instead of the engraved inscription on the casket plate which would otherwise have been in sight, I read another inscription set there by a divine hand, A Lost Opportunity!

Believe me, I felt then, as I feel still, that it was far more of a lost opportunity for me than for old Harvey.—REV. JOHN BALCOM SHAW, D.D.

341. **Opportunity, An Undiscovered.** See Strategy Wins a Boy.

342. **Opportunity, for Soul Winning.** A young girl in London spoke kindly to a little boy in rags playing in the gutter. She won his confidence, and by and by won him for Christ, who made a great pioneer missionary out of him. Yet most people would have thought that girl's opportunity when she spoke to the ragged child was very small, and that the Archbishop of Canterbury that day had the great opportunity afforded in all London. He does not

give us any gauge by which to measure opportunities.—BISHOP HAYGOOD.

343. **Opportunity, Neglected.** "Immediately." Matt. 4:22. There are times when if we do not answer God's call immediately the opportunity is gone forever, leaving a lifelong regret. As I passed through a pleasant street God told me to give his message to an old man who was sitting on a lawn. I thought I might be mistaken, and passed on to take a car, but found I had no money, so returned and spoke to him. Some ladies who were on a veranda, hidden by vines, began to talk to me, and I knew they would hear all I said. Alas! I had been told, times without number, that one should not ask a person if he were a Christian, or invite him to come to Christ, when others were present, as it might do more harm than good. I sat on the steps and talked with the ladies about the life hid with Christ in God, but the old man went away, and in a few hours was struck by an express-train and was killed immediately. I then learned he was not a Christian.—N. C. ALGER.

344. **Opportunity, Now.** Dr. Matheson once said that it is a solemn thing to say "to-morrow" when God says "to-day," because man's to-morrow and God's to-day never meet.

345. **Opportunity, Now.** In a certain church, on a summer Sunday, was a Bible-class enrolling sixty members. The next Sunday only eighteen were living. Forty-two had gone into eternity. They had learned their last Bible lesson, and improved or neglected their last opportunity for salvation. How earnestly would that elder have taught, how earnestly would that class have listened to God's truth had they known that it was for two out of every three of them the last time! The Bible-class was in Johnstown, Pa. "The night cometh" for all.

346. **Opportunity, Now.** When the great bridge in St. Louis was nearly completed, it was found that the two halves of the structure would not quite meet in the center. An engineer was sent to New York to consult authorities in the emergency. While he was trying to ascertain where the error lay, he re-

ceived a telegram telling him that the warmth of the sun had expanded the iron so that the two ends had come together. As quickly as the telegraph could carry the message he sent back word, "Clamp them;" and it was done.

When the Holy Spirit works in the Church, then is the time to take advantage. Now is the time. Now is the time to get into the kingdom those for whom you have been working so long, as also many others in the community.

347. **Parasitism.** "Very well, then," you say, "if I have gotten along thus far by receiving the indirect influences and help of the Church without being a member of it, why can't I get along just as well in the future by pursuing the same course? The reflected light of the Church is good enough for me."

Professor Henry Drummond, in his brilliant essay on "Parasitism," has a reply for you. He speaks of a little bit of degenerate animal, called the *sacculina*. It possesses neither legs, nor eyes, nor mouth, nor throat, nor any other organs, external or internal. The *sacculina* is a typical parasite. "By means of its twining and theftuous roots it imbibes automatically its nourishment ready prepared from the body of the hermit crab. It boards indeed entirely at the expense of his host, who supplies it liberally with food and shelter and everything else it wants."

Be not a parasite! Do not drink nourishment from the Church and refuse to take up your responsibilities as a member thereof!—JOHN Y. EWART, D.D.

348. **Pardon, and New Start.** See Sin, Blotted Out.

349. **Pardon, Peace of.** See Pardon, Through Christ.

350. **Pardon, Power of.** A soldier who had often been punished for disobedience was about to be brought again before the commanding officer for discipline. The officer said, "What shall we do with him? Every ordeal has been tried."

"There is one thing," said the sergeant major, "which has never yet been done."

"What is that?"

"He has never yet been forgiven."

The colonel called for the offender, and asked what he had to say for himself.

"Nothing, only that I am sorry."

After some suitable remarks, the colonel said, "Well, we have resolved to forgive you." The soldier was astonished, and, weeping, thanked the officer for his kindness. Never after that was any charge brought against him.

This story should teach us that we can often, by love, win back those who have strayed far from the right path. It should also remind us of the love of God, who for Christ's sake will freely pardon all who are sorry for their sins.

As the sergeant pleaded for the soldier, so has Christ pleaded for us. He has done more than one man could do for another—he has died to secure our pardon.

351. Pardon, Through Christ. In the reign of Charles I a prisoner was brought to trial and the jury found him "Guilty." Throughout the proceedings the condemned man remained calm and unconcerned, and even when the sentence was passed he said nothing. Then, producing a paper from his pocket, he handed it to the judge. It was the King's full pardon which a messenger had brought in time to set him free. With that in his pocket he feared nothing. So in our day of judgment, if we have Christ's free pardon for sin we shall not be afraid of anything.

352. Partners, Silent. See Confess Christ.

353. Peace Pact, The. One of the incidents of war recorded in the papers was the mutual helpfulness of two wounded soldiers, one a German and one a Frenchman, who as they lay near each other cheered each other with the words, as one gave the other drink to cool his fever and they clasped hands, "There will be no war on the other side!"

There will be no war on the other side. There will be no war among men, and no war in the individual soul of man when we truly accept Christ, who is the Prince of Peace.—H.

354. Pearls, Not Bread. An Arab once lost his way in the desert.

His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travelers from whom he might beg some bread. At last he came to a place where there was a little water in a well, and around the well the marks of an encampment. Some people had lately pitched their tents there, and gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travelers might have left behind. After searching a while he came upon a little bag tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what the sack contained he threw it on the ground in bitter disappointment, and cried out in despair, "It is only pearls," falling down on the desert to die.

In the great crisis of life this world's most prized things are only mockeries. If we cannot have bread, the bread of life, we shall perish.—REV. J. R. MILLER, D.D.

355. Pearl, of Great Price. U. Bor. Sing, heir of the rajah of Cherry, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would forfeit his right to the throne of Cherry after the then ruling prince. After the death of Rham Sing, the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent, urging him to recant, and they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress or my cloak, but as for the covenant I have made with my God, I cannot for any consideration put that aside." Since then he has been impoverished by litigations, but is of course a Christian still.

356. Penitence, Cry of. "God be merciful to me a sinner." Luke 18:13. Two men went up into the

temple to pray; the Pharisee was proud; the publican humble. One trusted in himself; the other in God. One despised his fallen fellow men; the other felt he was the chief of sinners. One thanked God he was not an extortioner, and adulterer, a poor, wretched sinner like this publican; while the other cried out the shortest but most comprehensive prayer ever uttered: "God be merciful to me a sinner." Only one returned to his home from the house of God justified, "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

He who is satisfied with himself, ever repeating the egotistical "I," has only himself for his blessing. But the soul, in the depths of its sinfulness, with its knees in the dust of penitence, who hungers and thirsts for the living God, shall be filled and satisfied with the fullness of heavenly loving-kindness.

Jesus delighted to be styled an associate with publicans and sinners, for he came not to save the righteous but to bring sinners to repentance. How much better it is to own that we are a race of prodigals, living on husks and hogs, self and sin, in the far country, but now are coming home, crying out, "Be merciful; wash me; cleanse me; renew a right spirit within me and cast me not away from thy presence, that I may dwell in the Father's house forever."—E. W. C.

357. Penitent, His First Effort. In every building the first stone must be laid and the first blow must be struck. The ark was 120 years in building; yet there was a day when Noah laid his axe at the first tree he cut down to form it. The temple of Solomon was a glorious building; but there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, when he first pours out his heart to God in prayer.—R.

358. Persistence, in Christian Work. See Work, Rewarded.

359. Persistence, Saving. Rev. Dr. J. H. Jowett tells the following:

"One of the workers of our new Digbeth Institute, Birmingham, works all day to earn twenty-five shillings a week, and finds refreshment and recreation at night in getting into the gap between sinners and God. He had his eye on a man that was a perfect beast,—devil-ridden, lust-ridden, battered, bruised, altogether in bondage. Night after night he went to this man's slum house, and tried to keep him from the public house. The other night my working-man's brother came to my vestry, and said, 'Mr. Jowett, the eightieth time did it.' Eighty nights, seventy-nine failures; the eightieth time he got the man to the Institute. By the mercy of man he led him to the mercy of God, and to-night while I speak he is at home in Christ."

360. Perseverance, How? See Kept, by the Power of God.

361. Personal Work. The message must have a messenger. A hotel was burning. It was a five-story wooden structure. It was supposed that the guests were fully rescued. The lower stories were already wrapped in flames. The firemen stood back, when lo! at a fifth-story window there appeared the white face of an invalid woman, who had been forgotten. Up went the longest ladder. It was five feet too short. Quick as a flash a broad-shouldered fireman stepped beneath the window, straightened up, and said, "Rest the ladder on my shoulders."

They did so. One held it while another went up, smashed the window, and took the woman in his arms; and in a moment she was safe.

The ladder was long enough to do the business when it was pieced out by the length of a man. So is the gospel. But who? Why, any one that knows by experience Christ's saving power.

362. Personal Work. See, Business, a Christian's.

363. Personal Work. Carrying Them to Christ. Rev. M. T. Lamb says that out of nearly forty specific cases of healing recorded in the four Gospels, only six came for themselves. About twenty cases were brought to Christ by others, and

were healed, not primarily because of their own faith or their own asking, but because of the faith and the asking of the persons who brought them. These twenty were hard cases—persons who could not or would not come for themselves.

Is not Jesus Christ the same yesterday, to-day and forever? And if he never turned one away who came on behalf of a friend or a neighbor who was sick, or crippled, or palsied, or possessed with demons, or dead, so he will not, cannot, turn you away if you with the same confidence and faith come to him in behalf of one whose soul is palsied, or possessed with demons, or spiritually dead.

364. Personal Work. Case of Neglect. A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great ability and of great influence. One night as they sat on the platform together, the minister pointed out to the evangelist a man in the audience. "For twelve years," he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously." "From the pulpit?" asked the evangelist. "From the pulpit, yes." "How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?' 'I must confess,'" said the minister, "that I have never spoken to him personally and directly concerning his salvation." "Then," said the evangelist, "perhaps he is not impregnable after all." That night the evangelist, after the service, caught the man before he got to the door. And the next evening in the "after service," in which so many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it. —WILLIAM THOMSON McELROY.

365. Personal Work, by a Stenographer. See Stenographer Doing Personal Work.

366. Personal Work, of a Traveling Man. In my traveling I have frequent opportunity to do personal work with those with whom I come

in touch. The good Lord has blessed the efforts in that direction. I am a Gideon. Only lately I asked a driver who took me from store to store if he was getting any satisfaction out of the life he was leading. He answered "No." Before we went to lunch I had the pleasure of seeing him a saved man. Our Lord is always willing.—From a recent letter.

367. Personal Work, Touch of Hand. See Hand, Touch of.

368. Personal Work Band. Many churches have made a constituency roll, including the name of every person in the community for which the church is personally responsible. They have used their group organization to gather this information.

They have organized their personal work band, including in it all the leaders of their groups, the teachers of Sunday-school classes, the officers of the young people's society, and as many of their men as could be enrolled. They have given these thorough training, and have assigned them the names of the constituency roll, taking account of natural affiliations.

369. Pledged, for Life. When Lincoln relieved William Scott, condemned to be shot for sleeping at his post, he said to him: "I am going to trust you, and send you back to your regiment. My bill for this is a very large one. I have left my work, and have come up here from Washington on your account. There is only one man in the world who can pay the bill, and his name is William Scott. If from this day William Scott does his duty so that if I were there when he comes to die, he could look me in the face as he does now, and say, 'I have kept my promise, and have done my duty as a soldier,' then the debt will be paid. Will you make that promise, and try to keep it?"

The promise was made and kept. The soldier lived a life of courageous helpfulness, and died while rescuing wounded men. Every pardoned sinner is pledged to the Master for life. —*Christian Endeavor World.*

370. Pocket Testament League, Origin of. See Witnessing, for Christ.

371. Possessions, a Christian's. Are you a rich pauper? Poverty may be caused not by lack of possessions, but by failure to use what we possess. A dispatch from Seattle tells of the death of an old ragpicker who was found in the street by a policeman, weak from illness. It now appears, from the probating of his will, that instead of being a penniless old man he possessed \$15,000 in cash and property valued at \$30,000. A sister is named in his will as the principal beneficiary. He lived and died as a pauperized ragpicker, while all the time possessing enough to have kept him comfortable and well. There are Christians who are doing the same thing. Their spiritual life is poverty-stricken, weak, and defeated, and they are likely to continue to live and finally to die as practical paupers in the Christian life. Yet all the while they possess, not \$45,000, but infinitely more in the "unsearchable riches" of Christ. "All things" are theirs: God has given them his entire property in the "unspeakable gift" of his Son, and has blessed them with every spiritual blessing in the heavenlies.—*Sunday-School Times.*

372. Power, Given. A Korean was once asked, "Can you do it?" with reference to some church work. "We ask questions such as 'Can you do it?' about men's work, but not about God's work," was the quiet reply of the man.

373. Power, Men Transmit Imperfectly. An inventor was talking about electric conduits. "Do you know that great power house of the traction company on the avenue? Well, the manager will tell you that forty per cent of the electricity generated there is lost because of imperfect conduits. Think of that for prodigious waste! Almost half of the product of that great plant counts for nothing."

Well might the inventor wax emphatic over this excessive waste of energy. But while he was talking our mind turned to a similar waste of greater power, and for the same reason. God designs to transmit his power through men. Only as they yield themselves to him in conversion, confession, and full surrender can they become efficient me-

diams for transmitting his power to others.

374. Power Within Needed. I have seen a little tugboat pull the great sea-going vessels about the harbor of New York, but when these vessels were out on the sea they needed something more than the pull of the tugboat; they must have the throb of power within themselves. And so we may be drawn about by outside influences—the preaching of a sermon, the singing of a hymn; but what is needed for every child of God, if he would brave the storm and safely reach the harbor, is that he himself have God's power within him.

375. Prayer, and Soul Winning. Successful soul-winning has two component parts—going to God for sinners and going to sinners for God. It is thus that we are workers together with God. Prayerless methods account for most of the failures in Christian work.—REV. J. W. KEMP, D.D.

376. Prayer, Habit of. Two men went to the Y. M. C. A. director in one of the camps and said that they were in the habit of kneeling down and saying their prayers at home. What ought they to do here? "Try it out," was the advice. They did; the second night two others in the barracks joined them; the third night a few more; gradually the number increased until considerably more than half the men resumed the habit of childhood and knelt by their cots in prayer before turning in. A company captain in one of the cantonments the first evening his men stood at attention for retreat said: "Men, this is a serious business we are engaged in; it is fitting that we should pray about it." There and then this Plattsburgh reserve officer made a simple and earnest prayer for the divine blessing upon their lives and their work. The impression upon the men was described as tremendous.

377. Prayer, in Christian Work. A marble cutter, with chisel and hammer, was changing a stone into a statue. A preacher looking on said: "I wish I could deal such clanging blows on stony hearts." The work-

man made answer, "Maybe you could, if you worked like me, upon your knees."

378. Prayer, Its Importance. The old adage used to run, "To labor is to pray." I prefer to turn it around and have it read, "To pray is to labor." We can all pray people into the Kingdom when every other means or agency has utterly failed. If I could have fifty people in my church who would promise to work unremittingly for souls, and five who would covenant to pray without ceasing for souls, I would unhesitatingly choose the latter.—REV. JOHN BALCOM SHAW, D.D.

379. Prayer, Unrecognized Answers to. Sometimes the Lord's answer has really come, but we have not prayed for eyes to see it. It has not come quite in the dress we expected, and therefore we did not know it. A friend was appointed to meet me at a railway station. He looked for a man in clerical attire, and we wandered about, little knowing that we were brushing shoulders with each other all the time. He thought I had not arrived, but I was there in another dress. And, therefore, it is well to look at our ordinary circumstances when they do not come to us in familiar and expected guise.—DR. J. H. JOWETT.

380. Prayers, Family. A short time ago I was attending a service in one of our New York City Rescue Missions and was greatly impressed with the open and honest testimonies of the men who bore witness to the saving grace of Christ. One man, a Scotchman, particularly arrested my attention. It might be said he had gone astray from his birth. Coming to the United States when quite young, he soon found the easy path which led to the gates of death. There is no sin in which he did not speedily become expert, and he rapidly graduated in the school of iniquity. His wild life became too much for his physical frame and he was abandoned as one dead. Given up by physicians and friends, and reduced to the last extremity, the Lord met and saved him. If ever a regenerated soul moved in this earth he is one, and he attributes the change to what? During all those

reckless years of evil, the memory of the family prayers in his Highland home never forsook him, and at last those prayers prevailed. A boy surrounded by prayer may wander away, but not forever.—REV. JOSEPH W. KEMP.

381. Prayers, Seemingly Unanswered, but Answered. In his "confessions," St. Augustine pictures his mother, Monica, praying all one night, in a seaside chapel on the North African coast, that God would not let her son sail for Italy. She wanted Augustine to be a Christian. She could not endure losing him from her influence. If under her care he still was far from being Christ's, what would he be in Italy, home of licentiousness and splendor, of manifold and alluring temptations? And even while she prayed there passionately for her son's retention at home, he sailed, by the grace of God, for Italy, where, persuaded by Ambrose, he became a Christian in the very place from which his mother's prayers would have kept him. Some of our boys who went "over there" in the great war whose mothers prayed that they might not go were saved over there.—H.

382. Preaching, by a Converted Prize Fighter. Jack Cardiff, Billy Sunday's big body-guard and athletic trainer, spoke to hundreds of men at noon meetings in department stores and manufacturing plants in the Philadelphia campaign and told them the wonderful story of how he gave up prize-fighting and vaudeville work to join Billy Sunday's party. He was converted in Canton, Ohio. He knows all about the theater and the ring, and his rough, straightforward message reaches the hearts of men. At one of the big department stores he had closed his appeal to the men this way: "My throat is getting tired, boys (I've got many a crack on it in my day), so we'll pray." It was a short, crude, earnest prayer. "Bless every one here, O God, and bless Mr. Sunday and me and my throat," he concluded. Then he stood erect. "Listen to me, boys," he called, "let me tell you something. Help me and Sunday by standing up for Christ. Raise your hand if you will."

Almost every hand went up.

"Amen," said Cardiff fervently. They crowded about him, many with tears in their eyes, and shook his hand. "You knocked out a good many to-day, Mr. Cardiff," one man said as he passed.

383. Procrastination. So inveterate has the habit of procrastination become among men that the phrase "by and by," which, in the time of the early English translators of the Bible, meant "immediately," now means the very opposite.—TRENCH.

384. Procrastination. Many ages ago a Greek nobleman made a feast for his friends. In the midst of his mirth a messenger entered in great haste with a letter. It was from a distance, to tell him that a plot had been formed by his enemies to kill him that night. "My lord," said the messenger, "my master desired me to say that you must read the letter without delay, for it is about serious things." "Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

385. Procrastination, Defeat by. One of the most remarkable contributions of the tropics to the temperate zone is the banana. A few years ago it was a rare fruit; now it is as common as apples if not as cheap. But there is something else that thrives too well in the tropics that we must be careful not to import. It takes but a change of one letter to make this word—manana.

When some one asked the late Emperor of Brazil how he explained the backwardness of his country, he said it was due to "manana." What does it mean? "To-morrow." Find a person or a people ever saying "manana; there is no hurry; let it wait; there is plenty of time," and you have found degeneracy and decay and death. There is no such day as to-morrow. It is a will-o'-the-wisp, an ignis fatuus, a quicksand, a mirage, a fool's paradise. To-morrow does not exist. If it comes, it will be a to-day. Learn then to pray and plan, to speak and do to-day. No good thing was ever accomplished to-morrow. This is

why every day is a dooms-day, for to-day holds life and death, character and destiny in its living hands. Yesterday is buried, to-morrow is unborn, therefore, "behold, now is the accepted time; behold, now is the day of salvation."

386. Procrastination, Folly of. See Delay, Danger of.

387. Procrastination, It Weakens the Will. I was called to a home where I found the only son dangerously ill. By direction of the family physician, I informed him of his danger and endeavored to present to him the necessity of accepting Christ. But he put me off, saying, "There's plenty of time, there's plenty of time." Early the next morning I was summoned to his home by the grief-stricken father, saying his boy was dying. We hastened to the bedside of the dying boy. Leaning over him, I called him by name, but there was no response. I called the word "Father" into his ear, then the word "Mother" and then the word "Sister," and then the name of Christ. But there was no response. Turning to his broken-hearted father, I said, "You call." And, oh, how earnestly and persistently he called, "My son; oh, my son." There was no response. Then I turned to his mother, and out of her broken heart she called, "My boy." Still no response. Here was father love and mother love—to the very last calling—but without response. The willingness to call was just as strong as ever, but the power to respond had failed. The willingness of God to call can never be questioned, but our power to hear and heed that call is lessened every time we fail to obey it.—REV. JOHN McDOWELL.

388. Promises, Belief in Saves. As a friend from a ship would throw ropes to a drowning man, so Christ stands throwing promises within your reach. Lay hold of any one, and hold on. Not one strand, or jot, or tittle will fail. Look for no signs, nor wonders, nor strange sights, nor sounds, nor marvelous feelings. Change of feeling, or emotion, or joy, or happiness, is not of itself religion, but incidental to religion, caused by this new life begun at the cross.

Leave everything and follow him.

He is now waiting and calling to you; and angels are listening to hear you say that decisive word, on which hangs your eternal destiny—"I will; by the grace of God assisting me, I will." Give up every known sin, and do every known duty you come to.

389. Promises, of God. When William, Prince of Orange, handed a chosen man a written pledge for a high position in his kingdom if the man would support him the man declined it, saying, "Your Majesty's word is sufficient. I would not serve a king if I could not trust his word." The word of our King is worthy our fullest confidence, and we can rely upon its complete fulfillment. Upon the day that God fails to keep his word the universe will fall to pieces.—*Sunday-School Chronicle.*

390. Promptness, in Accepting Gospel Offer. See Offer, Accept the First.

391. Redeemer, Serving Our. Years ago, in a Southern State, a slave auction was held. Upon the block stood a beautiful young woman, fair of countenance, with yellow hair and blue eyes, and only upon the finger-nails and at the roots of the hair was there a slight tinge of color to show that generations back an African had been among her ancestors. She stood there to be sold as a slave, and bids came from all over the crowd. Every bid made by those near the auction block was answered and raised by some one further back, and at last, to the distant bidder the girl was sold. The throng opened to give the man access to his purchase. As the girl looked at her new master she felt that he was no ordinary person. Benign was the face and gentle the eye of the man who drew near to her. As he came to the block, he stood by the girl a moment, then put his hand in his coat pocket, drew out a paper, and handing it to her said: "My girl, you are free; there are your manumission papers." He turned to leave her, but on the instant she leaped from the block, dropped at his feet, clasped his knees with her arms, and with tears streaming down her face, said, "Oh, sir, do not leave me; I do not know who you are, but take me with you. You have redeemed

me, and I will serve you faithfully all my life."

Oh, we who have been redeemed, not with perishable things such as silver and gold, but with the precious blood of Jesus Christ, as of a lamb without spot and without blemish, is not ours the duty to bring to him other souls to be cleansed by his blood and saved with his salvation? May we everywhere rouse to duty, strive for souls, and make the year of work which opens before us a year of years, marked by the addition to the Church of a multitude of souls saved by Christ to the life everlasting.

392. Recruiting for Christ. In Hamilton, Canada, certain officers commanding various units adopted the following method in an effort to bring their battalions up to the required strength for overseas service. They turned their entire battalions loose for three days, having instructed the men to hunt up their relatives, their chums, and their acquaintances, in an effort to get them to enlist. The results were splendid, and the battalions were quickly brought up to full strength. Do we realize that as soon as we enlist in the army of King Jesus, he immediately commissions us as recruiting officers to bring in our relatives, friends, and acquaintances to his kingdom and service? And that he expects us to engage in this work not simply for three days, but for life?—REV. T. DECOURCY RAYNER.

393. Regeneration. It is related that Augustine, shortly after his conversion met the woman who had been his evil genius, and would have passed her by. She stopped him, "Augustine, it is I." To which he replied, "But it is not I." He was a new man in Christ.

394. Regeneration, Experienced. An old Scotchman, who was converted, was asked why he was not more humble, and why he did not say he hoped he was saved or trusted that he was saved. He turned around—*"I will never forget his answer. "Why," he said, "man alive, I was there when it was done."*

395. Rejection of Christ. See Christ, Turning from.

396. **Religion, the Change it Makes.** I remember some years ago conducting a mission, and one of the office-bearers of the church where I was said to me: "Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday-school a few years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went. It was in 1885, on a cold February day. Oh, I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses into a back court. When I got to the entry with my friend some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them and went into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantel-shelf a cup and saucer broken; and not another article of furniture that my eye rested on in the room. And there stood a woman in unwomanly rags, with the mark of a brutal fist upon her face and three ill-clad bairns clinging to her gown. She said: "Excuse the children running from you, but they thought it was father."

Oh, the tragedy of it!

When I got on to the rostrum that night to preach my friend came to me and said: "He is here." I said: "Who is here?" "That woman's husband; he is sitting right down in front of you."

Now, I don't often preach at one man, but I did that night. I put aside what I was going to talk about and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him, there and then; and when we got to our after meeting I asked, "What man is coming home to-night?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into some one else's hands, and got my arm around him and prayed and wept with him,

he entered into the Kingdom of God.

My friend said to me one day about twelve months later, "I want you to go and see some people." I said "Who?" He said, "Do you remember going to see a woman last year whose husband was converted?" I went. We hadn't gone far—it was February of the next year—before I said to him, "Friend, where are you taking me?" "Oh, we are going to see those people." "But," I said, "we are not going the same way." "No," he said, "they have moved." Moved! Why did they move? Why, the man was converted and he soon changed his dwelling-place. The man was re-made, and he re-made his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint those two. I can see that home now. It was on a Sunday, after the afternoon service, and he sat by the fire with his three bairns, who had run away from him a year ago. One was on his knee, another on his shoulder and another stood by him; and I never heard a sweeter solo in my life than the solo the kettle sang on the hob that day. The woman that last year was dressed in unwomanly rags was clothed and the sunlight of love was on her face.—
REV. G. CAMPBELL MORGAN, D.D.

397. **Repentance, a Child's.** Perhaps the quaintest letter in the whole White House collection is one which came from a child to President Cleveland, written in September, 1895. This is what it says: "To His Majesty President Cleveland. Dear President: I am in a dreadful state of mind, and I thought I would write and tell you all. About two years ago—as near as I can remember it is two years—I used two postage stamps that had been used before on letters, perhaps more than two stamps, but I can only remember of doing it twice. I did not realize what I had done until lately. My mind is constantly turned on this subject, and I think of it night and day. Now, dear President, will you please forgive me, and I will promise you I will never do it again. Enclosed find cost of three stamps, and please forgive me, for I was then but thirteen years old, for I

am heartily sorry for what I have done. From one of your subjects."

398. Repentance, Needed. Every one seems to agree that the world is in a bad way, and nearly every one seems to think the war was to blame for it. But is it?

"What is the matter with us?" said one thoughtful man to his neighbor. The matter is that the Spirit of God cannot reach a soul or a nation that does not repent.

First of all comes repentance. When John the Baptist preached in the wilderness, he preached on—repent!

When Jesus came out of the wilderness in the power of the Spirit, his first sermon was on—repent!

It is a word which has dropped out of the vocabulary of the average preacher. He discourses on service and social needs and international good-will to an audience that needs first of all to repent.

When once this nation gets to the place where it humbly acknowledges its sins and seeks the forgiveness of God for its sin the Spirit will come with power.

The one thing which hinders spiritual power in this country and the world is lack of repentance for sin.

There will never be a revival of righteousness in this nation until it confesses its transgression and repents of its evil ways.—*Christian Herald*.

399. Rescue, the Work of. After being entombed by a fall of coal in a mine of the Reading Company, near Shamokin, Pa., for a period of ninety-six hours, without food or water, Joseph Renock, a miner, was taken out alive. A force of 120 men had been working for four days at the risk of their lives in an effort to rescue the imprisoned man. In their path they found a large steel car which they had to chisel away. Members of his family were at the mine when Renock was rescued, and the rejoicing was beyond description. The rescued man was rushed to the hospital, and was returned to his home and work again. What a superb type of manhood do we find among these hardy miners! They take their lives in their hands every day away from God's sunlight, to get fuel for the public comfort

and convenience, and they will not hesitate an instant in rescuing a fellow-workman in danger or distress. Oh, if men could be so prompt and persistent in saving the imprisoned souls of men! Some are; may the number increase, imitating him of whom it was said: "The Son of man is come to seek and to save that which was lost."

400. Rescue-work. "What else could I do?" So said a frail young girl of seventeen.

The home of this young heroine, Miss Esther Fuller, is in Corpus Christi, Tex. The flood came in the fall of 1919, and she and her brother, a lad of eleven, found themselves in the water. The boy became unconscious, and for five hours before being rescued the girl swam about in the surging waters, supporting her little brother. Happily her favorite sport had been swimming, according to the account in the newspapers.

"I couldn't leave him, could I?" was the expression of the girl when her heroic conduct was being commended.

What a motto for those who are seeking to win others for their Master's service!

Those who endeavor to "rescue the perishing" will find that the Lord will provide strength for their task. Pluckily and hopefully they may continue their labor of love. Unflinching faith in the saving Christ leads the Christian worker to exclaim, "I couldn't leave him, could I?" Because of such holy daring many have been reclaimed from the ways of sin.—REV. W. J. HART, D.D.

401. Rest, Christ Gives. Dr. F. E. Clark told of watching two birds following their vessel, on the Atlantic, for days. They grew wearier and wearier; made feints at alighting, but were afraid to. At last, through sheer exhaustion, one dropped into the waves, and perished. The other, at the last moment, alighted on the steamer's deck, and was saved. "Come unto me and I will give you rest."

402. Restitution and Repentance. See Repentance, a Child's.

403. Results of Decision. To decide for Christ is to decide for

good-fortune, for peace, for happiness, for friends, for prosperity, for a blessed eternity. Who can hesitate before that decision?

404. Resisting Christ. "Why do you want to join the church?" asked the pastor of a New England boy. "Because I want to show that I am a saved sinner." "Do you feel that you are saved?" "Yes, sir." "Who saved you?" "It is the work of Jesus Christ and of myself." "Of yourself? What was your share in the work of your salvation?" "I resisted, and Jesus Christ did the rest."

405. Revival, After the. After the revival comes that important work of training for the service. There must be a beginning. Young converts learn to do things by doing them. Valuable talents have been lost to the church because not called into exercise in early Christian life. There is something for every child of God to do. And the pastor who excuses his members, in order to make it easy for them is robbing and impoverishing them, and robbing himself of their help and dishonoring God.

The failure to train for service those whom God has accepted as his servants is, perhaps, the greatest defect in our church life to-day. A genuine revival, an ingathering of souls, is only the beginning of what should follow. Wise nurture and faithful training must complete the work that God has graciously begun.—REV. S. E. WISHARD, D.D.

406. Revival, Conditions of. Every local church can have a revival if it plans for it, organizes its forces, believes in a saving Christ, presents a vital gospel and goes out after the lost and brings them in.—*Telescope*.

407. Revival, Faith Will Bring. In the city of Winnipeg, Manitoba, four hundred Church officers assembled for an evening luncheon and after conference concerning the needs of the city, it was stated by a distinguished minister present that this body of men could solve every problem affecting the City of Winnipeg if they but lived up to their God-given privileges. The meeting of

the spiritual needs of any community is within the power of the Christians in that community.

When Joash came to visit Elisha, the prophet said, "Take the arrows, . . . smite upon the ground. And he smote thrice and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria until thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

The irresolute character of Joash lacked the quality of character that seeks the largest possible results.

A genuine quickening of the Christ life in the church equips God's people for larger possibilities, and is God's command to "Go up and possess the land."—H.

408. Revival, Fire. There can be no revival without prayer any more than there can be steam without fire. The prayerless church is a powerless church.—*Telescope*.

409. Revival, Good. A revival of business is earnestly welcomed by every man. It would seem that a revival of anything that is good is in itself good, and ought to be welcomed at any time. And yet there are men who seem to have a horror of a religious revival.

If religion is good, then a revival of religion is good. If life is good, then more abundant life is better. If practical recognition of God in daily life and conduct is good, then decided and special and impressive recognition of him and of our need of him and desire toward him is good. If gratitude and trust and love are good, it follows that the expression of these is good. David declared that when he kept silence his bones wasted away. The springs of his being were drying up until they found expression. He was conscious of his sin, and that there was forgiveness with God. It was not information that he needed, but action. When he confessed his sin and sought forgiveness, he experienced revival.

410. Revival, How Secured. A revival is the result of one or more persons letting the Lord Jesus Christ be not only their Saviour but their supreme Lord and Master; faithfully

studying the Word of God to know his will; faithfully praying in his name in order that his will may be done in them and through them; faithfully witnessing to his power in order that he may enter into lives round about them. When the mind of Christ becomes the mind of one or more persons in a church, and his burdens become their burdens, his suffering their suffering, his intercession their intercession, his witnessing their witnessing,—a revival is likely to follow.—*The Sunday School Times.*

411. Revival, Husbanding the Fruits of. One element in husbanding the fruits of a revival is putting the converts in positions of trust and responsibility. The first thought of every truly converted person is to do something for Christ and his cause; but how shall they do it, and where shall they begin? This is the time for the church to step up to the converts. Point them to a place of work, and if there are no vacancies, let those of experience in the church make vacancies by going out themselves into larger work. With our varied departments in all our churches at present, every convert can be given a place of trust or responsibility.

Again, notice the benefits of cottage prayer services in establishing new converts in the faith of Christ, as well as in the church. It has been my custom to follow this for some months after each revival, making it a rule to hold our meetings in the homes of the new converts. I find that a service of this kind in the home of a new convert, somehow, seals the affections of that home with the church and its membership.—*REV. P. M. CAMP.*

412. Revival, Means Church on Fire. Orthodoxy does not insure a revival. Many a church which has carefully, proudly cherished its orthodoxy for many a year is as far from a revival as the most heterodox church in the land. There must be something more than an intellectual adherence to scripturally correct theology. Remember Sunday's terse word: "A church that is only an evangelical church is a church on ice; a church that is evangelistic is a church on fire."

413. Revival, Means "Life Again." Revival means "life again." Oh, how God longs for it everywhere! He has paid the price for it; let us take it from his outstretched hands. Let us claim it by the promise made us through the prayer of the great apostle:

"All that we ask,

All that we ask or think.

Above all that we ask or think.

Abundantly above all that we ask or think.

Exceeding abundantly above all that we ask or think.

According to the Power that worketh in us."

—*Sunday School Times.*

414. Revival, Needed. The minister of a certain church, where the congregation was large, came home one day in a state of depression. "What is the matter?" asked his wife anxiously. He replied, "I felt this morning that I ought to resign and give up the cause of Christ." Shocked, and not understanding, the minister's wife said, "Why, what has made you feel like this?" The good man sighed as he answered, "My congregation seem so indifferent. They hear my counsel, yet they go on living for themselves alone, and Christ appears meaningless to them." "So you would like every one to be good, and everything just right," said his wife. "Yes." "Then," said she, "if that were so you could resign, because you wouldn't be needed. While there are people who forsake God, and appear indifferent to his teaching, you should work on. Your preaching and teaching are still badly wanted, and never forget that your cause is the Lord's."—*Christian Herald.*

415. Revival, Our Part In. Our prayers for God's help are often answered with exhortations to help ourselves. The prophet's cry, "Awake, awake, put on thy strength, O arm of the Lord," echoes back "Awake, awake, put on thy strength, O Zion." The Church's plea for revival brings the answer: "Shake thyself from the dust." "Loose thyself from the bands of thy neck." "Wherefore criest thou unto me? Speak unto the Children of Israel that they go forward."

416. Revival, That Spreads. After the Pentecost, Peter and others kept on preaching and the Lord added to the church daily, and the number of men that believed was about five thousand. And we find the influence of these revivals spreading over the lands and down the centuries until the banner of the cross waved over the city of Constantine. Pastor Harms of Hermansburg, Germany, was not distinguished for his eloquence, but his one aim was the conversion of souls. His parish was ten miles square. He had inquiry-meetings and a prayer-meeting every evening. The revival interest continued for seventeen years. There was a family altar in every dwelling and he had a church of ten thousand members.

417. Revivals, by Yielding Our Wills. We do not believe in getting up a revival. All genuine revivals must come down. It is not man-made. A revival of religion is a miracle of divine grace. It cannot be secured by any kind of machinery, and yet its coming to a church is not so mysterious and so apart from human agency and the use of means as some good people think. God is always ready to pour out his Spirit; indeed, the Spirit is poured out. The Spirit is around us, like the light, and will enter our hearts as soon as we open them. The Spirit is pressing against the stubborn wills of impenitent men and women, like water against the head-gate of a mill. He will come in, and start all the wheels of moral action, as soon as the gate is open.

418. Revivals, How They Originate, What They Accomplish. At this time, when the hearts of multitudes are praying for a great spiritual revival, it may be helpful to review the revivals of the past to note how they originated and what they accomplished. The whole history of the Christian Church is one of successful revivals. Without these periodical awakenings, it would never have made the spiritual progress it did.

In these sordid days, when multitudes are bent on the acquisition of wealth, the indulgence of extravagance, and the pursuit of pleasure, there are many who belittle revivals.

They assert that they are things of the past—out of date and unsuited to the needs of the modern age. Even in some of the churches we hear such mistaken teachings. There are pastors who regard the revival as an intrusion upon the calm of their church life, with its formalities and proprieties. They will join in a "drive" for any one of a multitude of good causes, but never in a drive for souls.

As we look back on history, we see how even the Exodus itself was in a large sense a revival. Israel, blind and besotted in its bondage, hugged its flesh-pots and had no vision of the future. Even after it had started across the wilderness, its faith needed constant renewing.

Pentecost, which has been called the commencement of the new era of organized Christianity, was essentially a revival. The whole ministry of Jesus was preparatory work for the upbuilding of his Church on earth, and the revival came as he had promised, with the Pentecostal endowment of power.

The time has come when the Church must go to God for itself, before it can go to God for a lost world. Prayerless churches are powerless churches—from God's point of view—no matter how full of "good works."

419. Revivals, Must They Be Chiefly Emotional? No. The truest, most serviceable revival is not chiefly emotional. The work of Billy Sunday, for example, is not chiefly emotional. It is chiefly an appeal to the will. An experienced worker who had been with him through the Scranton campaign said to some Philadelphia men before the campaign here started: "If a man hasn't any brains, tell him to keep away from the Sunday meetings. A man who goes to hear Billy Sunday must be prepared to think." Religion is not a matter of the feelings, it is a matter of the will. The conspicuous characteristic of Billy Sunday's message is their clean-cut, inescapable, relentless reasoning,—relentless, that is, against the lies that the Devil tries to persuade men to accept instead of God's truth. Sunday and other strong evangelists do not hesitate to appeal to the emotions as occasion may offer from

time to time; but they know that the emotional appeal is not the final appeal. In a tremendous sermon on Matthew's conversion, from the text, "And he arose and followed him," Sunday drove home the truth that "a quiet conversion may be a thorough conversion."

420. Revivals, Opposed. The following persons with all the members of their families don't like genuine revivals: Mr. Formality, Mr. Hypocrisy, Mr. Half Hope, Mr. Guess So, Mr. Lost His Experience, Mr. Worldly Policy, Mr. Compromise, Mr. Secret Sin, Mr. Luke-warm and Mr. At Ease in Zion. We do not like to indulge in personalities, but lest unexperienced revival workers should be alarmed at the opposition which they will meet from these persons we feel that this statement should be made.

421. Revivals, Reactions from. Are reactions from a revival inevitable, probable, or necessary? Reaction is probable; it is not inevitable or necessary. Reaction means "reverse or return action"; and wherever there is a real revival the Devil and his helpers throw themselves furiously into a campaign to reverse its blessings. They're pretty likely to find some human beings who will yield to their onslaughts. But a reaction from a revival is no more inevitable or necessary than that sickness must overtake a person who is in the best of health, merely because he is healthy. Remember; the revival life is the normal life; reaction from it is a relapse into the abnormal.

422. Revivals, They Revive. Are revivals in the long run helpful or harmful?

A true revival revives; and to revive, according to the Standard Dictionary, is "to bring to life again after real or apparent death; to bring from a state of languor, depression, or discouragement to a state of health or cheer; give new life to; refresh." Is this, in the long run, helpful or harmful?

Are revivals necessarily rather for the unthinking, superficial "masses" than for the more thoughtful "classes"?

Only if the masses need Christ more than the classes,—and they do

not. Culture can deaden just as effectively as illiteracy. Wealth can deaden just as effectively as poverty. The true revival cuts through the deadening effect of anything and everything that has come between the individual and Christ, and lets Christ into the heart and mind in resurrection power. A revival is a resurrection. Whoever is really or apparently dead, no matter what the cause, needs reviving.—*Sunday School Times.*

423. Revivals, Thoroughness in. Preachers should by all means be thorough in preaching. By this we do not mean that they should be severe or rough, but that they should make the word plain and make exceedingly clear the terms of salvation so that none would imagine that they could obtain the salvation of the Lord unless they really repented of all sin and surrendered themselves fully to God and to his will. Those at the altar are seldom saved above the standard proclaimed from the pulpit. Hence the imperative need of preaching if genuine work is the object to be obtained.

424. Revivals, Times of Opportunity to Secure. See Times for Revival.

425. Righteousness, God's Gift. A Scotch minister was once preaching at Inverness, and was about to enter the pulpit, when word was brought to him that an aged Highlander, now eighty years of age, who had been converted at sixty, lay dying. Though there were only a few minutes to spare, he went over to see this man. Going to the house, he said to him, "I have just four minutes. Do you think you could tell me in that time how you were converted?" "Oh, yes," he replied, "I could tell you in two. When I was sixty years of age, the Lord Jesus came along and said to me, 'Sandy, I'll exchange you.'" "Exchange, Sandy, and what did you give him?" asked the minister. And Sandy replied, "I gave him all my years of sin and my sinful heart, and he gave me in return his righteousness."

426. Sacrifice, Willing. Captain the Rev. D. J. Hiley, a Baptist min-

ister on active service behind the British lines in France, said in a letter to his church: As the hospital train comes in, in the bright face of that lad from London no one would have gathered what was the matter with him. I look into his bright face, and say, "Well, you have been hurt." "Yes, sir, but, thank God, I am alive. I am going home without my right hand, but my mother will be glad to have what is left of me. Yes, sir, I am glad to be alive." "Yes, I am sure your mother will be glad to have you as you are. Shall I write to her for you, as you have lost your right hand?" Again he looked up, and said, "I did not lose it, sir; I gave it." Yes! and God, writing of his Son's sacrifice, wrote not that he lost him, but that he gave him. "God so loved the world that he gave—" Let God's love move you to give you yourself to him.—H.

427. Salvation, a Great. A detachment of the American Army had just entered a small French village from which the enemy had fled. In an ecstasy of joy the few remaining inhabitants flocked out to greet them, singing, dancing, shedding tears of gladness as they approached. "Well, I'm glad to help save these people," exclaimed a young officer thoughtlessly, "but I don't see why they have to get so crazy over it." "Ah, m'sieur," an old lady who had overheard him replied, "that's because you don't know what you've saved us from!" Perhaps the reason many people do not get more joy and happiness out of Christ is because they do not realize what he has saved them from. Realize your salvation. Confess it. Praise God for it.—H.

428. Salvation and Its Sequel. The man who really believes on Christ is saved by that alone. He can never be lost. As Rowland Hill used to say, "We two are so joined, he can't be in glory and leave me behind." But salvation from the penalty of sin is not the whole of salvation; only beginning of it.

The sequel to "becoming a Christian" is following Christ. "Salvation" is a large word, including growth in character and usefulness and all the high attainments which are included in a genuine Christian

life.—REV. DAVID JAMES BURRELL, D.D.

429. Salvation, at Cost. We are told in these days that if one is really a Christian the fact will show itself in his every-day living, and no statement is truer.

In the meetings conducted by one of our evangelists in a Texas city, a man definitely gave himself to Jesus Christ, then he said to his minister: "This will cost me something. I have a number of houses in this city used not only as saloons but as places of questionable resort. They have netted me a handsome income, but from to-night, with God's help I will give the whole thing up." The next morning he placed all his real estate in the hands of an agent, and said: "You must dispose of it, for I have become a Christian and under no circumstances would I ever do a thing that would so dishonor Christ."—J. WILBUR CHAPMAN, D.D.

430. Salvation, by Asking. See Grace, Not Purchase.

431. Salvation, Conditions of. One of the passengers on board the *Atlantic*, which was wrecked off Fisher's Island, was Principal J. R. Andrews of New London. He could not swim, but he determined to make a desperate effort to save his life. Binding a life-preserver about him, he stood on the edge of the deck waiting his opportunity, and when he saw a wave moving shoreward, he jumped into the rough breakers and was borne safely to land. He was saved by faith. He accepted the conditions of salvation. Forty perished in a scene where he was saved. In one sense he saved himself; in another sense he depended on God. It was a combination of personal activity and dependence on God that resulted in his salvation. If he had not used the life-preserver, he would have perished; if he had not cast himself into the sea, he would have perished. So faith in Christ is reliance upon him for salvation; but it is also our own making of a new start in life and the showing of our trust by action.—A. H. STRONG, D.D.

432. Salvation, Cost of. See Atonement, Cost of.

433. Salvation, in God's Way. You plant a seed in the ground—that's your part. You don't understand how it grows; how God makes it grow is mysterious to you. How God turns our food into muscle and sinew is mysterious; I don't understand it. My part is to eat—that's all. Outside of the physicians—and some of them may not know much about it—few of us have any idea at all as to how the body assimilates food. How God saves me, I don't know—that's God's part. Although God is omnipotent he can't save you against your will. You must do as God tells you. If the doctor should give you a prescription and you should not use it, but should take some stuff of your own, you couldn't blame the doctor if you didn't get well. If we could fix up a little scheme of salvation of our own it would please us, but there is only one way to be saved, and that is God's way. What shall I do to be saved? Believe on the Lord Jesus Christ in your heart and confess him with your mouth, and you will be saved.—"BILLY" SUNDAY.

434. Salvation, Neglected. Last night, I had a half-waking dream, and I thought I stood out along the Hudson River Railroad track, and I saw a man sitting on that track. I went up to him and said, "My friend, don't you know you are in peril? The Chicago express will be along in a few minutes." I found he was deaf, and did not hear. I tried to pull him away from that peril, and he resisted me and said, "What do you mean by bothering me? I am doing nothing. Am I disturbing you? I am doing nothing at all. I am just sitting here." At that moment I heard in the distance the thunder of the express train. A moment afterwards I saw the headlight of the locomotive flash around the corner. I held fast the rocks that I might not be caught in the rush of the train. Like a horizontal thunderbolt it hurled past. When the flagman came, five minutes after, with his lantern, there was not so much as a vestige left to show that a man had perished there. What had the victim been doing there? Nothing at all. He was only sitting still—sitting still to die. To lose heaven, there is nothing to be done. Absolutely

nothing. Breathe no prayer. Ask for no counsel. Fold your arms. Look down. Still! altogether still! and your destiny is decided and your doom is fixed, and your fate is but a dismal echo of the lepers' lamentation, "If we sit still here, we die."

435. Salvation, Offered. President Lincoln issued the emancipation proclamation for all the slaves of the South. It granted freedom to all regardless of individual circumstances, or desires or deserts. So God's grace offers forgiveness, salvation to all regardless of their past.

436. Salvation, Sensation of. At Stonehaven, when I was a minister there, I was swimming out in the clear, cool bay, when the water got suddenly choppy, and my strength seemed suddenly to go from me. You that are swimmers know the sensation. Exhausted, the waves flapping on your face in repeated blows as if to stun you, and beat you back to the current that was ready to seize you. No one in sight. Wearily on and on. I had almost given up, when suddenly there came to my foot the sensation of solidity amid the waves. Oh, what I felt as I stood there to recover breath, rescued from death! How solid the rock felt. How I thanked God that that rock had just been placed out in the bay for me, and that he had taken my sinking feet and fixed them there. That is the nearest that I can give to the sensation of the soul when Christ lays hold of you, saves you, and sets your feet on the Rock of Ages.—REV. JOHN ROBERTSON.

437. Salvation, Soul-hunger for. See Soul-Hunger for Salvation.

438. Salvation, What It Is Not. A great many things are said to be salvation to-day which are not salvation. For example: Service is not salvation. We are not saved by serving others. Turning over a new leaf is not salvation. No man is saved by doing that. Asserting one's manhood is not salvation. The unsaved man has no true manhood to assert. Right thinking is not salvation. That is the New Thought substitute for the Gospel. Denying the existence of sin is not salvation. That is Christian Science's substitute

for the Gospel. Denying self is not salvation. The unsaved man cannot deny self. Even sacrifice—man's uttermost sacrifice in laying down his life for others—is not salvation. Perhaps some of these statements may surprise or challenge. So much the better. Make it very plain why none of these things is salvation and what salvation is.—C. G. TRUMBULL.

439. Satisfaction, in Christ. History tells us that an ancient king granted pardon to some criminals under sentence of death, but when they applied for relief at the palace gates the king refused them, protesting: "I granted you life, but did not promise you bread." This is not the theory of the gospel; Christ not only saves from destruction, but opens to the soul sources of rich, strengthening, and endless satisfaction.

440. Saved, by Service. See Service, Saved by.

441. Saved, by Service. While I was in France I was asked to speak one Sunday afternoon at a camp where a thousand American soldiers were billeted. The meetings were in charge of the soldiers themselves. The chairman of the soldiers' committee asked me what I was going to speak about. I told him that my subject was the two battles, the battle for victory over our foe and the battle for victory over one's self.

When the meeting was over, and it was from every standpoint one of the best-conducted meetings I ever attended, I said to the Y. M. C. A. secretary in charge: "Your buck private who has charge of the services here is a remarkably efficient man. From the questions he asked me I did not know whether I was going to pass muster or not."

The Y. M. C. A. secretary smiled, and said: "I hope you sized up that buck private. There is a man who found himself in the universal shake-up of war. One night I got under his skin, and he told me his story. He is fifty-two years old, though he swore that he was only forty-four to get into the service. He used to be an evangelist, and from all I can learn he was an eloquent speaker. He lost his faith in God. He told me that he came to the conclusion that since there was no future life

he might as well cut loose and get all he could out of this life. He went in for vice, but somehow the sordidness of it did not appeal to him. He tried drinking, but after a drunken debauch he found himself possessed of a raging headache and a feeling of regret and disgust. He took poison; but he took too much, and it failed to do the work.

"When our country entered war, he decided that the best way to commit suicide was to enlist, and on every occasion volunteer for dangerous service. When he got to France, the longing of his comrades for the old home ties and for the home land was too much for him; and so he began talking to them. In serving others he forgot himself. Before he knew it he was getting up entertainments for the boys. The next thing he knew he was conducting religious services, and became chairman of the committee to secure speakers for Sunday services.

"When he talked to me, he said he could not explain it, but something inside of him seemed to be burned out, and he realized that in serving his fellow men he was serving him who had given his life to save men. He told me also that, if he lived through the war, he was going back to his work as an evangelist, because he realized the futility of living a life for self alone, and that, after all, the worth-while things of life must be taken on faith. He said that just as a wild duck born in the south flies north without any knowledge of where it is going except its faith that there is a north, so a person must with equal faith accept the great truth of immortality and the future life."—FRED LOCKLEY.

442. Saved, by Trusting God. A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued. "Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and of course down I went at once."

"And then?" "Then I found out

that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink." "And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; he commands you to just rest in him, to believe his word, and accept his gift."

443. **Saved His Own Son.** See Soul-Winning in Earnest.

444. **Saved, Joy of Being.** Saved men can know a deeper joy than those who do not need to be saved. Redeemed sinners can know the joy of their Saviour as unfallen angels cannot know it. The supernatural light and joy in the face of a leper who has found Christ as Saviour, even while his physical leprosy continues, is unforgettable. A missionary writing in the *Korea Mission Field* of September, 1921, of the lepers in the mission compound at Kwangju Station, says: "Never have we seen so joyous a lot of people as these lepers. Like Moses' face their faces shone, though they knew it not, so great their gratitude and reverent love! Nor have I ever seen so eager and pitiful a company as the group of 'shut-outs' at the limit of the leper compound, entreating to be admitted. Their request is granted as fast as kind friends furnish the modest stipend adequate for the purpose. Recently a kindly couple from Seoul visited this leper settlement; as they entered, five unfortunates clamored, 'Give us life!' and the visiting gentleman said to Dr. Wilson, 'I will pay for their admittance.' An hour later at departing, four new cases had taken the places of the five admitted ones and the wife said, 'Take in the four on my account'; and, before these visitors could get well away, between them they had assumed the expense for fifteen admitted lepers who are commonly welcomed by the Korean inmates with the words, 'Come out of your hell into our heaven!' Thus 'the lame take the prey.'"—*Sunday School Times*.

445. **Saved, S. H. Hadley.** See God, His Saving Power.

446. **Saving, by Reached-out Hand.** A five-year-old boy, Ivan Lynn Ashcraft, whose home is in Folsom, a little hamlet in Delaware County, Pa., is hailed as a true hero. He and his playmates were sporting about the edge of a pond covered with thin ice, when little Davy Ward, aged three, saw some object upon the ice which he desired, and reached out to get, and, losing his balance, he fell and broke through the ice. When his older brother saw it, he began to cry. A larger boy hastened to the rescue, but broke in himself, and barely escaped with his life. Then it was that the little hero with great skill and caution crept out to his little friend, and, using his own words, "When I saw Davy bobbin' up and down I jes' reached out my hands and grabbed his'n." Thus a life was saved, and thus honor was gained. We may not all have opportunity or ability to save a boy from drowning in a deep pool, but there are boys and girls, men and women, perishing all about us, and their going down means an eternal ruin. What is needed in those who would rescue is a mind to appreciate the peril, a heart of compassion for the perishing, and a hand ready to reach out and save. The words of this little child tell it all: "When I seen Davy bobbin' up and down, I jes' reached out my hand and grabbed his'n." The saving hand is needed.—H.

447. **Saving Love of God.** See God, His Love for the Lost.

448. **Saving Others, We Save Ourselves.** Through Rochester, N. Y., runs the Genesee River, between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman, who lived in the city, had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men. "What is the matter?" he shouted. They replied: "A boy is in the water." "Why don't you save him?" he asked. In a moment, throwing down his carpetbag and pulling off his coat, he jumped into the stream, grasped the boy in his

arms, and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair, he exclaimed, "O God, it is my boy!"

He plunged in for the boy of somebody else and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty, willing to spend and be spent, taking all risks to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our souls. In seeking to save others we save ourselves and those most dear to us, while others too selfish to labor to save other people's children often lose their own.

449. Saving Souls, Never Give Up. In a village in one of the mining districts a kindly Christian woman was in the habit of visiting an old man who was ill and alone. He had the reputation of being a "surly swearing chap," and few of the neighbors went near him. Though the good woman received no thanks for her attention, she continued to try to help the poor old fellow, and always mentioned him in her evening prayers with her little boy, who became greatly interested in the "bad man," as he called him. One night after the man had thrown back her kind words with cursing and swearing, the child noticed that the usual prayer was not offered. "Have you given him up, mother?" he asked. "Yes, dear, I believe I have," was the reply. "Do you think God has given him up, too?" questioned the boy, after a moment's thought. This view of the matter so impressed the mother that she continued praying and working until she was rewarded by being used as the means of the man's conversion.

450. Saviour, a Seeking. "The Son of Man came to seek and to save that which was lost." Luke 19:10. One day as Jesus was passing along a street in Jericho, a great crowd swarming about him, a little crowd sinner wanted to see him. He ran on before and climbed into a sycamore tree, to make sure of seeing him as he passed by. When Jesus came to the tree, he looked up and saw him, and said, "Hurry and

come down, Zacchæus, for I must go home with you." With the Saviour salvation came to that house that day.

Of course, it is always so. The little sinful tax collector was looking for Jesus that day, and soon found him, for Jesus was also looking for him. Whenever a sinner begins to hunt for Jesus he finds him in just a little while, for Jesus is always looking for the sinner.

"Hello, little stranger! What's the matter?" asked a wagoner meeting a boy crying in the road.

"I'm lost. I can't find my father," sobbed the child.

"Is he a big man, with a long white beard?"

"Yes, that's my father."

"It's all right, then, because he is looking for you. Keep right on, and if you don't find him he will find you." Of course the lost was soon found.

Any sinner, no matter how sinful, need not stay lost long. Just let him fully realize that he is lost and go to looking for his Saviour. He will find him quickly, for the Saviour is hunting for him.—REV. W. G. MARTIN.

451. Saviour, a Seeking. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." That is a fine statement of the Saviour's attitude toward every one in whose heart and life the kingdom is not set up. It is, as the poet has suggested, a "lovely attitude." It is his love for lost men that induces him to thus come and ask for admission. And though we have refused to open our hearts and lives to his coming, he still pleads with us for our own good. He stands and knocks! Some have kept him out a long while. Have you or I? If so, let us continue this opposition no longer. This is the day of salvation. "To-day if ye will hear his voice, harden not your heart."

452. Secret Disciples. The boy was expressing the opinion of many older than himself when he said to his mother: "I should like to be just such a Christian as father is, for no one can tell whether he is a Christian or not." This father is like the

clock attached to a certain church, which possessed neither face nor hands, but which was wound up by the sexton on Sundays and continued to tick year after year, affording an apt illustration of the religion which many are content to possess. The movements of the clock were as regular and accurate as anyone could desire, but, inasmuch as it kept the time to itself, no one was the better for its existence.—C. H. ROBINSON, D.D.

453. Seek First God's Kingdom. At the cashier's desk of a large store there was a notice that read something like this: "Don't delay for a minute charging up goods that you have sold. No matter who is calling you, the rule of the house is to enter the charge first. The charge has the right of way here. In spite of clerks or customers, or anybody else, charge the goods. If the house is afire, get out quick, but charge the goods. Business is business." Our Master's charge is "Seek first the kingdom." No matter what else may call "Seek first the kingdom."—M. V. WRIGHT.

454. Seeking Saviour, The. A pleasant incident is recorded of General Garibaldi. One evening he met a Sardinian shepherd, who had lost a lamb out of his flock, and was in great distress because he could not find it. Garibaldi became deeply interested in the man, and proposed to his staff that they should scour the mountains and help to find the lost lamb. A search was organized, lanterns were brought, and these old soldiers started off full of eager earnestness to look for the fugitive. The quest was in vain, however, and by and by all the soldiers returned to their quarters. Next morning Garibaldi's attendant found the general in bed and fast asleep long after his usual hour for rising. The servant aroused him at length, and the general rubbed his eyes and then took from under his bed coverings the lost lamb, bidding the attendant carry it to the shepherd. Garibaldi had kept up the quest through the night until he had found the lamb.

This illustration helps us to understand how Jesus Christ seeks lost souls in this world of sin, continuing the search long after others have

given it up, seeking until he finds.—J. R. MILLER, D.D.

455. Seeking Souls. See Clerk or Salesman.

456. Self or Christ? Martin Luther used to say: "When one comes and knocks at the door of the heart and asks: 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out and Jesus Christ now lives here.'" There are just two tenants who, with unnecessary persistence, ask admittance to every heart—self and Christ. One of these occupies every heart. Which one is in yours?

457. Self, the Hindrance. Two Christians were visiting mission stations in China, and from time to time one of these men asked the Chinese converts what in their opinion, was the greatest barrier to the spread of Christianity in China. Almost invariably the answer that came back was, "Ourselves." These Chinese Christians saw true. Are we as severe with ourselves as they were with themselves? Are we ready to let Christ do away with the last vestige of barrier that we are offering to that proclamation of his love which he wants to make through us to others?

458. Shepherd, the Seeking. See Bible, a Sheep Book.

459. Sight, Spiritual Through the Holy Spirit. A little boy was born blind. At last an operation was performed; the light was let in slowly. Then one day his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and the earth. "Mother," he cried, "why did you not tell me it was so beautiful?" She burst into tears as she said, "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in Christ. Unless the spiritual sight is opened by the Holy Spirit, one cannot understand.—*The Sunday School Chronicle.*

460. Sin, Abandoned. When Evan Roberts was asked for a special message for the Welsh churches, he replied: "Abandon all known sin, renounce all doubtful indulgences,

promptly obey the Spirit, and publicly confess Christ." This is what the Ephesian magicians did when they burned their books. Every Christian has some sacrifice to make, some things to be burned when he purposes with sincerity of heart to lead a wholly Christian life. Have we made our bonfires?

461. **Sin, and Salvation.** Gideon Ousely, who passed like a flame of holy fire through Ireland and preached the Gospel, tells us how he got his call. The voice said, "Gideon, go and preach the Gospel." "How can I go?" said I. "O Lord, I cannot speak, for I am a child." "Do you know the disease?" "Oh, yes, Lord, I do." "And do you know the cure?" "Indeed I do." "Go then and tell them these two things—the disease, and the cure. All the rest is nothing but talk."

462. **Sin, Blotted Out.** John Maynard was in an old-time country school-house. Most of the year he had drifted carelessly along, but in midwinter some kind words from his teacher roused him to take a new start, and he became distinctly a different boy, and made up for the earlier faults. At the closing examination he passed well, to the great joy of his father and mother, who were present. But the copybooks used through the year were all laid on a table for the visitors to look at; and John remembered that his copybook, fair enough in its latter pages, had been a dreary mass of blots and bad work before. He watched his mother looking over those books, and his heart was sick. But she seemed, to his surprise, quite pleased with what she saw, and called his father to look with her; and afterward John found that his kind teacher had thoughtfully torn out all those bad, blotted leaves, and made his copybook begin where he started to do better. To all who would forsake sin God offers a new chance, and promises to blot out all old sin and make the record begin with the new start.—REV. FRANKLIN NOBLE, D.D.

463. **Sin, Christ's Power to Forgive.** "The Son of man hath power on earth to forgive sins." Matt. 9:6. Mr. Fred B. Smith, the Young Men's

Christian Association worker, was once speaking to a company of men in India. While he was talking he noticed one of his Mohammedan hearers who was much interested. From time to time this man would put his fingers in his ears in order to shut out the sounds of words which, according to the teaching of his religion, he should not hear. But his face showed his longing: and sometimes he would forget to use his fingers. At the end of the talk he came to the speaker. "I can see yet the look of longing on his face, as he began to speak," Mr. Smith has said. "Do you really believe Jesus Christ can forgive sins as you say, and that he can give peace to those borne down by the burden of their sins?" the man asked. "Indeed I do believe it," was the answer; "he can do just what he says." A moment the Mohammedan paused, then he threw back his shoulders, and said, with an air of conviction: "Then he will conquer the world." And with a sigh he turned and left the room. Let us believe in his power to forgive and, believing, yield ourselves in submission.—H.

464. **Sin, Detected.** "Be sure your sin will find you out." Three young men in a store had been watched by a detective, and as they left the store the detective accosted them. One of them indignantly denied that he or his companions had taken anything. In the midst of his denial a stolen alarm clock in his pocket went off; and the police patrol wagon was summoned.—*Sunday School Times.*

465. **Sin, Escaping.** See Christ, His Blood Cleansing.

466. **Sin, Its Seriousness.** Says a writer in "Record of Christian Work": "When I was a pastor in Chicago a father had sent for a great physician from Austria. The papers said that his fee was \$20,000 beside all his expenses. He came to do something for the little daughter of the rich man. I don't know what was the matter with the child, but it was something serious because of what the father did about it. What is sin? I don't know, but I know it is very serious from what the Father did about it."

467. **Sin, Overcome.** I was interested in the bold heading of an article in a magazine entitled "Taking Sin Out of Business." The three letters "sin" in the middle of "business" are underlined heavily. I have been such a dullard heretofore that, until I saw these three letters underlined, I never realized that the word "sin" occurs in the middle of "business." The great need of America is, as far as possible, to take the sin out of business.—REV. BENJAMIN COX.

468. **Sin, Reaction of.** "Be sure your sin will find you out." The Farmers and Merchants Bank of Utica, Mich., has found a way of putting mustard gas to peace-time use. Tubes of it were placed in the vault, and when robbers blew open the safe the fumes forced them to flee so hastily they left eighty-five cents of their own cash and a large kit of burglar tools. Suppose all sin reacted upon us as obviously as that!—*Christian Herald.*

469. **Sin, Secret.** In the quadrangle of Leland Stanford University, near San Francisco, there stood a magnificent memorial arch, built so largely, solidly, and splendidly that it seemed as if it would stand forever. But when the earthquake came the great arch collapsed in ruin. Its foundations were disclosed, and then the truth was seen. Instead of being of solid stone, as they should have been, the builder had put in chips and rubble. The Leland Stanford Arch is a type of many lives which seem successful for a while, and then suddenly collapse. The secret sin comes to light; the foundation's rottenness is disclosed; the whole structure falls in wreck.

Build on Christ. Built on Christ your life-structure will stand. Build not of wood, hay, stubble, but of gold, silver, precious stones. Then your character will not collapse. You will not lose your reward.—H.

470. **Sin, Sorrow for.** I sat in a home a few days ago playing with a boy of ten. His face was bright as the sun. He looked as happy as any child in the home, calling me "Uncle." Presently his mother had missed something, and she came in and said, "Jack, have you taken so-

and-so?" His head dropped. "Jack, have you taken so-and-so?" No answer. "Jack," and she came and put her hand on his shoulder, "did you take—" "Yes, mother," and he began to cry. Oh, he was sorry; he did look sorry; he sobbed as though his heart would break. What for? He was just as guilty five minutes before, and he knew he was. What made him sorry? Sorry that he had sinned against his mother? No. Sorry that he had sinned against God? No. Well, what was his sorrow? He was sorry because he was found out. And there are multitudes of professing Christians whose religious sorrow is no deeper. That is the sorrow that worketh death. There is a godly sorrow—sorrow because I have sinned against God. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight. . . . For thou desirest truth in the hidden parts, honesty where no eye but Thine can see, transparency where no light but Thine can penetrate." There is a sorrow that means death. There is a sorrow for sin that worketh life. Which is yours?—GIPSY SMITH.

471. **Sin, Wages of.** Seemingly high wages may shrink into insignificance when they are investigated. Satan's inducements to work for him are usually accompanied by an offer of wages that seem at first worth while. But take a second look. A striking incident of the war comes out in a news item published by the *New York World*, giving an interview with Venizelos, Prime Minister of Greece. He told of a conversation he had had at the beginning of the war with the German Minister at Athens. Germany offered Greece "very great and substantial benefits" if she would remain neutral, not going to the assistance of her ally, Serbia. "Germany will give you Monastir, and as much more of Serbia as you want," said the German. Then answered Venizelos: "You will allow me to translate your offer into my own words. What you do is this: You ask me to dishonor my signature, to dishonor my country, and to violate its obligations toward Serbia, and as remuneration you offer me a part of the corpse of that which I am expected to kill." And, with fine satire, Venizelos con-

cluded, "My country is too little to commit so great an infamy." As wages, part of the corpse! It reminds us of what God says of Satan's invariable wages: "For the wages of sin is death." God's free gift, given outright because we can never earn it, is better,—eternal life in Christ Jesus our Lord.—*Sunday-School Times.*

472. Sin, Way of Hard. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23. The Christian Way is the way of eternal life. Any other way is the way of the transgressor, and "the way of the transgressor is hard." Over in the Tombs in New York there is a passageway leading from the courtroom into the penitentiary. In one place in the courtroom are the words in iron letters, "The way of the transgressor is hard." Over the entrance to the passageway are these words: "A Bridge of Sighs." A court officer when asked why it was called "A Bridge of Sighs" said: "Well, most of those who go to jail this way are young people. When they get to this place, they begin to realize at last that they have made a hard fate for themselves, and most of them break down and weep bitterly. The passageway is well named. The life of the violator of law is a dreadful one." Yes, for a man must reap what he sows. How much better to be in the way of salvation. This is God's way, and his paths are the ways of "pleasantness and peace."—DR. E. F. WIEST.

473. Sinner, a Sleeping. A French boy made his servant wake him every morning with the cry, "Rise, Monsieur le Comte, you have great things to do to-day!" Christ comes to the sleeping sinner, with his offer of salvation, calling: "Young man, I say unto thee arise!"

474. Sinner, God's Love for. Gipsy Smith tells a story of the way in which he once quieted a riotous meeting. The socialists and agnostics of the town would not give him a hearing, but shouted for a considerable time at the top of their voices. When the din subsided for a moment, the preacher picked out an old man sitting in the front seat who

seemed to be the ringleader. "Have you any children?" the missionary asked. "Yes, guv'ner, I have." "How many?" "Three." "How many boys?" "Two and a girl." "What is the oldest?" "A boy." "Is he a good lad?" "No, guv'ner, I can't say that he is; he gives me lots of trouble. I think sometimes that he will break my heart." "Do you love him?" "Aye, that I do. I sometimes think that I love him most of all." "Well," said the missionary, "don't be surprised if God loves us in this world more than any other beings in the universe, just because we have given him so much trouble."

475. Sinners Saved, What Kind? The church of which Mr. Samuel Colgate was a member entered into an agreement to make special prayer for the conversion of sinners. For some days they prayed earnestly. One day applicants for church membership were invited to present themselves. A woman came forward, Heart-broken, she told her story of what a sinner she had been, and how God had forgiven her for Christ's sake, and she wished to slip into a corner of the church and have the fellowship of God's people as she made the start for heaven. The silence was oppressive. Then a member arose and moved that action on the application be postponed. Mr. Colgate arose and said in substance: "I guess we made a blunder when we asked the Lord to save sinners. We did not specify what kind. I think we had better all ask God to forgive us for not specifying what kind of sinners we want saved. He probably did not understand what we wanted." They all saw the point. The woman was received into fellowship.

476. Soul, a Neglected. I had in one of my churches a very lovely lady, past middle age. She was always in demand for leadership in all kinds of work among the poor, and in all those practical every-day affairs that belong to the temporal and social life of the congregation. I supposed, of course, that she was a member of the church.

After I had been in the congregation for a few months, my wife, who had been looking over the church

records, said to me one day, "Why is it that Mrs. —'s name is not on the church record?" I went to look for myself, and saw that it was not there. I went back, and looked up the old records, thinking there might be a mistake in transcribing; but her name was nowhere to be found. It interested me much, and I went around the block, and called on one of the leading members, and on inquiring found that, though she had been attending the church for twenty years, she had never made any public confession of Christ.

I walked right on to her home, and after we were seated in her parlor I turned to her and said, "Mrs. —, I have come here specially to-day to ask you why it is that you, who take so much interest in the church, and undoubtedly have more sympathy with it than anything else, have never made an open confession of Jesus by uniting with His church?"

For reply she burst into tears, and said, "I have been going to this church for twenty years, and have been on good terms with all the pastors, and have known nearly all the members of the congregation; and no one ever asked me before to become a Christian or join the church."

We had a season of prayer, and, as I went away, with her face beaming through her tears, she said: "I thank God that you came to-day. I know now that I shall be much happier than I have been." The following communion she took her rightful place as a member of the church.—
REV. DR. LOUIS ALBERT BANKS.

477. Soul, a Wandering Welcomed. A traveler tells how a lark which followed a ship for a considerable distance was compelled through sheer weariness to alight. It was so worn out that it was easily caught. The warmth of the hand, too, was so agreeable that the bird settled down upon it, not in the least afraid. This is a touching picture of the soul aroused by the Spirit of God and blown out of its own reckoning by the winds of conviction. The warm reception which the weary bird received at the hands of the passenger conveys but a faint idea of that welcome which will greet the worn-out, sin-sick souls who commit themselves

to the hands of the Saviour.—C. H. SPURGEON.

478. Soul, Battle for a. In religion there should be no wavering. There is an inward conflict concerning religion which must be settled if one would have peace and be strong. Dr. John Hollard said there are an angel and an animal in each breast. The animal clamors for the gratification of the desires of the flesh; but the angel refuses to yield. The angel says: "This is not the best way. This is not the high way. There is a better way." The animal seizes the scepter, usurps the throne, and proclaims his superiority and sovereignty. But the angel struggles to disarm the tyrant and cast him out. In some cases the issue is in favor of the angel and in other cases it is in favor of the animal. It is the old battle between Jehovah and Baal, between God and mammon, between Christ and the world, between the flesh and the Spirit. The apostle puts it in this way: "The flesh lusteth against the Spirit and the Spirit against the flesh."

479. Soul, Give It a Chance. "I made up my mind that I would give my soul a chance to be saved." I shall never forget these words as they fell from the lips of a young lady, as she turned to me with a smile when I took my seat beside her in the inquiry meeting during the great revival in Paducah, Ky. It was the first night we held an inquiry meeting. I had asked all who were interested about their salvation to remain to an after meeting for personal conversation. As I sat down beside her, she turned to me with a smile, and said, in substance: "I do not know whether I did right or not to stay to this meeting. I am afraid that you will think I am acting a hypocrite. I do not feel any special interest on the subject of religion, but when I heard that these special services were to be held, I made up my mind that I would give my soul a chance to be saved; and I determined to attend every meeting. So when I heard this meeting announced, I remained."

Before the meeting closed this young lady became one of the happiest Christians I ever knew. How often since, as I have looked upon

the multitudes of men and women who never read the Bible, who never go to hear the gospel, who will not enter the church, who will use no means to seek for the light or truth, have I thought of those words: "I made up my mind that I would give my soul a chance to be saved." How many people are lost because they will not give their souls a chance to be saved! You cannot get them to even listen to the gospel.

Friend, give your soul a chance. Come to the house of God and hear the story of Christ's love for you.—**W. H. CLAGETT.**

480. Soul-Hunger for Salvation. Human nature doesn't respond to the thought of God's love as once it did. "You don't know, Mr. Cowan," a young miss just home from college said to me, "how self-sufficient people of culture and intellectual resources are."

I know how self-sufficient they think they are until they discover their mistake. I met one of them recently in a farmhouse by the roadside, where her five-thousand-dollar car was stranded. She was having a little lunch of a housewife's fresh-baked bread with a new pat of butter and a glass of Jersey milk. And I overheard her saying: "I didn't think that anything could taste so good as this. How perfectly sweet and satisfying it is! It takes me back to the bread and butter my mother used to spread for me when a little girl. I had forgotten how good it tasted until now. And to think that we have to go back to the French dishes of those tiresome hotels and cafés!"

The psalmist knew what he was talking about when he cried, "Restore unto me the joy of thy salvation." He was hungry for the old kind of bread; he had been eating "that which is not bread." Now listen; there is a latent hunger, a potential craving in every unsaved soul, in a great multitude of merely nominal church-members, for deep, abiding, satisfying quiet and repose of soul and strength of life such as Christ gives. They have only to see it in the face in times of affliction and trial, to realize that there is something wanting in their lives, to envy the one who really has what they lack, and who shows it. Our

business is to create a market for bread.

Mr. William Millar says: "In the business world a good salesman soon learns to create a demand for the goods he has to sell. In selling the gospel to the unsaved we must create a desire for salvation and instill a great unrest in the soul of the other person.—**REV. JOHN F. COWAN, D.D.**

481. Soul, "Is It Well With Thy Soul?" A Christian worker after an ocean voyage told how one beautiful Sabbath evening on the *Oceanic*, in mid-ocean, a large group of Welshmen out on the main deck sang the great old church hymns. Many of the twenty-three hundred souls on board crowded about to listen. They sang: "Jesus, Lover of My Soul," in Welsh and repeated it in English. Just as they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells (half past nine). The watchman on the first lookout repeated the three taps loudly on his larger bell, and then sent out over the decks and out over the waves the cry, thrilling when first heard, "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second lookout caught it up and sent it out farther yet into the ocean darkness, "All's well!" One on deck, thinking of eternal safety, said in a moment, "Wouldn't it be fine if every soul on this great liner could from the heart and for himself echo it yet again, and fling it up to the angels above, "All's well!"

482. Soul-saving, Our Business. "I was staying once in a summer hotel on the shores of Lake Erie," says Rev. Dr. A. C. Dixon. "It was very pleasant! All that we did was to eat and drink and sleep and take walks and row on the lake. Opposite the hotel lay a life-saving station, where somebody was always on the lookout for the rocket, and on the listen for the call of distress. At that life-saving station they also ate and drank, but their business in life was not eating and drinking. They slept, but their business was not sleeping. When they could they went for walks and rowed for pleasure on the lake, but that was not their business. Their great business was the saving of lives in peril.

Which are we," asks Dr. Dixon, "life-saving stations, or only just summer hotels?"

483. **Soul-saving Work.** See Rescue, The Work of.

484. **Soul, Trifling With.** A spot is pointed out at Niagara Falls from which a father threw his little girl headlong into the seething torrent, without having the slightest thought of doing so. He took her in his arms and gave her a playful swing out over the abyss merely to see if it would frighten her. The child in a paroxysm of fear gave a sudden jerk and fell with a shriek into the great abyss. You say he had no business to trifle with her in that way. No more have you a right to trifle with your soul by swinging it out in foolish indifference over the great chasm of eternity.

485. **Soul-winning, by a Friend.** See Friend, Wins Friend to Christ.

486. **Soul-winning, by Persistence.** "He brought him unto Jesus." John 1:42. The story is told of a rather timid young member of the Brotherhood of St. Andrew, that he tried in vain to induce a young friend of his to come to the church services and Bible class. He used to call for him every Sunday, but it was of no use. Finally, however, he won him, and when asked how he did it, replied: "Well, I got tired of calling on him so often, so at last I decided to go and board at the same house with him!"

487. **Soul-winning, by Personal Word.** See Work for Souls, Personal.

488. **Soul-winning, How to Do It.** A missionary thus describes some of the methods of personal work used by the Korean Christians. "Soon after my arrival I was assigned to do visiting in certain homes, and a little book was given me containing the names of each believer. On each page was a second name, and when I asked what that meant I was told that that was the name of the unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. As soon as one had become a Chris-

tian her name was transferred to another place, and the first sister would select another for whom she would work and pray. Pretty definite personal work, don't you think?"

489. **Soul-winning, Is Fishing.** See Fishing for Men.

490. **Soul-winning, in Earnest.** The story is told that one time the parsonage of Epworth, England, burned. The minister thought all his family were safe, when one of the children appeared at a window crying to be saved. Peasants made a ladder of themselves by standing one upon the other's shoulders, and the boy came to safety in this way. That boy was John Wesley. Think of it—a ladder to save a boy for such a work as Wesley did in the world. Probably those peasants enjoyed telling, in after years, how they saved him. Now any one who helps to save a soul for God has had the same privilege those men had.

491. **Souls, Neglected.** A teacher had among her pupils a young man of reckless habits. At length, when she heard that he was fast drifting to ruin, she found courage to speak to him. The young man was much affected by her earnest appeal, influenced as he knew she was by love for his soul. When he had mastered his emotion, he said to her in tremulous voice, "Had any one ever before spoken to me as you have to-night, I might have been a Christian long ago; but no one has thought me worth saving." Let us beware of the neglect of souls.

492. **Souls, Winning.**

"Earth's richest gems are gaudy trash,
And honor's glittering stars are dim,
And fame's rewards are valueless
Beside the jewels which will flash
Forever in the crown of him
Who wins a soul to righteousness."

493. **Starvation, Spiritual.** See Pearls Not Bread.

494. **Stenographer, Doing Personal Work.** In an Eastern city, while waiting to see a man in his office one afternoon, his stenographer came into the room several times.

Finally the impulse came to me to speak to her about doing personal work. To my surprise she was greatly interested, so I gave her a pamphlet telling how to begin and what is God's purpose in soul-winning. The next morning I called the office on the phone and the young woman answered with the remark: "The book you gave me last night has made me think seriously and realize that I have been backsliding. But I have decided to begin over again to try to win souls."

When in the same city a short time since, I called at this man's office again, and there learned from this child of God that she had indeed begun to live the surrendered life. I learn from correspondence of the souls she is leading to Christ, and of her growing desire to win many from the path of sin and indifference. That ten-minute conversation on personal work has set one soul on fire for God, and the icy indifference of other hearts is melting in the glow of this one's love and enthusiasm.—REV. J. WILBUR CHAPMAN, D.D.

495. Step, the First. The Arabs have a proverb, "Over the doorstep is half the journey." What do you think of that proverb as applied to the beginnings in discipleship of Christ? Does the proverb apply in the journey of the Christian life? What detail at the beginning of the Christian life would you call "over the doorstep"?

496. Strategy, Get Them Young. A revival church looks after its children and young people carefully, leads them to Christ, trains them for service, and gives them something definite to do.

497. Strategy, Wins a Boy. A speaker at a Sunday-school convention was the guest of an old school-mate whom she had not seen for years. As she entered the home her hostess said: "I have been hoping and praying that you might show me how to reach my boy's heart. He ought to be a Christian, and he is not. When he was younger I could talk to him of these things, but he will not listen to me now."

A little later the boy came home from school. For a few moments

after he was introduced to the guest there was an embarrassed silence. Presently he blurted out: "Say, Mrs. R., do you know anything about pigeons?"

"No, Joe," she said, "I don't know much about them, but I would like to know."

"Well," said the boy, "I'm just the fellow that can tell you." "But," he added, "I could do better if you would go out to the barn where they are."

As they passed through the dining-room the mother said: "Is that boy dragging you out to see those pigeons? Don't go into that dirty place!"

"But I want to see them," said Mrs. R., "and Joe is going to tell me about them."

As the pigeons were discussed it presently developed that there was only one pair of the choicest kind. Joe and a boy friend were joint owners of the flock, and they about to dissolve partnership. As neither wished to separate this pair and neither was willing to relinquish them to the other, the matter of an equitable division offered some difficulties.

"I tell you," said Joe, "I don't see what we are going to do about that pair of tumblers."

"Joe," said Mrs. R., "what do you think a Christian boy would do?"

"I don't suppose I am a Christian," he said.

A very few words finished the conversation and left the boy thinking.

Each day that Mrs. R. spent in the home she had a talk with Joe about being a Christian, but every time the subject was introduced by the pigeons. When the visit ended, the mother said, as she wept with her head on her friend's shoulder: "You have taught me the lesson that I needed to learn. I think that my boy was more interested in pigeons than in anything else in the world. Because they bored me I lost every opportunity that I had been looking and longing for."

A strong interest is an open doorway to the child's mind and heart. Can a parent afford to be bored by that which interests the child?

498. Struggle, Give up. Christ reserves his hand for a dead lift. A man in London saved 28 people

from drowning. He was asked how, and said: "I can swim well. I plunge in and wait until they grow too weak to struggle, and then I seize them." Christ can save only when we no longer struggle to save ourselves, but let him do all.

499. **Subdued to Save.** See **Conquering to Save.**

500. **Sunday School, Opportunity in.** No department of the church is so well prepared to do normal, thorough evangelism as the Sunday school. It is the kingdom's greatest field of evangelistic opportunity and its most successful harvesting agency. Where a school lacks cultivating and harvesting power the failure may be due to want of desire, but more probably to lack of definiteness.

Systematic evangelism in the Sunday school calls for four elements: Purpose, preparation, prayer and plan. When these exist in working proportion a school will obtain the end desired.

501. **Tact, Caught His Man.** Rev. W. Y. Fullerton tells how, when conducting a mission one Sunday, he noticed a man in the congregation on the Sunday morning in his Sunday best. But in the afternoon that same man was there in his working dress. Mr. Fullerton went down and spoke to him. "What is the meaning of this?" he said. "Are you going to work?" "No," was the reply, "but this morning something was said that stirred me up to go and seek my brother. I knew he had no Sunday clothes, and I knew he would not come if I put on my Sunday clothes, so I put on my working-day clothes and I went for him, and here he is."

502. **Teaching.** "Did you spend much time in discussing how far Cana was from Sychar?" one teacher said to another as they came from the classroom. "I didn't mention it," was the quick reply. "I was too much taken up with the thought of how far some of my scholars were from Christ."

503. **Testimony, a Living.** An automobile bears upon its hub the name of the firm that made it. Wherever the automobile goes it car-

ries the reputation of its maker. It does not need to talk; every mile it makes writes a new advertisement a mile long. So as soon as a man takes upon him the name of Jesus Christ, every good deed he does is an advertisement of Jesus Christ, whether he says anything about religion or not.

504. **Testimony, for Christ.** The Rev. Joseph W. Kemp, in a sermon at Toronto, May 20, 1917, told of a letter received from a friend engaged in nursing wounded soldiers in which the case of a young man was revealed who was told by the surgeons one day that an operation would be necessary in order to save his life; and so serious was the operation that in its performance his power of speech would be completely destroyed. The young man resigned himself to the sad news, and then requested permission to use his voice once more. The request was granted, and stepping out into the middle of the hospital ward, his voice, which had often been used in the Saviour's service before, rang out his last song:

"Rock of Ages! cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy wounded side which
flowed,
Be of sin the double cure—
Cleanse me from its guilt and power."

505. **Testimony, Revival of Needed.** A boy six years of age who had been deprived of the power of speech from birth was submitted to an operation, and surprised his nurses by requesting a glass of water, thus proving that the attempt to give him his missing faculty had been successful. A previous examination had revealed the fact that the parietal bone was pressing upon the vocal centers of his brain. The surgeons decided that an operation on the bone, which would relax this pressure, might work the desired result. They were naturally delighted with the outcome.

It is interesting to note that through the faculty of hearing this boy had acquired an intellectual apprehension of the forms of speech and needed only the removal of the retarding cause to enable him to utter his wants in intelligible language.

There is a parable here for Christians. Every disciple of our Lord has a mental and moral apprehension of the obligation of his fellowship with Christ. How many there are, alas, whose power to express their convictions appears to be benumbed or neutralized. The conversion of the world to Christ depends not wholly or chiefly upon the ordained minister, but upon the continuous witness given by those who are saved through divine grace and the power of faith in Christ to transform character and beautify human life.

The spirit of evangelism which animates thousands of Christians who never testify to their confidence demands vocalization. The unanimous audible expression of devotion to our Lord on the part of church members would create an instant revolution by turning millions of our fellows, whom we ignorantly suppose to be indifferent to religious interests, to the consideration of that which is eternally clamoring for relief in every soul of man. Let there be a revival of Christian testimony.

506. Thief, Dying or Living One. See Christ, Robbing.

507. Things, Not Enough. A mother who frequently left her home for a few days at a time used to bring each of the children a little gift. One day she purposely neglected the gifts. The little ones met her in the hall with expectant faces. "I did not bring you any presents this time," said the mother, "because—" "We don't care, mama, dear; you are the best present," said one little one. Can we say to Christ, "Thou art the best gift; thou art all in all to me; there is nothing on earth I desire but Thee; I would rather have Thee than any earthly gift?"

508. Time, Redeeming the. A story is told of a young girl who had been ill for a fortnight, and was told by the physician that she could not get well—more than that, her days on earth could be counted on the fingers. "How long?" she asked, softly. "Probably about ten days." She drew a long breath. "Do the rest know?" The physician nodded. "Poor mother," she murmured. Then

she looked up with a smile. "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big, warm hand. "Will you ask Uncle Norman to come up to see me?" she said. "This evening will be a good time." The man's face darkened. He and his brother had not spoken for five years. "You'd better send a note." "I'd rather you'd take the message—please." "All right, I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.

"If only I could see them friends before I go!" she whispered to herself.

Her longing was granted. At her bedside the barrier of years was broken down and the two were brothers again.

So it went on for all the ten days. A cousin in college who was not making the most of himself was seen and talked with so tenderly and seriously that he gave her his sacred promise to lead an entirely different life. Other sweet deeds filled up the days. Her life did end as the doctor had predicted, but how she had redeemed the time. This little true story has earnest suggestion for those of us who do not certainly know that we have to die "in ten days." The night cometh. What would we do if we had but one day left? What would we—ought we—might we do in it, before the dark comes?

509. Times for Revival. Nothing in the economies of Grace is more obvious than that God reveals himself more at certain times than at others. The prophet says, "Seek ye the Lord while he may be found; call upon him while he is near."

One time when David was hard pressed he inquired of the Lord, and the Lord told him what he should do. And the Lord said: "When thou hearest the sound of going in the mulberry trees, then shalt thou bestir thyself." David did as he was told, and the result was that David conquered his enemies.

There is an apt illustration of this truth in the electrical world. Electricians tell us about the electrical potential. The potential is the energy with which free electricity manifests itself. Now this potential differs greatly at different times. Free

electricity sometimes gathers in such quantities that we have electrical storms. The lightning quivers in every cloud. At times it breaks out in awful shocks that fairly shake the ground.

In winter the writer has known the electrical potential so high as to make the hair on the head sparkle as the hand was rubbed over it.

Now there is a spiritual potential that differs greatly at different times. When the children of Israel marched through the wilderness this potential was high. It was high in Egypt, as seen in the plagues; it was high at the crossing of the Red Sea; it was manifested at Horeb; it was shown at the Mount. During Christ's sojourn on earth the spiritual potential was always high. We read, for example, in Luke 5:17, that "the power of the Lord was present to heal them."

The spiritual potential was high with the apostles.

The spiritual potential has been high with some evangelists. The potential has been high with the Wesleys, with Whitefield, with Finney, with Moody and others.

It is vital for Christians to study this matter, and to learn the conditions of the manifestations of God's Spirit. God's Spirit manifests itself in various ways, some of the conditions of which are stated:

Faith is one condition. When Peter lost his faith he began to sink.

Prayer is another condition. It was after many days of prayer on the part of the disciples that Pentecost came.

Consecration of the people of God is another condition. The spiritual potential can be lessened and destroyed. Sin is a destroyer of it.—Author Unknown.

510. Tracts, Use of. It was in the dining-car of a Pennsylvania Pullman at the time of the evening meal. A business man, who might have been recognized as one of the officials of a great corporation, was passing through the door back to his car, when one of the waiters eagerly ran after him and stopped him. The business man turned and recognized the waiter who had served him at noon, and to whom he had given a little tract that told the story of a remarkable conversion.

The waiter explained that he had read the tract soon after receiving it, and could not get the thought out of his mind all the afternoon. He felt that he must see this business man again and ask him what he ought to do. With the ground so prepared, it did not take this soul-winner (whose chief business on all his important trips for his company is the King's Business), to point out the way of salvation to this new friend, and both went on their way rejoicing.

This business man is a master in the art of soul-winning, and one of the chief means that he uses in his personal work is carefully selected tracts. He never feels well equipped on a journey unless he is supplied with a number of these little gospel messengers.

511. Train Platform, Riding Outside. See Church, Being Inside.

512. Transformed by Love. Professor Drummond tells of a young girl whose character ripened into rare loveliness. Her friends watched her with wonder. They could not understand the secret of it. She wore about her neck a little locket, within which no one was allowed to look. Once, however, when she was very ill, one of her companions was permitted to open this sacred ornament, and she saw there the words, "Whom having not seen, I love." This was the secret. It was love for the unseen Christ that transfigured her life. If we think continually of the Christ, meditating upon him, thinking over sweet thoughts of him, and letting his love dwell within us, we shall grow like him.

513. Transgressors, Have Hard Way. See Sin, Way of Hard.

514. Trust Christ for Salvation. A man came all the way from Holland to see Mr. Spurgeon in London and to ask him how he might be saved. The great preacher said: "Well, you have come a long way to ask that question. You know that you are to believe on the Lord Jesus Christ."

"But I cannot believe on Jesus Christ," the man replied.

"Well, now, look here," said Mr.

Spurgeon, "I have believed in him a good many years, and I do trust him; but if you know something or other against him I should like to know it, for I do not like to be deceived."

"No, sir, I do not know anything against him."

"Why don't you trust him, then? Could you trust me?"

"Yes, I would trust you with anything," said the man.

"And yet you can't trust Jesus Christ? Do you mean to say that?" asked Mr. Spurgeon.

The man stood still for a moment, and then said: "Dear me, I can see it now. Why, of course I can trust him. I cannot help trusting him; he is such a blessed one that I must trust him. Good-bye, sir, I will go back home; it is all right now."

And why cannot you and I, dear friend, trust Jesus Christ heartily for all that he has promised us in the Gospel—forgiveness, strength, guidance, comfort, eternal life?—
JOHN Y. EWART, D.D.

515. Trust Christ Fully for Salvation. A young lady while crossing the ice fell through. A gentleman hearing her cry, hastened to the spot. He put out both hands, saying: "Clasp my hands tightly, and I will save you."

She replied, "I cannot lift up both hands. One rests upon the ice. Were I to raise it, I should surely sink."

He answered, "Let go your hold upon the ice, trust me and I will save you. Were I to take but one, I could not draw you out."

She obeyed, and he drew her out rejoicing.

So Christ waits to save imperilled sinners, but they must give him both hands and trust him fully.

516. Turning, to God. A writer in the *Atlantic Monthly* described a little person of some three years who was insatiably fond of stories. When there was no one to tell them to her she made them up herself. The writer was impressed with the invariable ending of these stories, which was always, "And him went home to his muvver." "Bears, lions, tigers, even elephants and crocodiles pass through the most agitating and unusual adventures, but in

the end they all go home to their mother." And the writer adds that this is an astonishing bit of wisdom to be evolved by a person of three. The signs are thickening fast that the whole world, disappointed with its grand policies and enfeebled with its philosophers, is beginning to long for something like this. It may be a blow to one's pride, but the greatest philosophy of life has long since been stated, "When he came to himself he said, I will arise and go to my father."

517. Unfaithful, Lament of.

"Must I go and empty-handed
Must I meet my Saviour so?
Not one soul with which to greet him,
Must I empty-handed go?"

518. Unresponsive to God. A man cannot get these Divine blessings if he does not want them. You take a hermetically sealed bottle and put it into the sea, it may float about in mid-ocean for a century, surrounded by a shoreless ocean and it will be as dry and empty inside at the end as it was at the beginning. So you and I float, live, move, and have our being in that great ocean of the Divine love in Christ, but you can cork up your hearts and wax them over with an impenetrable cover, through which that grace does not come. And you do it, some of you.—A. MACLAREN, D.D.

519. Voices, Getting Our. See Work, Personal.

520. Waiting, to Be Saved. Once when I was convalescing from a long illness, it was suggested that for the benefit of the change I visit the British Provinces. The arrangements were all made when, unexpectedly, another malady threw me on my bed again. How disappointing this was! For what was I waiting longer in the sick room? I soon received a satisfactory answer. Picking up the newspaper, I read that the steamer in which I would have sailed struck a reef on entering St. John harbor, and almost instantly sunk. It may be that in his mercy God is now holding back some of you from a more disastrous shipwreck. Before you embark upon the ocean of eternity, he would have you

take passage in the only craft that can furnish assurance of a safe voyage, and bring you to the desired haven. It is this that you may be waiting for. Waiting to be saved!—DR. J. M. GRAY.

521. Watchfulness, Duty of. A recent writer describes the strange alluring splendor of the beds of anemones which cover the floors of some western seas. These gaudy, dainty flowers appear like blossoms from the garden of Paradise, so brilliantly colored are they. Yet, in fact, they are cruel, devouring monsters, for let a poor fish only touch them, and a thousand poisonous threadlets dart out, seize the victim, and in a moment he is consumed by the innocent-looking blossoms. So, under the secret attractions of much of our social, commercial and religious life, there are deadly snares, and destruction that lie in wait for the unwary. Many a fair-looking friendship, festivity and recreation holds a peril striking at the soul. We need the Divine wisdom to preserve us, for things are not what they seem.—REV. J. WILBUR CHAPMAN, D.D.

522. Water, of Life. A Bible-study group of college girls were discussing the familiar passage in the Sermon on the Mount, and were asking why Christians are like salt. All thought at once of salt's preservative qualities. Then a Chinese girl in the group quietly suggested, "Salt creates thirst." The truth went home. As one of the leaders afterward said, "Our lives should be such that people would continually come to us and ask us to explain ourselves." Do our lives create in others the thirst that only the Water of Life can satisfy?

523. Weakness, Appealing to Strength. See God, His Love and Saving Strength.

524. Weakness, Appealing to Strength. Preaching at Cardiff on how man's weakness appeals to God's strength, Rev. Dr. A. C. Dixon used the following striking illustration. "A friend of mine in America was very fond of the chase, and lived in a country where the woods abounded with wild deer. One morning, as he was walking across his

field, he heard the sound of hounds in the distance, and as they approached, looking through the cracks of a high fence, he saw a little fawn, very wearied, its tongue hanging out, and its sides lathered with foam. The little thing had just strength enough to leap over the fence, and stood there for a moment, with its great liquid eyes gazing about in a frightened manner. When it saw a hound leap over the fence not far away, its first impulse seemed to cause it to run again, but instead of running away, it came and fell down in a heap at the feet of my friend. He said: "I stood there and fought dogs for nearly half an hour. I just felt that all the dogs on that county could not capture the little fawn after its weakness had appealed to my strength." God says, "Whosoever will may come." He says: "He that cometh unto me I will in no wise cast out." In our weakness and need of salvation we can never appeal to God in vain.

525. Weapon, the Soul-Winner's. God's preëminent method in soul-winning is his Word. "You tell interesting stories when you are trying to win some one, but I think that the Word of God is the thing that brings conviction, and you ought to use it more," was a wife's loving counsel to her husband; and he discovered it to be true. Ralph C. Norton, who was the Director of Personal Work for the Chapman-Alexander Missions, was talking with some friends about the supreme work of winning men one by one, in which God has used him wonderfully. When they noticed the almost exclusive place he gave to the Bible in personal work, one asked him: "What do you do, Mr. Norton, in cases where the unsaved man does not accept the Bible as having any authority?" "Well, if I had a fine Damascus sword with a keen double-edged blade I would not sheath it in a fight just because the other man said he did not believe in it."—*Sunday-School Times.*

526. Will, Christ Waiting One. See Christ Waiting Our Will.

527. Will, The. It was said by a celebrated orator in the House of Lords a century ago that an En-

lishman's house is his castle, that the winds of heaven might enter by every window, that the rains might penetrate through every cranny, but that not even the sovereign of the land dare enter into it, however humble, without its owner's permission. God treats you in the same way. He says: "Willingly open your heart to me, and I will give you every blessing but I must be made welcome."—G. WARNER.

528. **Winning a Brother.** Each of the first followers of Christ seems to have gone in search of one who was knit to him by ties of kindred and love. It is a poor recommendation of Christ's Gospel if we only tell it to strangers and leave our own loved ones in ignorance of it.—REV. J. W. KEMP, D.D.

529. **Winning Soldiers to Christ.** "Ten o'clock at night is a good time to fish for men, and I have led about thirty of the men on night guard duty to Christ. When it was pouring rain I took them hot coffee, which they much appreciated. All seasons of day and night, of summer and winter, are good for seeking for men. I led one man to Christ in an automobile. One boy was on his way to deliver an urgent telegram. 'Oh, I haven't got time,' he said, and I asked him if he were courting a girl how long it would take her to say yes. He saw the point and yielded at once."—HOWARD A. BANKS.

530. **Winning Souls, by Personal Word.** See, *Decision, A Strong Man's*.

531. **Winning Souls, the Let's Go Get Him Spirit.** "A few days ago, I was talking with an unhappy, mentally groping veteran of the A. E. F.," says R. D. Henkel. "He was one of the last contingent to return from overseas; 'I've been away a couple o' years,' he said, 'and I got a kinda new perspective. Before I went away I thought things in this old country of ours were just about right; never could be improved on. But now I get worried. I know you will say I been over there so long I got the European angle and am just copying them when they sav: "All the Yankees think about is money."

But ain't that pretty much right? Hit most any of the folks here at home in the pocketbook and you hit a mighty tender spot. What they need most is a little more of the spirit of the boys who did the job in France: you know, "Hey, fellows, there's a buddy out there in trouble. Let's go get him." And you went, regardless of Jerry. I been in churches since I got back, morning and evening, and I've heard some good sermons, but not one of them showed me the congregation was sittin' up listening for the whisper to "Let's go get him.""

This boy was measuring the folks at home by the standards of unselfish devotion to comrades that were brought out on the battlefield. But was he so far wrong? A new sense of responsibility is spreading through the Church and through the devoted members of the Church. With awakened consciousness of this responsibility is coming a demand that it be manfully shouldered and that each member shall become instinct with the "Let's go get him" spirit.—H.

532. **Winning Souls, Unconsciously.** See *Influence, Unconscious*.

533. **Witness-Bearers.** Spirit-filled Christians will never be like the rivers which flow to the Arctic Ocean—frozen at the mouth.

534. **Witness-bearing, for Christ.** See *Life, Testifying to Christ*.

535. **Witnessing Against Christ.** See *Christians, Long-Faced a Hindrance*.

536. **Witnessing for Christ.** See *Confessing Christ at School*.

537. **Witnessing for Christ.** See *Faith, Expressing*.

538. **Witnessing for Christ.** An eminent jurist of New Jersey, who was an unbeliever, stepped into a prayer-meeting room to see a man on business. It was a testimony service, and as he waited a number of his neighbors testified concerning the reality of Christian experience. He reasoned: "If these people were my witnesses in the courtroom I should win the case. If their testi-

mony is reliable in other matters, why not concerning spiritual things?" He rose and confessed his doubts and asked for help. He is now a class leader in that very church.

539. Witnessing, for Christ. "Ye shall be my witnesses." Acts 1:8. A number of years ago, a young school-girl in Birmingham, England, accepted Christ in a Gospel meeting. The moment she found the Saviour she had a great longing to win others to him. Two or three years later, while attending high school, she sought to bring her schoolmates to a knowledge of Christ. Sometimes she would speak to a girl at recess, and would run upstairs to get her Bible to show her a passage of Scripture. When she returned, the girl had probably gone, and the opportunity was lost. She endeavored to quote verses from the Bible, but found she would make mistakes. Finally she decided to carry a Testament always in her pocket, so she could show the other girls the way of life right from God's Word, anywhere and at any time. Another girl began to do the same thing, and another, and another, and thus was started the Pocket Testament League, the young girl never dreaming that God would take her humble efforts and make a mighty world-wide movement.—GEORGE T. B. DAVIS.

540. Witnessing for Christ, Joy of. A happy, rollicking, healthy schoolboy of sixteen had the right idea of the joy of witnessing for Christ, when he wrote to a cousin just before a summer reunion: "What a responsible position we two hold among our cousins! Just think, we are the only ones who are Christians among them. If they could only be made really hearty Christians, what splendid times we'd have this summer! For, after all, I don't know of any subject I am so interested in as Christ."

541. Witnessing, in a Hard Place. In a South Coast town, some years ago, a business girl who was having a very hard time among her friends and suffering much persecution for her Christian testimony, came to a friend of mine who was holding a series of special Sunday

evening services in a large theater. She told him she was afraid she must give it all up. He said to her, "Tell me, where do we put the lights?" She looked puzzled at his question, so he answered it, "We put the lights in a dark place," he said. In a moment she saw his meaning, and realized God had put her in those difficult surroundings that she might shine for Jesus in the midst of darkness. She went back determined to be more courageous than ever in her witness for Christ. A few weeks later, after the theater service, she came to him with a group of other girls, all radiant with joy. "Oh," she said, "the thirteenth from our business house has decided for Christ to-night."

542. Won to Christ by a Word. There are many ways in which unconverted people are led to accept the salvation that is offered through Christ. It is a most fortunate thing that God has not decreed that only in one way will he grant salvation to sinners. He makes use of a large number of agencies to bring unsaved ones to himself. Oftentimes, just a word or two, spoken to an unsaved one by some Christian, has been the means of turning him to the Lord. Dr. Augustus H. Strong, widely known as having been, for many years the president of Rochester Theological Seminary, has given the following account of the means of his conversion: "One afternoon I was standing, when the south wind was blowing in the month of March, in front of the college chapel, and the college bell was ringing for evening prayers. A hand was laid upon my shoulder. I looked around and saw a man who, for two years and a half, had sat next to me in the recitation room. Evidently something was agitating him, for the muscles of his face were twitching, and as I looked into his face, he said: 'Oh, Strong, I wish you were a Christian,' and then the bell stopped ringing and we both had to rush in to evening prayers. But that one word never left me until I gave my heart to God. I have often thought how little a thing will sometimes turn the whole current of a man's life. For me, that was the parting of the ways, that one word was my salvation." It was a word fitly spoken, and I

believe that the Holy Spirit influenced that student to speak the needed word to young Strong. Perhaps the student had long been thinking that he ought to say something to his classmate about his salvation, but had not sufficient courage to do so. It may have cost him a hard struggle to get to the point where he could say a few words. It may be that he prayed God to give him the right opportunity, and the right words. And how simple was his message. He just said: "Oh, Strong, I wish you were a Christian."—REV. C. H. WETHERBE.

543. Worldliness, Brings Not Happiness. See Christians, Only Half-Hearted.

544. Work for Christ Accepted. There is a beautiful story told of Professor von Herkomer, the celebrated sculptor and painter. His father, who was himself a sculptor, lived to a great age; and in his declining years the keen sight and sensitive touch, so necessary to the modeling which up to the end of his life he delighted to do, departed to a large extent from him. The modeling he did in these later years was, of course, far from reaching his accustomed standard.

After he went to bed, however, each night the brilliant son who loved him would go into the studio where the old man had been at work and taking his work in hand, would correct all its deficiencies, giving it a touch and there a touch, and rounding off its corners and crudities, as he was so well able to do. Then when the old man came to the studio in the morning, the time when his failing eyesight was keenest, he did not see the imperfections and was happy in the work, all unconscious that someone else who loved him had been correcting his work and beautifying it.

We do not know if the story is true, but we are sure that is what Jesus does for us when we honestly do our best for him. He who has begun the work by inspiring us to begin, will overrule its mistakes and transform its poorness by his own beautifying touch until it is sometimes of real value to his cause in the world. Let us not be afraid to try to do personal work for Christ.

He can use and bless and perfect our most imperfect efforts.—H.

545. Work for Souls, Personal. On one occasion I was holding a series of meetings in a certain city, and up in the gallery at my right, night after night, sat a gray-haired old man. He was evidently under deep conviction, but he would never rise when the invitation was given.

One night I pointed him out to one of the lady assistant ushers, and said to her, "To-morrow night I want you to sit near him, and when the invitation is given, ask him to rise." She protested, and declared that she could never do it, but I insisted, and the next night she took a seat just behind him.

When the invitation was given, he sat as before, unmoved. Presently I saw the lady lean forward and say something to him; in a moment more the old man rose to his feet for prayer, gave himself to Christ, and became a devoted follower of the Lord.—DR. OTTMAR.

546. Work, Personal. Eighty-five per cent. of the business in the commercial world is done by personal solicitation. Successful business men have discovered that they must not sit idly by and wait for business to come to them. They must go after the business. No method has yet been devised that will take the place of personal solicitation in commercial lines. The Church should be as wise in this matter as are the men of the world. Men are won into the Kingdom of God by personal solicitation and manifestation of personal interest. If the Church forgets or overlooks this fact, she will find herself coming short of that success which her Master desires and her mission should command.

547. Work, Personal. There was a king of Lydia in olden times who had a son who had the misfortune to be totally dumb. The prince dwelt in a splendid court of his father, unable to utter a word. Then came dreadful misfortunes. The Persians fought the Lydians, and Cræsus was overthrown. A soldier was about to kill the unhappy monarch, of whose rank he was not aware, before the eyes of his son. In that moment of

horror, fear and love did what human skill had not done. "Spare him; he is the king!" cried the prince. His effort to save his father had burst the string which tied his tongue. If we were as anxious to snatch others from eternal death as this poor prince was to save his father we should find that we too could speak; we should no longer be silent on the subject of heaven and hell.—*Sunday School Chronicle*.

548. Work, Personal. A Christian gentleman spoke to his caddie while they were waiting together on the golf links; the boy became a Christian, and later on a minister of the gospel.

A Sunday-school teacher took one of her class of boys for a walk one Sunday afternoon when the session of the school was over; she told him of her concern that he should become a Christian, and had the joy of seeing him take his stand for Christ.

A father traveled one thousand miles to tell his son that he was concerned about his soul, and he had the joy of winning him to the Saviour.

A business man in one of our largest cities makes it the rule of his life to speak of Christ to all with whom he has business dealing; if there is the slightest possible chance for him consistently to do so; has always been thanked for his kindness, and has never been repulsed.

As the followers of Christ, we have the only cure for sin, the only hope for those in despair, and we are privileged to point out the only way that leads to eternal life, and having this inestimable privilege we are called of God to speak and not be silent, to work and not be idle, to pray and not fail.—REV. J. WILBUR CHAPMAN, D.D.

549. Work, Personal. See Won to Christ by a Word.

550. Work, Personal by a Boy. See Boy, His Devotion.

551. Work, Personal Effort for Souls. "I ought to have been yours," said a bright, happy girl to Miss Havergal. "What do you mean?" was the reply. "When I was

seeking the Saviour, I put myself in your way several times, hoping that you would speak to me about this matter, but you did not speak to me, and another led me to the Saviour." One star less! Miss Havergal never forgot that lesson. Let me speak God's word faithfully. Let us not miss our opportunities to win souls to Christ.—H.

552. Work, Rewarded. A Sabbath school teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

One day while thus pleading she was so strongly moved to go and see a certain one at his home that she at once yielded, and in that home parlor she so told her anxiety that when prayer was suggested the pupil kneeled with her and soon yielded to Christ and was most happily converted. Thus encouraged, she visited another, and another in turn, as opportunity opened, till she saw the whole sixteen won to Christ and added to the Church.

As vacancies occurred in her class others joined, who were often converted. These pupils passing out into the business world were urged by her to write annually a letter as to

their Christian life, till finally she was receiving as years rolled on over two hundred letters from missionaries, lawyers, mechanics, farmers, physicians, and others from various parts of the world, still busy in pulpit, or Sabbath school, or other church work.

What if this teacher had persisted in her determination to give up her class? Would God have held her responsible? Will he hold you responsible if you give up? "Let us not (as soul-winning Christian workers) be weary in well doing; for in due season we shall reap, if we faint not."

553. Work, the Spirit of. Sometimes God uses peculiar methods to reach the human heart. Illinois maintains an institution for deaf mutes at Jacksonville. During a re-

vival at one church, there were not sufficient visible results to regard the meeting much more than a failure—as man judges. But a woman teacher from the deaf-mute school had brought her class to the church nightly, and all had occupied places in the gallery. By use of sign language, she had translated the preacher's appeals so that the twenty-one pupils understood. Nothing was said about the results. After the meeting closed, all twenty-one presented themselves for membership as converts of the meeting. The Lord works when we may think his ear is heavy, his eye closed, and his hand hanging supine. It is our business to continue activity for him.—*Religious Telescope*.

554. Workers, Sent Home. A few years ago a pastor was in the midst of his revival meeting with only moderate results. One night at the close of the public service he called his Sunday-school teachers and officers to meet him in a side room for conference. After prayer, he handed to each teacher a blank slip of paper, and asked them to give the number of scholars in their classes; the number of members of the church; and the number unsaved. Not a single teacher could do it. It was an impressive moment. The pastor sent these teachers home, and asked them to make a careful investigation and report two nights later. At this meeting it was discovered that there was 147 pupils in the school not Christians. After much prayer and planning, God led eighty-seven of these into the kingdom.—*Religious Telescope*.

555. Workers Together With God. Out in India in the mountains I have heard in the twilight hour a call from the ridge below. Away through the stillness comes the call, and from the ridge above me comes the response. And then I can hear in a moment more a faint call from a far ridge, away up and beyond, sounding almost like a distant echo. What did it mean? It meant that the man close above me was passing the word from the man below to the man beyond. The man below could never have reached the other man except for the man who stood on the middle ridge and passed

the message on. Oh, friends, there is a man down here who will never hear the Man up there, unless you become the one on the middle ridge.—C. A. R. JANVIER, D.D.

556. Works, and Faith. See Struggle, Give Up.

557. Works, Not of. I remember hearing of a young man who went to a minister of Christ in great distress about his spiritual state. He said to the minister, "Sir, can you tell me what I must do to find peace?" The minister replied, "Young man, you are too late." "Oh!" said the young man, "you don't mean to say I am too late to be saved?" "Oh! no," was the reply, "but you are too late to do anything. Jesus did everything that needed to be done twenty centuries ago." "Not of works." Eph. 2:9.

558. World, Unsatisfying. When on a visit to Manchester I saw, on the grounds of my host, a seagull trying to amuse itself with a pie-dish. There was a little water in it, and the bird of the ocean was doing its best to make the most of its struggling instinct. What a sight to see this bird, with its instinct for the unmeasured ocean, trying to satisfy itself with a pie-dish. But I say, is not that a picture of human nature trying to make itself contented in the conditions of this secular life?—REV. W. L. WATKINSON, D.D.

559. Yes, to God. The time to say "Yes" to God is now. It is a mistake to think that obedience means that we shall be robbed of the pleasures of life and that heavy burdens will be placed upon us. On the contrary, when we say "Yes" to God we enter upon paths of peace. To say "No" to him turns us into paths of suffering, disappointment, and despair. Israel's forty weary years of wandering in the wilderness came from the fact that the people said "No" to God when he urged them to enter the promised land.

The time to say "No" to every suggestion of evil is the moment when it arises in the mind. He who hesitates is lost. Pope knew human nature when he wrote,

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

The successful business man is the one who sees clearly, makes quick decisions, sticks to them, and carries them through. The successful Christian—that is to say, the Christian that becomes and does that which God wishes him to be and do—is the one who "by reason of use" has exercised his spiritual faculties in penetrating the mask of evil and shunning it, and in discerning the hidden good and choosing it.—REV. R. P. ANDERSON.

560. **Yielding to Christ.** A call came over the phone, asking if I would be in the office at noon. I replied that I would, and asked no further questions. At 12:30 a well-dressed young woman called, and I invited her into the office. In response to my question as to how I could serve her, she said, "I want to be a real Christian. Can you tell me how?"

I said that I surely could. She was a woman of fine character, and I found that she knew her Bible well and could quote many passages on the way of salvation. After some questioning I discovered that she could not believe that salvation was for just one individual, and that one herself. I told her of the Father's love in Christ Jesus, and that it was hers for the asking, and that if she would give her life over to him in surrender he would take it and bless it, sanctify it, and even glorify it.

At this point she arose, and falling on her knees by the chair offered as best she knew how a beautiful prayer of dedication. I noticed that full victory had not yet come, however, and after we rose from our knees I said: "Isn't it great to have one's life taken over by such a dear friend as Jesus, who will guide, protect, save, and use it to save others?"

A smile of triumphant faith lit up her face. I then knew that the battle was over.—Related by a member of the Personal Workers League.

561. **Yielding, to God.** See Yes, to God.

562. **Yielding, to God.** See Saved, by Trusting God.

563. **Young Christians.** We can begin the Christian life by simply seeking to follow Christ every day and do his will. There is the story of a horse that ran away one morning and came back in the evening. When the master upbraided him the horse replied: "But here am I, returned safe and sound. You have your horse." "Yes," returned the master, "but my field is not ploughed. My horse has not worked for me." So, when boys and girls refuse to begin the Christian life, and wait until they are grown up, they fail to serve the Master, and they harm themselves, for they cannot return safe and sound.

564. **Young, the Call to.** A speaker in Sunday-school work was offering his audience many helpful suggestions, intended to put them in touch with their scholars at critical times in their lives. At a certain period in his talk, he asked those in his audience to rise who had become Christians after they were sixteen. A goodly number rose.

"Now will those remain standing," he said, "who are conscious that there was an earlier time in their lives when some tender word, a cordial invitation or an environment of warm spiritual interest would have led them into the Saviour's fold?"

Only three re-seated themselves. All the rest had come to a time of decision for Christ, and had drifted away again for some years, for the lack of some one near enough and loving enough as a Christian and a friend to discover it.

The incident has a lesson and a heart truth for every Christian, particularly for those in intimate touch with the young.

565. **Zeal, More Needed.** "Give me only fire enough," said Bernard Palissy, the great inventor, "and these colors will become part and parcel of this china." "He's mad!" cried his derisive neighbors. "He's mad!" "More fire!" shouted the determined man. "More fire!" And

what Palissy said was at length proved true. "More fire" is the need of believers in Christ. We need the fire of God's Word to burn up all the dross in our hearts; the fire of Christ's refining grace to make us like himself; and the fire of the

Spirit's utterance, which shall cause us to witness with boldness.—*Christian Age*.

566. **Zeal, or Boiling Point Christians.** See Lukewarmness, Not Sufficient.

III

TWO HUNDRED EVANGELISTIC OUTLINES AND SKETCHES

The compiler's purpose is definitely practical. The strain of a season of revival services makes a large drain on a minister's resources. These outlines and sketches are intended to lessen that strain. They are intended only to be suggestive. But when these thoughts and sermon methods, with their infinite storēs of suggestion, have passed into the crucible of the mind, revival preaching, if baptized by prayer and quickened by study, should become comparatively easy and most effective.

There are valuable suggestions here also for the regular work of an evangelical ministry.

Signs of a Revival

"And give us a little reviving in our bondage." Ezra 9:8.

I. A fresh quickening of his own people.

II. A revived spirit of prayer.

III. An increased love of precious souls.

IV. Effort made answering to this love.

V. An enlarged expectation of blessing.

What Time Is It?

"It is time to seek the Lord." Hos. 10:12.

I. It is time to seek the Lord. A call to the sinner.

II. It is high time to awake out of sleep. Rom. 13:11. A warning to the saint.

III. It is time for thee, Lord, to work. Ps. 119:126. A prayer to the Lord.

Time was is past, thou canst not it recall;

Time is thou hast: employ the portion small;

Time future is not, and may never be;

Time present is the only time for thee.

—REV. CHARLES EDWARDS.

Church Prosperity

"O Lord, I beseech Thee, send now prosperity." Ps. 118:25.

I. God is the source of church prosperity.

II. God is the source of church prosperity through prayer.

III. In what does church prosperity consist?

(1) An earnest membership.

(2) A learning membership.

(3) A membership that conscientiously uses the means of grace.

(4) A working membership—all at it and always at it.

(5) A membership possessing missionary spirit.

(6) A membership that heartily supports the institutions of religion at home.

(7) A membership that walks in separation from the world.

Acquaintance With God

"Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job 22:21.

I. The nature of acquaintance with God.

"Acquaintance" implies not mere personal knowledge, but that intimacy and familiarity which subsists between one friend and another. Ps. 55:15; 101:4.

II. The means of acquaintance with God. Enlightenment by the Spirit. Faith in the sacrifice of Christ. Believing prayer. Constant supplications to God through Christ will produce real and precious intimacy with him. The constant cher-

ishing of the Spirit's influences. The study of God in his word, in his house, etc. By frequent intercourse with Christians.

III. The season for commencing acquaintance with God. "Now."

The present time is the best. The present time is claimed by God himself. "To-day, if ye will hear his voice," etc. It is the only time of which you are certain.

IV. The happy results of acquaintance with God.

(1) Peace. God is the God of peace, and all his people enjoy it.

(2) Good. Temporal good. Providential goodness. Spiritual good. The gifts and graces of the Spirit. Divine support in every trial, etc. Heavenly good. Eternal good.

Care for Souls

"No man careth for my soul." Ps. 142:4.

I. What it is to care for the souls of others.

(1) To have a firm conviction of the value of their souls.

(2) To feel apprehension of the danger to which their souls are exposed.

(3) To cherish tender solicitude for the welfare of their souls.

(4) To make zealous exertion to bring them to the Saviour.

II. Who are they who ought to care for the souls of others?

(1) The ministers of the Gospel.

(2) The members of the Church.

(3) Heads of families.

(4) Sabbath-school teachers.

III. What are the evils of not caring for the souls of others?

(1) How cruel!

(2) How ungrateful!

(3) How criminal!

(4) How fatal!

Love in Search of a Soul

"The Son of Man is come to seek and to save that which was lost." Luke 19:10.

I. Sidney Lanier says, "Music is Love in search of a word." The Gospel is infinite love in search of all lost souls. This is the philosophy of the Incarnation. It takes nothing from the force of the Christian doctrine of the Incarnation that other religions have believed in incarnation. It rather adds to it. It reveals a primary conviction of the human mind that there is no other

way for God to save man but to come to him as man.

II. This is the meaning of the Manger at Bethlehem, of the Judean and Galilean ministry, of the Passion and Death, of the Resurrection and Ascension; this is the meaning of Pentecost and the Holy Spirit, this is the meaning of the Christian Sabbath and the Christian Church and the Christian Scriptures; these can have but one meaning, and that is, God is seeking man.

III. It is a great thought, that of man seeking, ever seeking God; seeking him in prayers and penances and pilgrimages. Man can climb no higher than he climbs as a seeker after God. This is man at his best. Socrates, Plato, Epictetus are at their best when they are seeking after God.

IV. But there is a greater conception—that of God seeking man; seeking him by revelations and inspirations; by admonitions and invitations; seeking him supremely by the Incarnation. What is the explanation of it? This: God is love, and love is not content until all the lost are saved.—REV. CHARLES C. ALBERTSON, D.D.

Giving the Heart

"My son, give me thine heart." Prov. 23:26.

I. What is implied in the giving of the heart to God?

(1) That it is given sincerely.

(2) That it is given entirely.

(3) That it is given freely.

(4) That it is given for ever.

II. Why the heart should be given to God.

(1) He is worthy of it.

(2) He has a title to it.

(3) He demands it.

(4) He will bless it.

The Way to Heaven

"And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to the Zion with songs, and everlasting joy upon their heads; they shall ob-

tain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 8-10.

- (1) The way to heaven is a high-way.
- (2) The way to heaven is a holy way.
- (3) The way to heaven is a plain way.
- (4) The way to heaven is a safe way.
- (5) The way to heaven is a happy way.

God's Invitation to Test

"Prove me now." Mal. 3:10.

- (1) With regard to the pardon of our sin for Christ's sake.
- (2) With regard to the purifying influence of the Gospel.
- (3) With regard to our guidance in the investigation of religious truth.
- (4) With regard to the supply of our temporal wants.
- (5) With regard to the happiness of personal religion.
- (6) With regard to answers to prayer.

Summoned to Service: Opening Revival Services

"Come now, therefore, and I will send thee unto Pharaoh. . . Who am I that I should go unto Pharaoh? Certainly I will be with thee." Exodus 3:10-12.

God's summons to serve, Moses' sense of insufficiency, his unrecognized sufficiency, these are the three prominent thoughts presented in the verses we have chosen for study. Let us take them up in their order, as mentioned.

I. God's summons to serve.

The years of Moses' life are divided in a remarkable way into three forties. The first forty he spent as a prince in Pharaoh's court, the second as shepherd in Midian, the third as a king of Jeshurun. He had just finished the second forty and now at the burning bush receives a sudden summons. It was nothing less than a commission to bring Israel out of Egypt. The sight of the bush that burned and was not consumed was an astonishment to him, but it was not half so astonishing as was the summons that came to him there: "Come now, therefore, and I will send thee into Pharaoh." Was this lone man who had fled and was now

hiding from Pharaoh's wrath to go stand in his dread presence? And was he to be there not to make meek submission to him, but to make an audacious and most unpalatable demand sure to incense him to the highest degree? Was this solitary shepherd to dream of such a thing as performing the stupendous task of taking Israel out of the mighty Pharaoh's grasp and transfer them into a distant land of peace and plenty? Yes, it was this and nothing less than this to which God was summoning him.

Though God does not call us to such high tasks as that to which Moses was called, yet he does summon and send us forth to noble service. There are souls that need deliverance to-day, as did Israel in that day. God tells us to go to them and lead them forth into the light and blessings of his gospel. He summons us to bear witness for him before an ungodly world. He commissions us to teach his truth, to lift up the fallen, cheer the despondent, feed the hungry, comfort the sorrowing, save the sinning. Indeed, he may speak to us in a far more definite way, telling us exactly what to do. "There is that home where a sick one waits for your coming. There is a poor widow you must help. Go teach in that Sunday-school. Go preach in that foreign field. Go down into that dark place of your city and set up a lighthouse of gospel truth. Extend a helping hand to that young man in your employ. See that that girl gets an education. Rescue that child from that den of degradation." God's summons to serve comes to every one of us.

II. Moses' sense of insufficiency.

"Who am I," said Moses, "that I should go unto Pharaoh?" "Who am I?" each one of us is too liable to say. "Who am I, that I should take upon me the name of Christ or undertake things so high and noble in his service?" Though this is a very natural feeling it is one we should guard carefully against when God summons us into his service.

A young man was asked to become a Christian. He said he would gladly do so, but he was afraid he would fail and bring dishonor upon Christ. But his hesitation was wrong. The call that came to him was God's call

and he had no right to hold back from duty because he felt insufficient.

A young woman was invited to take a class of boys in Sunday-school. She declined fearing she should fail. There was nothing wrong in her timidity, but there was much wrong when she let her timidity, her sense of insufficiency, prevent her taking up the work she was providentially called to do.

III. For, notice, in the third place, Moses' unrecognized sufficiency. Moses proved to be perfectly fitted to accomplish the task for which he thought himself so unequal. He had in himself capacities of which he was then ignorant, and he had in God a divine resource on which he did not for the moment reckon. "Certainly I will be with thee." Say, "I AM hath sent me."

God does not make mistakes in calling persons to do work for him. He knows their talents, even if at the time they are latent. He always calls men and women who are prepared for the task. Moses was prepared for his. But it is not often the case that the worker recognizes his own preparation. He always says, "Who is sufficient for these things?" But God's promise is always, "My grace is sufficient for thee."—H.

How to Succeed in Revivals: Opening the Services

"Now Jericho was straitly shut up," etc. Joshua 6:1-5.

While Joshua was inspecting the fortifications of Jericho, perhaps musing on the plan of attack, the Captain of the Lord of Hosts appeared unto him with "his sword drawn in his hand," ready for action, and said, "Shout, for the Lord hath given you the city." The Lord Jehovah planned the campaign. He told Joshua how to go about the work so as to ensure success.

I. There must be thoroughness—"Ye shall compass the city round about." If they would succeed in their Revival Mission, they must make the best possible arrangements as to time and place, surroundings, assistants, and sermons. God will not put a premium on idleness.

II. Unanimity required — they should "all" compass the city—men and women, young and old, officers

as well as rank and file; all must come to the help of the Lord. Where there is such unanimity in a church in promoting the work of God success is assured.

III. Perseverance is essential—"Ye shall compass the city six days." If they had not as much success as they expected at the commencement of a revival campaign, let them not be discouraged. For six days the hosts of Israel compassed the city, and nothing whatever seemed to be accomplished.

IV. Publicity is absolutely needed—the priests were to "blow with the trumpets." Before you enter on such a mission be sure to blow the trumpets. Announce! Announce! Scatter hand-bills; post placards; blow the trumpets through the press; advertise largely; let the public know what you are about to do; give them a chance.

V. Self-sacrifice is demanded. "Ye shall compass the city seven times." Let business men make sacrifices, and give a portion of their time and money to this service of the Lord. Christ sacrificed himself for us, and they should make sacrifices to promote his cause. So should all.

VI. Absolute dependence on God alone for success is an indispensable and constant necessity. Not in Joshua; not in the armies of Israel; not in plans and arrangements; not in the preacher and his helpers must you put your trust. The "ark of the Lord" should go before them. The ark was the symbol of the Divine presence. Nothing can be accomplished but by the power of God. With God nothing is impossible. Before him obstacles as great as the frowning battlements of Jericho will fall down flat before you.

VII. Confident expectation must be in constant exercise. "Shout"—shout before the city is taken in the fullest belief that Jehovah will fulfil his promise. Shout before the triumph as if it had already taken place. Thank God not only for what he has done, but also for what he has promised to do, and what he is about to do. Shout not only for what has been done, but for what he is going to do. "Shout," for the Lord hath given you the city.

VIII. Action is inseparably connected with living faith. They gave

the "great shout"—the shout arising from faith in God. "By faith the walls of Jericho fell down, after they were compassed about seven days."—Rev. H. P. H.

Impossible

I. For men to enter heaven unless born again. John 3:5-7.

II. For men to be saved without shedding of blood. Heb. 9:22.

III. To be saved without personal faith. Mark 16:16.

IV. To believe and not be saved. Acts 16:31.

V. To be saved after this life. Luke 16:26.

VI. For those who neglect, to escape. Heb. 2:3.

VII. For God to lie. Heb. 6:18.

—JAMES SPRUNT.

How to Have An Ingathering of Souls: Beginning Revival Work

"If my people shall humble themselves, and pray, then will I hear from heaven," etc. 2 Chron. 7:14-16.

I. Let us ask for it. If we wish the blessing it is as little as we can do to ask for it. "Ask and ye shall receive." Before we can have an ingathering of souls our churches and people must be aroused to an earnest spirit of prayer and supplication. Doubtless we might experience another pentecostal blessing in answer to another pentecostal season of earnest prayer. Prayer is God's appointed means for obtaining. Prayer is the channel through which our blessings come. Oftentimes our churches are like some inland city in the winter on the banks of a frozen stream. We are the dwellers in that city, hungering and starving for food. Scores of richly laden vessels are lying in the stream a few miles below anxiously waiting to reach our wharves. But why the delay? It is because the channel is closed by the ice. So it is often in regard to God's blessings for his Church. He is not only willing but waiting to bestow them upon us. Why then do they not come? The reason is plain. Our prayers are the channel, the appointed channel, through which every good must come; but the channel is not open. Oh, how often do our churches fail to keep the channel clear. How often are we in want and miss the blessing because the

stream is frozen and God does not come through the ice!

II. Let us expect it. This means faith. Faith is the hand that takes the blessing. One reason we do not receive more is because we do not expect more. Think what poor feeble faith we have! How often we are like those Christians praying for Peter. Recall the scene. The disciples were gathered together praying for Peter's release from prison. While they were praying he knocked at the door. But they would not believe it was Peter. He continued knocking. When they opened the door and saw that it was indeed he, they were astonished. Think of it! The Church praying—God answering—and the people "astonished"! But how often it is so still! Think of our poor weak faith. Often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches because of our unbelief. Instead, we ought to ask great things and expect great things from his hand. He says, "According to your faith be it unto you." It is as if one very rich were to hand us a blank check with his name signed and say: "Now, fill it out yourself, write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God,

"For his grace and power are such, None can ever ask too much."

God is far more willing to bless us than we think he is. If we really wish an ingathering of souls in our churches, let us ask for it and expect it and get our people to expecting it. God will honor our prayers and our faith.

III. Let us work for it. Living faith is a practical faith and goes to work. "Faith without works is dead." But a living faith is a working faith. It believes there is a human side as well as a Divine side in God's plan for the accomplishment of his will. Faith never prays, "Lord, put grain into my barn." Faith ploughs and sows and prays: "Lord, bless effort." So when we have a part given us to do that is useless prayer which does not try to answer itself as far as possible. True faith is practical, and practicable faith

unites prayer and effort. Do you want to see Christians grow in grace, sinners saved and the gospel of Christ prevail as never before? Then pray. Then expect the blessing. Do not contradict your faith by not expecting the blessing. God never said: Ask to see whether I will give. He does say, "Ask and ye shall receive." If we use the means and do our duty it is sure as God is God and his word is truth that we shall never be disappointed. "If thou canst believe all things are possible to him that believeth."—H.

A Call to Heroism: Opening Revival Services

"Go stand and speak in the temple to the people all the words of this life." Acts 5:20.

The apostles of Christ are in the midst of persecution. An attempt is made to silence their preaching and stay the aggressive power of the Gospel. They are cast into prison. But an angel opens the doors and bids the messengers of the truth continue their work. "Go, stand and speak in the temple to the people all the words of this life."

In the word "stand," of this message, is an implied summons to Christian boldness. In the words "speak in the temple," is a call to heroic action. They were called to stand at the post of duty, at the very spot where they had been arrested, at the very center of opposition. They were to speak to the people "all the words of this life." "Life" here means not the present life, nor the future life, but the spiritual life, the Christian life, the new life in Christ, which was the theme of the apostolic preaching.

They obeyed. "They entered into the temple early in the morning." They went as soon as released, being back in the temple by daybreak, in time for the morning sacrifice at sunrise. There they stood, and bore witness for Christ, moved by the consciousness that they ought to obey God rather than men.

There is a call to heroism in our day. In this message and the example of the apostles we hear it: "Stand!" "Stand!"

I. "Stand" in the Place of Danger. The apostles had been arrested in Solomon's porch. The exclamation of their enemies was: "Behold, the men

whom ye put in prison are standing in the temple." They were back again in the same place. No wonder the daring of men who would go straight back to the place of their apprehension compelled astonishment. But ready for such heroic conduct should be every Christian. On the mission fields, in many lines of effort to save men, there is danger—sometimes to life, but more often to our peace and tranquillity; yet we should stand. Like the pilot of the burning ship guiding her to the beach; like the engineer who instead of jumping stuck to his engine and forced it safely through an obstruction; so should we heroically stand in the place of danger when called to it by the voice of duty.

II. "Stand" in the Place of Obedience.

(1) The obedience of these men of God was literal. The angel said, "Go, stand," and they were found "standing." He said, "Speak to the people," and they were found "teaching the people."

(2) Their obedience was very prompt. The command was, "Speak in the temple." "And when they heard that, they entered into the temple early in the morning." No delay.

(3) Their obedience was continuous. This we learn from the 42nd verse of this chapter: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

A man asking for work was bidden to take a rope and pail, draw water from a well and pour it into a sieve. The work seemed highest folly. But he continued hour after hour the long day through. As evening approached, he found the well nearly dry; then he happened to notice a bright, sparkling light at the bottom. It proved to be a ring set with a brilliant gem which had been dropped into the well. He had not understood before; but having been instant and faithful in obedience he now saw the reason for the work he had been given to do. God will choose those to be co-workers with him who will do just what they are told, literally, promptly, continuously.

III. "Stand" in the Place of Opportunity.

The place where God bids us to go is the place of opportunity. The

apostles found people in the temple. There they had hearers. To these hearers they carried a message, bore a testimony. Another chance to preach to the people and another chance to reach the ears of the council was their reward. In the place of opportunity let us not fear or fail to stand.

IV. "Stand" in the Place of Privilege.

The place of danger and of obedience and of opportunity was the place of privilege. It gave them the privilege of serving God and of bringing about results in his Kingdom. Duty ever enlarges into privilege. The duty of sowing the seed of the Gospel widens out into the privilege of harvesting souls. The duty of standing obediently, becomes the privilege of conscious communion with God. The duty of doing hard things or dangerous things for Christ's sake brings the privilege of by-and-by hearing his, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Let us live lives that are heroic in faithfulness. Let us "stand" for God. Let us do it wherever the place he puts us to-day.—H.

Faith Rewarded: Beginning Revival Work

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Mark 2:5.

Christ had been at Capernaum before. After he had gone they missed him. Then they began to appreciate who he was, his wisdom, his power, and the wonder of his works. But now "again he entered into Capernaum after some days."

I. We notice, first, that great multitudes gathered about Christ. He entered into a house and began to speak, but the place could not contain the people. "There was no room to receive them, no, not so much as about the door." There was not even standing room. But what was it that so attracted the crowd? It was the fact that Christ was in that house healing the sick. That drew the crowds; and do you not know that the surest way to secure an audience is to have it known that Christ is in a house healing and saving sinners? People gather where Christ is. It is not so much a question of the

kind of preaching as it is whether or not Christ is present. "Unto him shall the gathering of the people be."

II. To this crowd Christ "preached the word," and the preaching got the people to do something. They began to think of that paralytic. They said, "There is that poor sick man, he ought to be here that Christ might heal him; let us go and bring him." So do we know that is the best preaching which incites people to work and bring others into the presence of Christ—those who do not know him—that poor, sin palsied man, that unsaved neighbor, those children outside of the Church and Sunday-school, and even dearest friends who need his healing power.

III. The useful work to which the people were incited was that of trying to save someone. The purpose of bringing that paralytic to Christ was that he might be healed. They wanted to save that man; and what is needed to-day is such a longing in the hearts of God's people as will lead them to try to save the perishing. Let us get the idea of trying to save some one. Horace Mann, after visiting a reformatory, noting its costly buildings and expensive corps of teachers, said: "If all this results in saving only a boy, it were worth all the expense and labor." A cautious, calculating man who heard the remark, thought him extravagant and said, "Do you not go a little too far when you say that the reformation of one boy would be sufficient compensation for all this immense outlay?" "Not if it were my boy," was the quick reply. Are the dying souls about you nothing to you? Some are your boys. Some are your friends. All are your brother-men.

IV. This scriptural incident suggests that some people will not come to Christ unless they are helped to do so. This man, sick of the palsy, would probably never have found Christ had he not received the assistance of his friends. Mr. Moody says he doubts if anyone was ever saved without the co-operation of human agents. Carry your friends to Christ. Mothers, fathers, friends, the Saviour is come within reach. Take up those whom you love and carry them to him.

V. Christ especially commended

the faith of the friends. "When Jesus saw their faith." The four friends of the paralytic took him up and carried him to Christ. We cannot accept Christ for a friend, but we can carry our friend to Christ. It is when he sees our faith that he gives the answer.

VI. In saving souls do not let ceremony or departure from accustomed ways of doing things deter you. A door is the most proper way by which to enter a house. To enter through a window would not seem becoming; but certainly to go down through the roof is contrary to all our ideas of decorum. But the only idea of these men was to get the sick man to Christ. They did not hesitate in regard to methods. We are in danger of being too much afraid of departing from accustomed ways of doing religious work. The "anxious seat," the "mourner's bench," the "rising for prayer," may not seem proper, but they have been abundantly blessed of God.

VII. Do not despair of the conversion of even the most hardened sinner. Palsy was regarded an incurable disease. Some would say that this was an absolutely hopeless case; but there are no hopeless cases from the standpoint of Christ. Let us believe; let us have faith in him; let us do the work that falls to us faithfully, and know that Christ will exercise his power in healing even the most hardened. Faith will always be rewarded. Christ always honors it.—H.

Duty of Co-operation: Beginning Revival Work

"From whom the whole body fitly joined together and compacted by that which every joint supplieth," etc. Eph. 4:16.

Paul here uses the idea of the growth of the human body to illustrate growth of the Church. He says that the Church makes increase of itself only "according to the effectual working in the measure of every part."

I. Each part must do its share. In the body there are nerves, bones, blood-vessels and other parts innumerable, and each of these has a special function; so has God given to every member of his Church some special functions with special work to do. The whole body is "fitly

joined together"—no part is expected to do the work of any other part. No part can do the work of any other part.

II. But in this figure of the body's growth and functions there is still another thought—that each part must work in conjunction with all the rest.

It is not enough that each part should do some work, but it must be co-operative work. The whole body is "fitly joined and compacted" in order that it may be suitably increased by that which "every joint supplieth;" the whole growing by every part growing. This rule, applied in the individual Church, would mean that while it might have one or more pastors it would have just as many workers as there are members. The minister with a church of one hundred members, would have just one hundred devoted helpers, or, of five hundred members, five hundred helpers; all together working "in the measure of every part, making increase of the body unto the edifying of itself in love." No pastor can do his people's work. No Christian's life can be lived by proxy. If your work is done by some one else, your work is not done at all. You may be small, but no one else can fill your place. "All at it, always at it," is the rule.

III. There is work for all and all can work. Take for suggestiveness the building of the temple at Jerusalem. The plan of the building was given by God himself, and was committed to masterbuilders of his own choosing. Their business was to see how every stone was laid, and that all the vast multitude employed did their work faithfully. But all the people were enlisted in the work. Some were cleaning off and leveling the foundation; others were on the mountain-sides quarrying the rocks; others were squaring them to the size directed; others were engaged in hauling them to the building; others were raising them to the appointed place; others making mortar and carrying it to the builders; while even the women and children were doubtless engaged in combing the wool and camel's hair and making the curtains and fringes. The whole church was at work—co-operative work—all energies directed to the one great end. The result was the most magnificent building the world has ever

seen. That was practical lay co-operation, and what the Church of Christ needs to-day is more of it. It is only as every man finds his work and strives to do it that the Church will leap forward with sudden, mighty and victorious strides toward her day of glory.

Now, the grand triumph of the kingdom is coming, we may be sure of that; but it is to be hastened only as all God's people arouse to do their part. Not simply as the watchmen on the walls of Zion do their duty, but as the multitudes of the saved go out after the multitudes who are not saved. What is needed is more of that life-giving, vitalizing fire of God's Holy Spirit which will arouse every individual Christian to earnest, consecrated, soul-winning work. "Every church a band of missionaries" is the title we have seen of a tract. We have never read the tract, but the title is very suggestive. A good deal has been said of late about the importance of having "able ministers" in our pulpits, and no doubt it is important. But might it not be well to call the attention of the members of our churches to the fact that it is more important that they should be able workers than that they should have able pastors; especially such as fill that popular idea of men usually gifted as public speakers and sermonizers? Only as our churches become bands of missionaries—only as they become bands of "able workers," in fact only as the rank and file of Christians are enlisted in active service for Christ, will his kingdom advance as it ought.—H.

The Blood

I. Peace has been made through the blood. Col. 1:20.

II. Justified by the blood. Rom. 5:9.

III. Redemption by the blood. Eph. 1:7.

IV. This redemption is eternal. Heb. 9:11-14; Heb. 10:10-15.

V. Cleansed by the blood. 1 John 1:7; Rev. 1:5; Rev. 7:14.

VI. We enter into the holiest by the blood. Heb. 10:19.

VII. Overcome in heaven by the blood. Rev. 12:11.

VIII. Then sing the song forever to the blood of the lamb. Rev. 5:9.

—REV. J. R. DEAN.

The New Testament Salvation

I. What it is—

(1) Love of God revealed to men. John 3:16.

(2) Son-ship for those who receive him. John 1:12.

II. What it leads to—

(1) Confession that Jesus is the Christ. Matt. 16:16; 1 John 4:2; 5:1.

(2) Opposition. John 9:22; 12:42, 43.

III. What it involves—

(1) Life-long service. Rev. 2:10. Eph. 6, for parents 4; children 1; husbands 25-28; wives 22; masters (employers) 9; servants (employees) 5; and Christians Eph. 5:15-17; workers Matt. 11:29, 30; 27:19, 20.

(2) The Purifying of life. 1 John 3:3.

IV. What are the results—

(1) Lead us into his likeness. Eph. 4:15; Ps. 17:15.

(2) Everlasting life. Heb. 5:9.

FRANK D. STANLEY.

In Name of Jesus

I. Salvation in the name. Acts 4:12.

II. Prayer in the name. Jno. 14:13, 14; Jno. 16:23, 24.

III. Gathered in the name. Matt. 18:20.

IV. Do all in the name. 1 Cor. 10:3.

V. Service in the name. Acts 4:17, 18.

VI. Suffering in the name. Acts 5:41.

VII. Discipline in the name. 1 Cor. 5:4, 5.

VIII. Exalting in the name. Phil. 2:9-11.

—REV. H. P. WELTON, D.D.

Jesus Is Able

Having been given "all power," Matt. 28:18, and having destroyed the works of the devil, 1 John, 3:8, Jesus is able to,

I. Save to the uttermost. Heb. 7:25.

II. Make all grace abound. 2 Cor. 9:8.

III. Succor the tempted. Heb. 2:18.

IV. Make us stand. Rom. 14:4.

V. Keep us from falling. Jude 24.

VI. Subdue all things. Phil. 3:21.

VII. Keep that committed to him. 2 Tim. 1:12.

VIII. Perform what he has promised. Rom. 4:21.

IX. Do above all we ask or think. Eph. 3:20.

Knowing his grace and power, shall we not come and say, "Yea, Lord"? Matt. 9:28.

—F. S. SHEPARD.

Brazen Serpent

Numbers 21:4-9; John 3:14.

I. Discouragement is always from the devil. V. 4.

II. The path of murmuring is full of stings. V. 5.

III. We "speak against God" when we complain of our lot. V. 5.

IV. Each new sin brings a new penalty. V. 6.

V. We are reminded of our sin through our suffering. V. 7.

VI. Heartfelt confession is a sign of wholesome recovery. V. 7.

VII. Looking is believing. V. 8.

VIII. Look and live—look or die. V. 8.

IX. Look not upon faith or feeling but look at Christ. V. 9.

Salvation by Faith

Acts 16:25-34; Believe in him—Shall be saved.

John 3:16, 18, 36; Psalms 9:17; John 1:12; Received him.

John 5:24; My word—Hath—Shall not—Is.

John 6:47; He that believeth—Hath.

John 6:40; His will—Everlasting—I will.

Acts 13:38, 39; By him—Justified.

Not by Works

John 6:25-29; This is the work—Believe.

Rom. 3:19-26; By deeds—Not justified.

1. God of the Father (2:13) of the Son.

Rom. 3:28; By faith—Without deeds.

Rom. 4:5; Worketh not—But believeth.

Rom. 5:1; Faith—Peace with God.

Rom. 15:13; Isa. 26:3; Eph. 2:8, 9; By grace—Gift.

Not of works. Gal. 2:16, 21.

God demands faith. Acts 17:20, 31; 1 John 3:23.

How Are We Justified

I. By Grace. Rom. 3:24.

II. By the Blood of Christ. Rom. 5:9.

III. By the resurrection of Christ. Rom. 4:25.

IV. By knowledge. Isa. 53:11.

V. By faith. Rom. 5:1.

VI. By Jesus' name and the Spirit. 1 Cor. 6:11.

VII. By works. Jas. 2:24.

VIII. By the Lord. Rom. 8:33.

—XAN MERE.

Christ Jesus, the Sin-Bearer

Behold the Lamb of God. Jno. 1:29.

By his stripes healed. Isa. 53:5.

Christ hath redeemed. Gal. 3:13.

Who bare our sins. 1 Pet. 2:24.

One sacrifice for sins. Heb. 10:12-14.

Forgiveness of sins. Acts 13:38, 39.

Purged our sins. Heb. 1:3.

To take away our sins. 1 Jno. 3:5.

It is finished. Jno. 19:30.

—JAMES SPRUNT.

The Holy Spirit

Personality and office of the Holy Spirit.

I. Personality of the Holy Spirit.

(1) Study and mark Christ's twenty-two pronouns in speaking of him in John 14:16, 17, 26; 15:26; 16:7-14.

(2) May be grieved—has feeling. Eph. 4:3.

(3) May be blasphemed. Luke 12:10.

(4) Is distinct from Father and Son. Luke 3:22; Matt. 28:19; 2 Cor. 13:14; 1 Cor. 12:3; John 16:14.

II. Office of the Holy Spirit in Church.

(1) To convict of sin. John 16:8.

(2) To impart the new birth. John 3:5, 6.

(3) To testify to the new life. Rom. 8:16.

(4) To refine and purify the heart. Acts 15:8, 9.

(5) To impart the love of God. Rom. 5:1-5.

(6) To give power in prayer. Rom. 8:26.

(7) To give power to witness for Christ. Acts 1:8.

(8) Transform and glorify the Christian life. 2 Cor. 3:18. Wonderful.—REV. FRANK A. MILLER.

Wisdom

Worldly definition: "Pleasure," "fame," "culture," "wealth." God's judgment in. 1 Cor. 3:19.

I. True definition. Job 28:28; Prov. 9:10.

II. Worth of wisdom. Job 28:13-19; Prov. 8:11.

III. The source of wisdom. Job 28:20-23.

IV. Our duty, "Seek." Prov. 8:33-35.

V. The New Testament idea centers in Christ. Eph. 3:8-11.

VI. Three prayers of Paul. Eph. 1:15-23; Eph. 3:14-21; Col. 1:9-11.

VII. How can we secure wisdom?

(1) Prayer. Jas. 1:5.

(2) The Bible. 2 Tim. 3:13-17.

(3) The Holy Spirit. Jno. 14:26.

—REV. H. M. MOREY.

Meeting Temptation: After the Revival

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

Life is full of peril. Satan is no superstitious myth; but an actual foe, "going about like a roaring lion seeking whom he may devour." Cunning, powerful and treacherous, he hates God and hates the good. He tempted Christ. He wanted to "sift" Peter. And he wants to sift us too. Two things he especially tries to do with us: to draw us back into his service, or, failing in that, to make us just as inefficient as possible in Christian work. To make us inefficient he first attempts to lead us into sin. Yielding to sin he knows makes cowards of us. Our cowardice discourages us in the Christian life; and once discouraged we are almost no use in Christian work, for as Mr. Moody says, "God seldom uses discouraged Christians." But Satan's real purpose is to destroy us. As Jael did with Sisera, so Satan would first put us to sleep, and then kill us.

But how are we to meet temptation? What are some of the conditions of victory?

I. The first condition is heart consecration—the being wholly and loyally Christ's.

It is not difficult for a bridegroom to be faithful to his bride if he has given himself wholly, loyally and lovingly to her. Temptation is disarmed by his consecration to her and to her alone. So Satan may be very strong, but he loses his power over

us when we are sanctified wholly to Christ.

II. A second condition of victory we may call strategy.

By strategy is the way some armies succeed in war. It is one way the Christian can succeed in the battle with Satan. Paul gives us a hint of what this means when he says: "Be not overcome of evil, but overcome evil with good." It is possible to have our hearts and hands so occupied with things that are good that Satan can find no place in us.

We once saw Mr. Moody at a meeting pick up a glass and, holding it before the audience, ask, "How can I get the air out of this glass?" There was no response. Reaching for a pitcher of water he poured the glass full to overflowing. He then said that every particle of air had been emptied from the glass. Just so can we keep Satan and the world and worldly things out of our hearts. It is by filling them with the things of Christ and of the Spirit. This is wise strategy. It is dispossession by preoccupation. It is a most successful way of overcoming Satan and his wiles.

III. Let us avoid temptations not in the path of duty.

We pray, "Lead us not into temptation, but deliver us from evil." Let us not expose ourselves to unnecessary temptations.

We know a man who professed conversion. His besetting sin had been drunkenness. But upon claiming to be converted he said he would prove its genuineness by going to the city, passing by all the saloons and coming home as sober as he went. It can be no surprise to anyone to know that, having gone in that spirit, he came home as drunk as ever. He met needless temptation, and not in the way of his duty. Pray the Lord to keep you from presumptuous sins, and carefully avoid all temptations not in the way of duty.

IV. But temptations will come: What then?

(1) Watch. Keep the citadel. "Keep thy heart with all diligence, for out of it are the issues of life." Watch every avenue by which the enemy makes his approach.

(2) Pray. Pray for a way of escape if God will vouchsafe that to you. If he cannot grant you that,

pray for help and strength to resist and overcome in open, face-to-face battle with the powers of darkness. Offer unwavering resistance. Men and devils may tempt, but men and devils cannot force us to yield. Luther used to say: "We cannot keep the birds from flying over our heads, but we can prevent them from building their nests in our hair." So we cannot prevent temptations from whispering in our ears, but we can prevent them from making their nests in our hearts. No one can compel us to sin; and it is possible to come out of the fiercest struggle with evil with clean hands and untarnished spirit and a conscience void of offence toward God and men. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—H.

Growth in Grace: After the Revival

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

A living thing ought to grow. No growth, no life, is the rule. If as Christians we do not grow then either we have become formalists, having "a name to live but dead," having a "form of godliness but denying the power thereof," or we have gone back into the world and have become as bad or worse than we ever were.

I. The nature of growth in grace.

(1) It is gradual. One does not become perfected in Christian life suddenly. It is a progressive development.

(2) Its foundation is knowledge. It is as we grow in the knowledge of Christ and acquaintance with him that we grow in likeness to him.

(3) It ought to be constant. In religion we cannot depend on changeful frames and excitement. But we ought increasingly to be "strengthened by might in the inner man." This will come by attention to every means of grace, the private acts of devotion, the public worship of God's house, Christian activity, etc.

II. Some signs of growth in grace.

(1) The seeing of our sins. A growing Christian will become increasingly conscious of sin. Such an one is tempted sometimes to think

that he is even growing worse every day. In a room full of loathsome things where one ray of light is admitted, we see a few of them; when more light comes in we see more of the horrors. So if we are seeing more of the sinfulness of our hearts each day, it is a sign that increasing spiritual light is being admitted.

(2) Increasing watchfulness against sin. If we find ourselves guarding against our besetting sins with new determination, watching against our peculiar temptations and striving to overcome them, it is another sign that we are growing in grace.

(3) Growing self-denial of personal indulgence.

(4) Growing conscientiousness.

(5) Increasing spiritual mindedness.

(6) Bearing injuries with patience and meekness.

(7) Increasing desire for the salvation of others.

(8) Growing dependence upon God's promises, especially in hours of darkness and trials.

(9) A desire for God's glory.

By these signs anyone can test whether he is really growing in grace or not.

III. How to grow in grace, or make progress in the Christian life.

(1) Aim to do something to that end every day. The mistake we are liable to make is of making general resolutions to do good without carrying them out in particular directions.

(2) Remember that your dependence is on the Holy Spirit; therefore pray much. Make personal effort as if all depended upon you; at the same time pray as if all depended upon God.

(3) Study the Bible. Take time to study. Take time to meditate upon it. Sit at Jesus' feet and learn of him.

(4) Practice self-denial every day. Be watchful against conformity to the world. Do not give up to your appetites and passions. Be not self-centered.

(5) Resolve to do more, work more, give more, etc. There are a great many hindrances to growth in grace that we ought to guard against. Worldly companionship; too deep engrossment in business; the giving of too much importance to our own pleasure and amusement; the walk-

ing on the verge of dishonesty; relapse into known sin; such things greatly hinder the Christian's growth. There is danger when we step back of our falling. Like the painter making a fresco on a building, stepping back to admire, he became so engrossed that he forgot that he was high on a scaffolding. He fell to the bottom and was killed on the marble pavement below. Be careful not to be so interested in other things as to forget your obligations to God.—H.

Need and Supply: After the Revival

"My God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. 4:19.

Paul and his colleagues were poor. The Philippian Christians had met some of their wants, and Paul declares his firm belief that God would enrich them for it out of the glorious treasures of his providence and grace. "My God," etc. This has been called "The Believer's Banknote." It is good for blessings for body and soul, for time and eternity.

I. The Christian's needs. "Shall supply all your needs."

This is not a promise that God will gratify all our wishes or whims. He will supply what he sees to be our needs. It is the same thought as the Psalmist had when he said that the Lord being his shepherd he should not want anything really good for him. But how many our real needs are: Needs for the body, needs for the soul, needs for our families, needs for the present, needs for the future, needs for time, needs for eternity; our needs are as many as our moments. Every sincere Christian can say with the saintly Gotthold, "My soul is like a hungry and thirsty child, and I need his love and consolation for my refreshment; I am like a wandering and lost sheep, and I need him as a good and faithful shepherd; I am a feeble vine, and I need his righteousness; I am in trouble and alarm, and need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit; in no situation, and at no time can I do without him."

II. The source of supply. "My God shall supply."

"Every good gift and every perfect

gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God will supply all our needs. Nobody else can. He can. Paul's God is the God of providence. "He openeth his hand and supplieth the wants of every living thing." He is also the God of grace. "My grace is sufficient for thee." He is also the God of Heaven. He has wonderful riches in reserve there.

III. The measure of supply. "According to his riches in glory."

God is a glorious giver. Whatever he does is done in a way worthy of himself. He gives in a style that becomes his wealth (what the rich of earth do not frequently do). He gives like a king—according to his riches. Sometimes his blessings seem too much for us to receive; but he reassures us by saying that they are not too much for him to give. The "riches of his grace" are the treasures of the Bank of Heaven, to which all believers have free access, and for all time. Jesus told his disciples to ask, that their joy might be full. We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw light upon God,

"For his grace and power are such
None can ever ask too much."

IV. The medium of this supply. "By Christ Jesus." Christ is God's only begotten and well beloved son, therefore nothing is too good, nothing too great to give for his sake. Through Christ we have atonement. Through Christ we have a channel of communication with God. God is in Christ reconciling the world to himself. All the promises of God are in him "yea and amen," and only in him. Everything through Christ, and nothing without him. When that name is mentioned the gates of heaven, and of all heavenly benediction, fly open.—H.

Christians as Epistles: Post Revival

"Epistles . . . known and read of all men . . . written not with ink," etc. 2 Cor. 3:2, 3.

The lives of true Christians at Corinth served as letters to recommend both Paul the servant and Christ the Lord. Men read men.

Living epistles are read when Bible epistles are not.

Five things about these letters are mentioned:

(1) The tablet on which the writing is made—"Fleshy tables of the heart."

(2) The writing. Not Christian-ity printed in creeds, but the "mind of Christ" legible in lives.

(3) The writer. "The Spirit of the living God." Without him we can do nothing.

(4) The pen. God uses human instruments. He used Paul. He uses us.

(5) The readers. They are many. They read with varying motives; some to comment on us favorably, many to do so unfavorably.

I. Observe, first, that every one's life is an open letter.

(1) Addressed to the world and challenging inspection. Matt. 5:14.

(2) The challenge is accepted and men read and judge us. Acts 4:13.

II. Notice, also, our life-letter should be clearly written, so, easily read. Matt. 3:18.

(1) Therefore be not secret Christians, but confess Christ openly. Mark 3:38.

(2) Then show forth a plain and legible life. How many life-epistles are so scribbled we can hardly make them out. Isa. 43:10.

(3) Consider yourself employed of God to reveal Christ. Acts 1:8.

III. Bear in mind, also, how many, many are the readers. "Known and read of all men." Christian lives are about the only religious books the world reads. Outsiders form their impressions of Christianity, not as it is revealed in the Holy Scriptures, but as it is revealed in us. They do not study God's word, but they do study church members. Let us be careful to reveal only "the truth as it is in Jesus."

IV. Lastly, remember that, like all reading, what men read in this way has great influence upon them. Acts 5:15.

(1) This gives us great opportunity for good. For we may lead men to Christ.

(2) It also carries great possibilities of evil. For we may drive men from Christ.

Christian, be a reflector of Christ. If ever such living was needed it is now. And pure lives are possible—

as possible as the pearl in the sea, but not salty; as the fair lily in the foul pond, or as a firefly passing through the flame unscorched. In the world, but not of it, let us be living epistles, known and read of all men.—H.

Being Faithful: After the Revival

"Moreover it is required of stewards that a man be found faithful." 1 Cor. 4:12.

I. Faithfulness implies, first, a firm adherence to the person of Christ. It means loyalty. It is required of us as Christian stewards that we be found faithful and loyal to our Master. The whole world joins in execrating a deserter. He is hated by enemy and friend alike. No one has any respect for the Benedict Arnolds and Aaron Burrs. Their names are hated not only in America, but in every civilized land. What is wanted is fidelity to Christ. Like the Roman soldier taking the oath of allegiance, so we bind ourselves to fight with and for him even unto death.

II. This fidelity implies, again, a careful and exact performance of the duties he assigns us. It is required in a steward that he be found faithful; that means reliable in his work. That is a prime quality in all business or professional success. Business houses want clerks who are reliable. Manufacturers want men who are reliable. The call everywhere is for men of fidelity and reliability.

In a terrible gale of 1851 the beautiful lighthouse on Minot's Ledge, near Boston, was destroyed. Two men were in it at the time. A great multitude gathered on the shore waiting in anxious distress to witness its expected fall. But every hour the bell tolled the time, and constantly the light shone out into the darkness to warn the sailor from the dangerous spot. No wind could silence the bell; no wave extinguish the light. But at last one wave, one giant wave, mightier than all the rest, rose up and threw its arms around the tower and laid it low in the sea. Then alone was the bell silent. Then alone did the light cease to shine. Just such faithfulness to duty as was shown by those lighthouse keepers is the fidelity we should show to the duties Christ assigns us.

III. This fidelity implies, again,

firm adhesion to the party of Christ.

There are but two parties, one for, one against. "Ye cannot serve God and mammon." Be loyal to the people of Christ, the Church of Christ, the cause of Christ.

IV. This fidelity implies also faithful continuance in well-doing.

"Be thou faithful unto death, and I will give thee a crown of life." There is nothing in the history of Pompeii that invests it with a deeper interest than the spot where a soldier of Rome displayed a most heroic fidelity. That fatal day on which Vesuvius, at whose feet the city stood, burst out into an eruption that shook the earth, a sentinel kept watch by the gate which looked on the burning mountain. Amidst the fearful disorder the sentinel had been forgotten; and as Rome required her sentinels, happen what might, to hold their posts until relieved by the guard or set at liberty by other officers, he had to choose between death and honor. Pattern of fidelity, he stands by his post! Slowly but surely the ashes rise on his manly form; now they reach his breast, and now covering his lips they choke his breathing. He also "was faithful unto death." After seventeen centuries they have found his skeleton standing erect in a marble niche clad in its rusty armor, the helmet on his empty skull, and his bony fingers still closing upon his spear. Be thou, fellow Christians, likewise faithful unto death, and yours shall be a crown of eternal life and glory.—H.

Some Soldier Qualities for Christians: Post Revival

"Fight the good fight of faith."
1 Tim. 6: 12.

Religion is an appeal to the hero qualities in a man or woman. The Christian life is not a thing to be entered into lightly or with the thought of ease. We shall not be carried to the skies on flowery beds of ease. No, we must fight if we would reign.

But it is a "good fight"; that is, it is a fight in a good cause and worthy of our effort. It is a happy thing also that it is so much easier to fight when we know that the cause is a good one.

What are some of the special qualities a soldier must possess in order to fight well? Let us think of some

of them, that we may be led to exercise them.

I. The first we mention is self-denial.

(1) On one side, self-denial means simply the giving up of self, as does a soldier when he enlists. The Christian gives up himself. With this he also gives up selfishness and self-indulgence and sin. The athlete denies himself harmful luxuries that he may be strong.

(2) But self-denial has a positive side. It thinks of the good of others. It is not easy for the soldier to enlist and leave behind home and friends and personal interests. But he gives them up for the good of his country. The missionary going to China must practice much self-denial in these directions. But he is thinking of the salvation of souls. There is plenty of room in the Christian life to display this soldier virtue of self-denial. It is a quality we all need in order to fight the good fight of faith.

II. A second quality which the good soldier must possess is courage.

The Christian life is a moral conflict which calls for courage of the highest type. For a young man to throw up a lucrative position rather than connive at dishonesty or engage in a wrong transaction, is not an easy thing to do. For a young woman to keep always to high ideals and scorn to do anything that will compromise her Christian character requires courage. Some of these things take as much courage as it did for Knox to defy kings or for Luther to face the anathemas of Rome.

III. A third necessary quality a good soldier must possess is the spirit and habit of obedience.

The Christian soldier's true attitude toward the Captain of his salvation is this: "Speak, Lord, for thy servant heareth;" or this, "Lord, what wilt thou have me to do?" or this, "Here am I, send me." It is the attitude of quick, instant, unquestioning, affectionate obedience.

And such obedience is born only of personal devotion. This is, indeed, the heart of the whole matter. The measure of our self-denial, courage and obedience will depend upon the measure of our devotion to the Captain of our Salvation. No wonder that men who earned the love and

personal loyalty of their soldiers, like Howard, and Nelson, and Havelock, and Phil Sheridan, and Grant, and Foch won so many battles. How infinitely worthy is our Leader! How sincerely should we love him! How devotedly should we follow him! How valiantly and bravely should we battle in his cause! "Fight the good fight of faith!"—H.

The Secret of a Strong Heart:

After the Revival

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27: 14.

This psalm is a song of cheerful hope. This hopeful attitude was maintained by the Psalmist in the face of the fact that he was in most distressing circumstances. From the psalm itself we gather the inferences that he was pursued by enemies (vs. 2), shut away from God's house (vs. 4), parted from father and mother (vs. 10), and subject to the opposition of slander (vs. 12). The circumstances seem to point to the time when Doeg, the Edomite, spake against him to Saul.

It is also a psalm of personal experience. It bears testimony to personal blessings received, and of assurances growing out of them. It is as though he had said: "I have found the Lord my light and my salvation; whom then shall I fear? He has proven to be the strength of my life; and of whom then shall I be afraid? When enemies, wicked, many, full of cruel hate, made onslaught to destroy me, they stumbled and fell. I have decided that though a host should encamp against me, I will not allow my heart to fail me or become fluttered by fear; yes, even though it may come to actual war that he will defend me. He will hide me in his pavilion. He will give me the best shelter in the worst danger. A royal pavilion is erected in the center of the army, and around it all the mighty men keep guard at all hours, so will he hide me in this very safest place, beside my King. Or my safety will be as one in the secret of his tabernacle; not at the horns of the altar or even in the holy place so sacred, but as it were in the very holy of holies,—the inner chamber of Divine presence and protection. If not thus hidden, then

he will set me upon a rock, in some strong tower of impregnable situation and defense. I had fainted had I not had this faith and felt assured thus of the goodness and love of God. But I have tested his grace and his help; my faith has grown out of experience, and now I want to commend to others the God who has been so good to me, and my call is to all, Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

The center of that promise is in the assurance of having the heart strengthened. This is what we all so much need and so much desire—strength of heart.

1. The importance of strength of heart.

(1) It is the secret of confidence. We will make no effort in a direction in which we have no confidence or expectation of attainment.

(2) It is the secret of courage. We can scarcely "be of good courage" without possessing first some measure of confidence of success.

(3) It is the secret of action. A strong heart makes a strong arm.

(4) It is the secret of victory. Confidence, courage and action bring victory. So all success depends upon possessing a strong heart.

II. The secret of a strong heart.

A strong heart is usually found through some of the various ways of "waiting on the Lord."

(1) In spiritual meditation. While we muse the fire burns. Many Christians are weak of heart and purpose in these days because they live in such a hurry and do not take time to "wait on the Lord" in the way of spiritual thoughtfulness and meditation. We need more "quiet hours," when we may receive grace and strength from God. Many of the mighty men of faith and Christian usefulness of the past—men like Richard Baxter, John Bunyan, etc.—were men of much spiritual meditation.

(2) In prayer. It is in the act of prayer we grow strong of heart and fitted for success in God's cause. It was as he wrestled with God that Jacob, the supplanter, was changed to Israel, the prince of God; with princely power with God and men.

(3) In Bible study. The heart grows strong as we read and medi-

tate upon God's precious promises, his assurances of help, study his character and take into your souls his truth.

(4) In the use of the other means of grace—attendance at the house of prayer, union with fellow believers in the privileges of the sanctuary, and actual enlistment in Christian service. These are all ways of "waiting on the Lord" in the steps of obedience, and are thus all ways in which the heart grows strong.

Are you lacking in the spirit of good cheer and hopefulness? Get closer to God and your heart will grow strong. Do you find yourself lacking in Christian courage? Get near enough to grasp his all-conquering hand and you will be able to "do exploits" in his name. Are you conscious of a sad lack of power as a worker? As the trolley pole is held up close against the wire and power comes down to move the car, so hold yourself in intimate contact with God; wait upon him, keep near enough to him for his grace to flow into your soul, and you will be strong for his service and have power to perform wonders. A strong heart is necessary to success, and the secret of getting that strong heart is contact with God.—H.

Being God's and Serving God: Post Revival

"Whose I am and whom I serve."
Acts 27:23.

This sentence from the lips of Paul is worthy of being used as a motto by every young Christian, indeed, by every Christian. First, "Whose I am,"—to be God's. Then "Whom I serve,"—to serve God. First, belonging to God, dedicated to his name, given over to his ownership. Then "Whom I serve," consecrated to his cause, kept for his use, made over heart and hand to his service. To be God's and to serve God—who could imagine a higher ideal? Such an aim steadily adhered to would make any life noble.

Let us follow a little farther this thought of being God's. It implies the full dedication of ourselves to him, a solemn setting ourselves apart to him from a sense of duty. The word dedicate is from *de* and *dico*, and signifies to set apart by a promise.

(1) It implies, first, the abstract-

ing ourselves from all other claims of ownership. The person who truly dedicates himself to God cannot go on serving the world, the flesh and Satan.

(2) It implies not alone this abstracting of ourselves from other claims or ownership, but a solemn act of giving ourselves to God. It must partake of the nature of such a service as when a church is dedicated. It is an act of setting apart, a consecration, a transfer to God's ownership and uses. It would be better for us, as Christians, if we made more than we do of solemn and definite acts in the way of dedication to God.

Several years since some forty thousand people stood on the shore and watched the launching of the *St. Louis* in the Cramps' shipyard. Most of the stays that had held the great liner on the incline, on which she had been built, were removed, and yet she stood there motionless. Then, amid an almost audible hush, the order was given in answer to which great mauls, wielded by mighty arms, broke away the few remaining braces and, fully released, she glided out into the waters of the Delaware, freed for service.

Too many of us are "partly separated" from the world and "partly consecrated" to Christ. It is the few remaining stays release from which we are reluctant to seek which do so much to mar the efficiency of our service for God. It is supremely important that we withdraw ourselves from all other claims of ownership and turn ourselves over fully to the ownership of God.

We use this word in the active sense of devotedness to service. There is a distinct difference between the idea of dedication and devotedness. We dedicate a house to God. We devote our time to his service. Consecration in this sense follows dedication. It means the application of ourselves to the object of our dedication with zeal and affection. First we give ourselves to God; then we devote ourselves to his cause. First we be God's and then we serve God.

(1) This implies that we identify ourselves with God's cause. His cause becomes our cause, his kingdom our kingdom, his glory our glory.

(2) This will lead us to serve his Church. The Church is his ministering body in the world. We will identify ourselves with it, put on the uniform of his army, march with it to battle and do all in our power to win for God the victory over all the opposing hosts of evil.

(3) This devotement will also lead us to serve individual souls. We will try to win others to him, one by one, using the power of personal influence and persuasion.

God will use us if we thus devote ourselves to his service. When Saladin looked at the sword of Richard Cœur de Lion he wondered that a blade so ordinary should have wrought such mighty deeds. The English King bared his arm and said: "It was not the sword that did those things; it was the arm of Richard." We should be instruments that God can use.

He does not send angels to make known his gospel. If we are kept for the Master's use, given outright to him, set apart for his service, he will make us the instruments of mighty results in his kingdom.

One thing more is implied in our being dedicated to God and given over to his service—communion, or association with God. Both the giving of ourselves and of our service are love prompted. We therefore need converse with the One we serve. We will be efficient in service just in proportion as we "practice the presence of God." We need to live under the consciousness that he is near, that he sees us, is with us, is in us. This is what will make us strong and hopeful and cheerful and courageous and successful. Give yourself to God. Then set out in the way of his service. And while thus engaged practice the sense of his presence. Say to yourself over and over again every day "God is here." "God is with me." "God is in me." "I am his." "He is mine." "God is love." "God loves me." Try to arrive at an habitual sense of his presence. These three steps, dedication, consecration and communion would give us all useful, happy and victorious lives.—H.

The Summons to Serve

"Come now, therefore, and I will send thee unto Pharaoh. . . . Who

am I that I should go unto Pharaoh? Certainly I will be with thee."—Exod. 3:10-12.

Two things must have astonished Moses—an extraordinary sight and a startling summons. That burning bush which was not consumed was something so utterly at variance with all experience that it filled him with amazement and awe. But more astonishing still was that wonderful commission, "Come, now, therefore, and I will send thee unto Pharaoh." It is no wonder that Moses shrank exceedingly from that strange commission, that he felt utterly incompetent to discharge it. Yet was he fitted, far better than any other living man, for that great task. We see the application of this passage to ourselves when we consider:

I. God's summons to serve. Though God does not call us to such high tasks as that to which Moses was called, yet he does send us all forth to noble service. He says to us, Go, bear witness of me; constrain the thoughtless to think of me; make known to the ignorant the truth and grace of the Gospel.

II. Our sense of insufficiency. "Who am I?" said Moses; and we say, Who are we that we should undertake this high and noble task?

(1) That we should take Christ's name upon us and represent him in the world; that we should undertake to live a Christian life and illustrate his truth. Are we able to do that in such a world as this?

(2) That we should undertake some serious work for Christ and for man. Our sense of insufficiency arrests us; it silences us as we are about to say, "Lord, here are we, send us."

III. Our unrecognized capacity. Moses proved to be perfectly fitted to accomplish the task for which he thought himself so unequal. He had in himself capacities of which he was then ignorant, and he had in God a Divine resource on which he did not for the moment reckon.

(1) Our fitness to bear Christ's name. We may be feeble and even faulty, but there are two things which qualify us to do this. (1) Decision for Christ; the fact that we are no longer against him, or indifferent to him, or undecided about him, but fully resolved to follow and to serve him. (2) Such trust in God as will

manifest itself in daily prayer for his sustaining help.

(2) Our preparedness to engage in work for him. We may be very diffident in spirit, sensible of our limitations; we may be unendowed with any great qualities, mental or spiritual. Yet are we qualified to do much excellent work for our Master if we possess those three things which are open to us all to acquire: (1) A loving spirit; (2) An understanding and appreciation of the truth as it is in Christ, the distinctive truth of the Gospel. (3) Patient, prayerful endeavor.

"We Bear the Name of Christians"

"And the disciples were called Christians first in Antioch." Acts 11:26.

I. The origin of the name:

(1) If it was imposed by God, it shows that he is solicitous to fix the proper aspect in which his people are viewed.

(2) If it was assumed by the disciples, it shows that they regarded Christ as the centre of their religion.

(3) If it was affixed by the Jews or Heathen, it shows that the natural mind has no just appreciation of spiritual excellence.

II. The import of the name.

(1) A believer in Christ.

(2) A lover of Christ.

(3) An imitator of Christ.

(4) A servant of Christ.

(5) An expectant of Christ.

The Prodigal Son

Luke 15: 11-24.

I. Downward course.

(1) Restless. "Father give me."

(2) Rebellious. "Gathered all together."

(3) Revelry. "Wasted his substance."

(4) Ruin. "Spent all—in want—no man gave unto him."

II. Upward and homeward course.

(1) Reflects. "He came to himself."

(2) Repents. "Hired servants of my father have bread and I perish."

(3) Resolves. "I will arise."

(4) Returns. "He arose."

(5) Received. "His father saw him and had compassion."

(6) Reconciled. "His father rose and fell on his neck and kissed him."

(7) Reinstated. "Bring forth the best robe," etc.

(8) Rejoicing. "This my son was dead and is alive again."

—London City Missionary.

Seeking God

"O God, thou art my God; early will I seek thee." Ps. 63:1.

I. The privilege of a good man. To seek God.

(1) God is his Father. (2) Defender. (3) Counsellor. (4) Comforter.

II. The resolution of a good man. "I will seek."

(1) What is it to seek God?

(2) Where is God to be sought? In his word, ordinances, by prayer, reading.

(3) When is God to be sought? Early in life, early in the morning. Early. Now.

(4) Why is God to be sought? He is lovely; and makes happy.—REV. ALEXANDER FLETCHER.

Fighting Against God

"Ye do always resist the Holy Ghost." Acts 7:51.

I. The office of the Holy Ghost.

(1) Convincing.

(2) Entreating.

(3) Admonishing.

(4) Threatening.

II. The means he uses.

(1) The Word.

(2) Examples.

(3) Conscience.

(4) Providential dealings.

III. The modes of resisting him.

(1) Inattention.

(2) Procrastination.

(3) Contradiction.

Cease to fight against God. Listen to the loving, wooing, blessed voice of the Holy Spirit in your heart.

What Is a Christian?

I. In faith, a believer in Christ. Mark 16:16.

II. In knowledge, a disciple. John 8:31.

III. In character, a saint. Rom. 1:7.

IV. In influence, a light. Matt. 5:14.

V. In conflict, a soldier. 2 Tim. 2:3.

VI. In communion, a friend. John 15:15.

VII. In progress, a pilgrim. Heb. 11:13.

VIII. In relationship, a child. Rom. 8:16.

IX. In expectation, an heir. Rom. 8:17.

Decision for God Demanded

"Who is on the Lord's side?" Ex. 32:26.

This chapter gives account of the idolatry of the Israelites, and of the wrath of God against them. Their idolatry was punished, after which the watchword was given, "Who is on the Lord's side?"

I. An implied conflict. "The Lord's side." A conflict; hence a demand "Who is on the Lord's side?"

II. What is implied in being on the Lord's side? A forsaking of the opposite side. An espousal of God and his cause. A public enlistment. A military disposition, ready to obey the new Commander. A full consecration of our powers to his cause.

III. The honor and advantage of being on the Lord's side. It is not the side of a tyrant, but of the God of love and spiritual freedom. It is not the side of sin but of purity; not of darkness, but of light; not of woe, but of bliss.

(1) It is the strongest side.

(2) It is the most happy side.

(3) It is the most useful side.

(4) It is the side which will ultimately be crowned with victory and eternal rewards.

"Who is on the Lord's side?" Come, enlist, now.

Guidance

Isa. 58:11.

I. How?

(1) By his voice. John 10:27.

(2) With his eye. Psa. 32:8.

(3) With his counsel. Psa. 73:24.

(4) By his presence. John 10:4.

II. Where?

(1) Into paths of peace. Luke 1:79.

(2) Into all truth. John 16:13.

III. How long?

(1) Continually. Isa. 5:8-11.

(2) Unto death. Psa. 48:14.

IV. The conditions?

(1) Grateful acknowledgment of past, and present guidance. Prov. 3:6.

(2) Committing of the way to him. Psa. 87:5.

—C. E. PARSONS.

Christ in Hebrews

Heb. 2:7-9.

I. Past—Lower than the angels. V. 7. A little while lower. (R. V., margin.)

II. Present—But we see not yet all things put under him. V. 8. Subjected to him. (R. V.)

III. Present—Crowned with glory, etc. V. 9. Crowned as victor. Newberry's version.

IV. Future—Thou hast put all things in subjection under his feet. V. 8. Compare with 1 Cor. 15:23-28; Eph. 1:19-23.

—JAMES SPRUNT.

Oh, That I!

I. The enquirer's lament. Job 23:3.

II. The suppliant's prayer. Job 6:8.

III. The murmurer's complaint. Job. 10:18.

IV. The backslider's remorse. Job 29:2.

V. The rebel's wish. 2 Sam. 15:4.

VI. The believer's desire. Psa. 9:2.

VII. The prophet's cry. Jer. 9:2.

—F. E. MARSH.

Our Environment

I. Before us. Isa. 48:17; Psa. 139:5; Isa. 52:12.

II. Behind us. Isa. 30:21; Psa. 139:5; Isa. 52:12.

III. To the right. Psa. 16:8; 41:13; Job 23:9.

IV. To the left. Psa. 18:35; Job 23:9.

V. Above. Psa. 36:7.

VI. Beneath. Deut. 33:27.

VII. Within. 1 Cor. 3:16; Psa. 125:2.

—REV. J. H. SAMMIS.

Obedience

Profession nothing, unless we show obedience. Luke 6:46. Why call "Lord" and do not? Not saved by obedience (Eph. 2:8, 9), but obedience is result of heart belief. Rom. 10:9, 10. The tree is fruitless until its life permeates; then fruit is seen. No fruit indicates deadness.

2 Tim. 3:5; describes many in the church.

Obey Christ's commands.

I. Be not conformed. Rom. 12:1.

II. Let light shine. Matt. 5:6.

III. To work. Matt. 21:28.

IV. Be steadfast, etc. 1 Cor. 15: 58.

In conclusion—not saying, but doing. Matt. 7: 21.

—WESTON R. GALES.

“Called”

I. Called to be saints. 1 Cor. 1: 2.

II. Called you unto his kingdom and glory. 1 Thess. 2: 12.

III. Called to the obtaining of the glory. 2 Thess. 2: 14.

IV. Called unto the fellowship of his Son. 1 Cor. 1: 9.

V. Called us with an holy calling. 2 Tim. 1: 9.

VI. Called us unto holiness. 1 Thess. 4: 7.

VII. Called to walk worthily. Eph. 4: 1.

VIII. Called that the name of the Lord Jesus may be glorified in you. 2 Thess. 1: 11.

IX. Called—heavenly. Heb. 3: 1.

X. Called to inherit blessing. 1 Pet. 3: 9.

XI. Called, them he also justified. Rom. 8: 30.

XII. Called not of the Jews only, but also of the Gentiles. Rom. 9: 24.

Three Life Secrets

I. The Secret of Safety. The blood. Ex. 12: 13; Lev. 17: 11; Matt. 26: 28; 1 Pet. 1: 18, 19; Heb. 9: 22; Rev. 12: 11.

II. The Secret of Assurance. The Word. 1 John 5: 13; John 5: 24; 20: 31; 3: 33; Num. 23: 19; Psa. 119: 89; Luke 21: 33; 2 Tim. 1: 12; John 10: 27-29.

III. The Secret of Lasting Joy. Obedience. John 15: 9-11; Isa. 1: 18, 19; 1 Sam. 15: 22, 23. Disobedience forfeits joy. Psa. 51: 12. Here is a life motto. John 2: 5; Amos 3: 3. Conscious manifested presence of God, gives joy. Heb. 3: 17, 18; Heb. 12: 29.

—EVANGELIST ROBERT L. LAYFIELD.

Rest in the Lord

Psa. 37: 7.

I. In God the understanding finds rest.

II. Let intellect, judgment, and reason rest in God.

III. Rest of the affections. Care burdened. Weariness will come. Work brings it; cross brings it. Dr. Preston, when dying, said, “I change my place, but not my company. Whilst here I have sometimes walked

with God, but now I go to rest with him for ever.”

Good Shepherd

John 10: 11-18.

Bible Shepherd. Gen. 47: 3; Luke 2: 8.

Lord my Shepherd. Psa. 23.

I. He knows his sheep. John 10: 14.

II. He provides for them. John 10: 9.

III. He guides them. Prov. 8: 28.

IV. He gives his life. John 10: 15.

V. He delights in them. 1 Pet. 2: 9.

Fatherhood of God

I. Our Father. Matt. 6: 9.

II. A Father. Psa. 103: 13.

III. Abba, Father. Rom. 8: 15.

IV. Everlasting Father. Isa. 9: 6.

—REV. J. H. SAMMIS.

Seven Pieces of Armor

I. Girdle of truth. 2 Cor. 13: 8.

II. Breastplate of Righteousness. Phil. 3: 9.

III. Sandals of the Gospel. Eph. 2: 10.

IV. Shield of faith. 1 John 5: 4.

V. Helmet of salvation. Psa. 27: 1.

VI. Sword of the Spirit. Heb. 4: 12.

VII. Prayer keeps armor bright.

God’s Wonderful Love

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3: 16.

Luther called these words of Christ, “The Bible in miniature.” Another calls them “The epitome of the Gospel.” One thing is very sure, that these words form a wonderfully comprehensive sentence, carrying us into the very citadel of truth. Wrapped up in this one pregnant statement lie the central and fundamental truths of redemption. There are other truths, but they are subordinate. These are chief; these are vital. These must be preached if Christ is preached. If there is any uplifting regenerating, saving power in Christianity we will find it here; for in studying this one sentence we are studying the whole scheme of redemptive love.

I. We find in these words the motive of redemption. It was love. "God so loved." Back of all efforts to rescue the race was God's great heart of love. The redemptive motive was love. God is love; love is sacrifice; the death of Christ was the sacrifice of God. Our redemption was love prompted, love conceived, love wrought. Could we but bring every conscious sinner earnestly face to face with this one reflection of God's love, it would melt all hearts, it would soften every rebellious thought, it would remove each doubt, it would take away every fear, and submissively, tenderly and very lovingly would every soul be found kneeling at the foot of the cross.

II. They reveal the method of redemption. It was by the gift of God's Son. "God so loved the world that he gave his only begotten Son." And the Son so loved that he willingly came "to seek and to save." When God gave his Son he knew what would be the result; what treatment he would receive. God knew that from his manger-cradle to his cross his only beloved Son would be humiliated, and tempted, and persecuted, and tried, and condemned, and scourged, and buffeted, and thorn-crowned, and spit upon, and crucified—cruelly and shamefully crucified by men, and yet—and yet, "God so loved the world that he gave his only begotten Son." And Christ so loved the world that he "endured the cross, despising the shame," and "gave his life a ransom for many."

III. This brings us to a third thought, that in all this love and provision there was a purpose—salvation. "That whosoever believeth on him might not perish, but have everlasting life." The motive, love; the method, sending his Son; the purpose, salvation. "God sent his Son into the world that the world through him might be saved." Christ did not come simply to teach, to educate or to reveal, but to rescue. Had the world not needed saving Christ need never have come. "But," it may be asked, "what is the meaning, the character, of this salvation? saved from what?" The answer is plain, from "perishing." Not from misfortune, so much; not from trouble, nor from ignorance, nor from degradation—all of these, but infinitely

more—from everlasting death to everlasting life.

IV. It is just here that there is furnished also the ground of our redemption—an atoning sacrifice. "God so loved the world that he gave his Son"—gave him up to atoning, sacrificial death. That means the cross with all its tortures. Christ himself said, "The Son of man must be lifted up that whosoever believeth in him should not perish, but have everlasting life." There, in the cross, Christ put his saving power. We are to glory only in the cross. "Behold the Lamb of God," as a sacrifice, a substitute, a propitiation for sin, "taking away the sin of the world." And, "there is none other name under heaven given among men, whereby we must be saved."

V. Still more personally important, we are told who are the subjects of redemption—every one that "believeth." "Whosoever believeth." God in Christ has made for every creature the fullest, freest, richest possible provision, with this one only condition—a loving, acquiescing, appropriating faith in the Lord Jesus Christ. The passage brings to us all this one boundless, all-inclusive word, "Whosoever"; and this one qualifying condition, "believing." Meeting the condition, at once all the infinite wealth wrapped up in this one wonderful statement becomes our personal possession.—H.

Choosing God

"Choose you this day whom ye will serve." Joshua 24:15-26.

After a long career of victorious warfare, followed by an old age of comparative repose, Joshua was now drawing consciously near to the end of his earthly life, and, like Moses before him, determined to give the assembled Israelites the advantage of his parting counsels. Well knowing the dangers that might draw them aside it was his desire to so confirm the people in the true faith and worship of God that after his death they might persevere therein.

I. The choice set before them.

He summoned the tribes to Shechem, recounted the great things Jehovah had done for them in the past, and in view of God's character and favors urged that they should make his service their deliberate and irrevocable choice; and upon their pro-

fession to do so made a solemn and formal covenant that they would never depart from this devotement to duty.

II. Reasons to induce them to right choice.

Joshua wanted the people to choose their religion rationally and intelligently. He therefore sets forth the motives which should induce them to a proper course, and then leaves the decision for them to make. In the early part of his address he had recounted, as in a panorama with scene after scene, some of the great things God had done for them and their ancestors—things such as no idol had ever done for its adherents. He urges them therefore to put away idols and reverence and worship God; and not in pretence or form, but in sincerity and in truth.

III. The choice made.

Having set the choice before the people and having by his own example and many other motives urged them to a right decision, we now hear an instant and unanimous response: "God forbid that we should forsake the Lord to serve other gods." Their intellects were convinced. Their hearts were moved. They responded with the right decision.

IV. The covenant renewed.

The people having made definite and repeated declaration that they would serve and obey God, Joshua at last took them at their word and entered into a formal covenant with them. This was probably a solemn ratification and renewal of the covenant of Sinai, but with special features applicable to the present situation. This covenant became a statute, or a part of their national law. As we read on we find that Joshua wrote all these words in the book of the law of the Lord, and set up a stone monument as a perpetual reminder of their promise on this great day.

Let us not fail to learn these facts, namely: The service of God is a matter of free choice. It is right and wise to bring every good motive to bear upon those who are making the choice. All good reasons are on the side of serving God. Good choices should be made without delay. We should do all we can to lead others to make decisions for God. We should take special care that our households as well as our-

selves should serve God. Whatever others may do we should persevere in God's service while life lasts. The service of God is worthy of the most distinguished men. We must break with sin or break with God. Repeated public confession is a help toward causing impressions to endure. Covenants are solemn things and should be remembered. Study the whole passage carefully and you will find it filled with most practical suggestions for our lives to-day.—H.

Elements of Church Strength

"Put on thy Strength, O Zion."
Isa. 53:1.

Some elements of a successful church in our times:

I. Loyalty to the truth of God's Word. Bible teachings respecting salvation, character and duty are the standard by which the church is to be governed in accomplishing its mission. A church faithful to truth will be blessed by the truth.

II. Intelligent Christian living. It is good to have and believe the truth. It is better to live it. The church that lives well will succeed well.

III. Activity in service for Christ. The church becomes strong by practice. Putting forth strength is the way to gain strength. The church that serves God, he will honor. The working church wins.

IV. Fidelity to the church, its worship, work, officers, membership, and its good name.

V. Unity. "In union there is strength." If unity and brotherly love prevail the church is irresistible.

VI. Systematic and liberal giving. A church that gives will get. A liberal church is likely to be strong spiritually, and every other way.

Let us do everything we can that is right to make our church strong.—H.

Unquestioning Obedience

"Nevertheless." Luke 5:5.

An aged Christian lady, ripe in experience, once told us that she had heard a most helpful sermon upon the one word, "Nevertheless." We began to study the word as found in this verse, and discovered that it is the key which unlocks the meaning of this whole incident. The disciples had toiled all night and taken nothing. Christ's word came to them to launch out into the deep and let

down their nets for a draught. Simon answered, saying unto him, "Master, we have toiled all the night and have taken nothing; nevertheless, at thy word, I will let down the net." And when they had thus done they inclosed a great multitude of fishes. Their unquestioning obedience was immediately rewarded.

I. The attitude in which this word reveals the disciples to have been.

(1) It was the attitude of love. "Master, I cannot understand; I do not see the why; but you say let down your net and I will do it." It is the confidence of a servant, born of love to the Master.

(2) The attitude of faith. "I seem to have reason to fear that there shall be no result. We have been toiling all night long and have taken nothing. This does not seem to be a good place for fishing, especially out here in deep water, nevertheless at thy word—"

(3) The attitude was one of instant action—obedience.

We know the rich reward this act of love and faith and obedience received. There was instant return. We shall never be losers in obeying Christ. Our faith will be surprised. Christ never deceives. If we would be as ready as these disciples to obey Christ we would, like them, be always richly blessed.

II. This attitude of unquestioning obedience is one especially appropriate for the unconverted.

There are those who wish to be Christians. But they say, "Master, I cannot understand; I have fears as to the result; I do not see the reason for thy commands, neither do I see a way to carry them out."

Do you feel a longing in your heart to become a Christian? If so, you may learn a very helpful lesson from the ten lepers who came to Christ to be healed. They first asked Christ to heal them. He said, "Go, show yourselves to the priests." They believed and began to obey. Then they experienced the blessing. "For it came to pass that as they went they were cleansed." In trustful obedience they experienced the healing. When they exercised faith by obeying, Christ exercised his power in healing. Oh, what multitudes of sin-sick souls fail of ever being healed, not because they do not sometimes long for it, but because

they do not take Christ at his word and resolutely start out on the way of obedience! The thought in the mind of Christ is always, "Go, and as you go I will give the blessing." But you say, "Lord, give me the blessing and then I will go." By so doing you show both lack of faith and lack of acquiescence in Christ's plan—not having faith enough to warrant Christ in healing you, and presumptuous enough to set up your will and demand a reversal of Christ's known order of action. Jesus says to you, "Come unto me and I will give you rest." But you say, "Lord, give me rest and I will come to thee." Jesus says, "Take my yoke upon you and you will find rest to your soul." But you say to him, "Lord, give me rest to my soul and I will take thy yoke."

Or it may be you allow yourself to be prevented by doubts about some of the doctrines of salvation. But Jesus says to you, "If any man will do the works he shall know of the doctrine." But you say to Christ, "Lord, explain to me the doctrines, and when these are plain I will do the works."

God says to you, "Wherefore come out from among them and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." But you say, "Lord, make me to feel that you receive me and art a Father unto me and that I am a son or daughter unto thee and then I will come out from the world and be separate and confess thee before men."

There are multitudes of people who feel and act in just this way, and because they do, stop where they are and are lost. Are you longing to be healed of the leprosy of sin? You will feel Christ's healing power when you believe and go forward in instant, unquestioning obedience, but not one moment before.

III. This attitude of unquestioning obedience is the appropriate one for all tempted, hesitating Christians failing to launch out into the deeper experience of the divine life.

Enter into the grace of God, the peace of God, the power of God. Strive to know the blessedness of a full salvation. Strive to attain the highest character. "Covet the best

gifts." Strive to make the most blessed attainments. "Launch out into the deep." Commit yourselves to his bidding. Say, "Nevertheless at thy word, I will." In unquestioning obedience we will get the blessing.—H.

Things That Keep Us from God

"These six things doth the Lord hate," etc. Prov. 6: 16-19.

We all know that there are things that keep us from God. It may help us to avoid them if we will notice what at least a few of them are.

I. One is a lack of a frank confession of our sins.

We cover and excuse and make allowances for the wrong things we do. But let us be honest with ourselves, honest with our fellow men, and honest with God. Let us know our own selves and not excuse our sins. "Confess your sins one to another and pray one for another." "If I regard iniquity in my heart the Lord will not hear me." Let us be careful not to cover our sins, or excuse them, or apologize for them.

II. Another is the hurry of life. Many of us are in danger of being "jostled out of our spirituality." We scarcely take time to think. The rush and hurry of life will prevent our converse with God unless we are watchful to "live in the Spirit and walk in the Spirit." There is a beautiful hymn we sing, "Take time to be holy." It takes time to be holy. We need to take time for meditation and for prayer. Meditation kindles thought and thought kindles love. "Come ye yourselves apart into a desert place and rest awhile." Let us be watchful to take seasons for thought and communion with Christ, and for the cultivation of our spiritual natures.

III. Another thing that keeps us from God is irregularity of spiritual nourishment. We read God's word at very irregular intervals. We pray only occasionally. We attend God's house too seldom. Instead, we ought to seek spiritual nourishment at stated times. We need communion with God as much as we need our daily bread. And there is a large power to hold us, and make us strong, in taking of regular seasons for spiritual thought and prayer and communion.

IV. Another, the attractions of

worldliness. This is a beautiful world. God wants us to be happy in it. We are in the world, but too many of us have the world in us. We are told that while in the world we are to be not of it. It is all right for the boat to be in the water, but when the water gets into the boat the boat sinks. So when money getting and pleasure getting fill us, our spiritual life is submerged. Let us watch against reserving the best of our time and the best of our talent for self. Selfishness will certainly keep us from God.

V. Still another is grieving the Spirit. This good messenger, the Holy Spirit, comes to us over and over again and we do not receive him. He points out a duty and we do not do it. He calls us to a higher life and we do not aspire or try to climb. We turn him aside. We drown his voice in the confusion of earthly things. We go on heedless of his love and of his call. In so doing we grieve him and cut ourselves away from the grace and blessing of God. "Grieve not the Spirit of God."

VI. Deliberate disobedience. This, of course, is sure to drive us away from God. "Your sins have separated between you and God." This is always one result of sin. Sinful meditation, sinful thoughts, sinful deeds,—these we know build barriers between us and our heavenly Father. Let us guard against the things that separate between our souls and God. Let us cleave to the things that will bring us near to him.—H.

Keeping Ourselves in the Love of God: Post Revival

"Keep yourselves in the love of God," etc. Jude 21.

In order to keep ourselves in a loving attitude towards God there are some things to be avoided and some things actively to be done.

I. Things to be avoided.

Let us shun carefully everything that would be likely to dampen the fervor of our affections or extinguish the holy fire. If we have taken Christ as our Master let us follow him. When a dog is following two men their parting shows which is master. Sin and holiness do not proceed along the same road. We must choose which way we will go.

(1) Avoid the indulgence of a

worldly spirit. We have read of a boy who tied his horse to his arm. The horse ran away and the boy was much injured. We must hold the world so loosely that it can never drag us with it.

(2) Never parley with temptation. Temptation is an enemy outside the castle gate seeking by persuasive words to gain an entrance, but when once we let it in we will find it a Trojan horse full of armed men to overcome us.

(3) Never compromise with sin. Never say, "I will choose the least of two evils." Choose neither. Because it was cold the camel asked the Arab to let him put his head into the door of the tent. There being no hindrance he got in with his fore feet. Then with his whole body. "Hold," said the Arab, "there is not room enough for two." "Then," said the camel, "you had better get out." That is the way it always ends. Compromises with sin are always dangerous.

II. Things to be done.

Religion is not a series of "don'ts." We cannot pump darkness out of a room. It cannot be baled out; open the windows and let in the light! So we cannot force evil out of the soul except by letting God in. What are some of the things that let in light to the soul?

- (1) Prayer.
 - (2) Study of the Bible.
 - (3) Meditation.
 - (4) Association with Christian companions.
 - (5) The preserving of a tender conscience.
 - (6) The engaging humbly and heartily in every form of Christian service. If we would keep ourselves in the love of God, we must cultivate the graces and imitate him in deeds of mercy and loving kindness.
- H.

What Is a Christian?

"And the disciples were called Christians first at Antioch." Acts 11: 26.

Following the martyrdom of Stephen the disciples were widely scattered by persecution. But everywhere they went they preached the gospel of Christ. The hand of the Lord was with them and multitudes believed. In Antioch, especially, converts were made in great numbers.

Possibly in derision, here the name was bestowed upon them of "Christians." "The disciples were called Christians first in Antioch."

While the question as to how they came to be called by this name, and why, is an interesting one, we wish now to speak only on the more vital theme as to what a Christian really is.

I. A Christian is one who has accepted Christ as a personal Saviour.

We call ours a Christian nation, but in reality it is not. We speak of ours as a Christian community, but in the strict sense it is not. People do not like to be called by the name Mohammedans or heathens or infidels and so we usually speak of our people as Christians. The name has become acceptable and the people are pleased to be classed under it. But to belong to a Christian civilization does not make one a Christian. To be really a Christian is a very different thing than to be called by the name. The becoming a Christian implies a personal transaction between the soul and Christ. A Christian is one who realizing his sinful life and lost condition has put his trust in Christ for salvation.

II. A Christian is one who bears the name of Christ.

At least he ought not to be ashamed to confess Christ by open avowal. "If any man suffer as a Christian let him not be ashamed." Take the name. Abide by it come what may on that account.

Then, too, be careful not to dishonor the name.

Alexander the Great is said to have had a soldier in his army of the same name as himself. The soldier became known as a great coward. Alexander sought him out and commanded him: "Either change your name or change your conduct." Bearing the name of Christ we should strive ever to bear it worthily. "Let him that nameth the name of Christ be careful to depart from iniquity." Let us remember, too, that the name is a binding name, and involves the recognizing of brotherhood with all who have like precious faith with ourselves. If we are Christians we are one with all, the world over, who strive to serve our common Master.

III. A Christian is one who is trying to follow in Christ's way. He

studies to know Christ's will and to do it. He is a learner in Christ's school. But he tries faithfully to improve. He may not succeed as well as he would like, but he "presses toward the mark for the prize of the high calling of God in Christ Jesus." He is a disciple trying ever to catch the spirit of his Master. And it does not contradict his profession, either, that he so often comes short of what he aims to do or be. People may expect perfection of him. They may ridicule him when he fails. But all the same he is known of his Master as one who is faithfully trying to be what he would have him be and do what he would have him do.

IV. A Christian is also one who is enlisted in the cause of Christ. He not only strives to be himself like Christ, to heed his instruction and imitate his character, but to actively promote his cause. He enlists heartily in his service. He strives also to get others to enlist. Saved himself he strives to save others. He does all the good he can, to all the people he can in all the ways he can, as long as ever he can. He does it because he loves both his Master and his Master's cause. Christ's interests become his interests; Christ's cause becomes his cause; Christ's glory becomes his glory.

V. A Christian is one who will be admitted to heaven.

Having accepted Christ, Christ will accept him in glory. Having acknowledged Christ, Christ will acknowledge him before the angels in heaven. Having tried to follow Christ's way, Christ will bring him entirely into that way through the character development of heaven. Having enlisted in the cause of Christ, Christ will give him part in the final triumph. Indeed, having been "faithful unto death," Christ will give him that "crown of life" which he has reserved for all that love him.—H.

Constraining Love of Christ

"The love of Christ constraineth us." 2 Cor. 5:14.

An incident is related of a man who, before the war, traveling in the South, became much interested in a young colored girl, purchased her from her master and gave her her liberty. After the bargain had been made with her owner the man found

difficulty in getting the girl to realize that she was actually free. At last it did dawn upon her what it all meant, but instead of exulting in her new-found liberty, she exclaimed: "Oh, he redeemed me; I will follow him; I can never thank him enough; I will serve him all my life!" She did accompany him to his Northern home, and as people marked her loving attention to every wish of her new-found friend it seemed her ever-sufficient reply, "He redeemed me! He redeemed me!"

So have we as Christians One who ransomed us. He is our Redeemer, our Saviour, our Friend. He died that we might live. Is it strange, then, that realizing all this we should often say, "The love of Christ constraineth us"? Here is the true spirit of consecration, which lifts our lives above the compulsion of "must" to the region of a glad and willing-hearted service.

I. First, the love of Christ is the constraining motive under which we enter the Christian life.

This is what Christ referred to when he said: "I, if I be lifted up, will draw all men unto me." No one can stand before the cross, realizing that the Sufferer is dying for him and not be moved. "We love him because he first loved us." That hymn we so often sing pictures exactly what passes through the soul of the sinner in sight of the cross. Standing with eyes upon the Divine Sufferer he exclaims:

"Alas! and does my Saviour bleed
And does my Sovereign die;
Does he devote that sacred head
For such a worm as I?"

"Is it for crimes that I have done
He groans upon the tree?
Amazing pity! Grace unknown!
And love beyond degree!"

But in sight of such love as that a new impulse takes possession of him, and he exclaims:

"But depths of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do."

This is the spiritual analysis of thousands upon thousands of conversions. The love of Christ is the

constraining motive under which we enter the Christian life.

II. This love, too, is the inciting motive under which we are led to an open confession and acknowledgment of Christ.

This impulse may find illustration by the case of a soldier at the battle of Williamsburg. He had the artery of his arm severed by a fragment of a shell and was fast bleeding to death. His life could be saved in a moment if some one would but bind up the artery. He saw a surgeon riding at a distance. Lifting his hand he called to him for help. The doctor dismounted and gave the needed relief. As he started to go the man exclaimed: "Doctor, what is your name?" "Oh! no matter about that," was the reply. "But, doctor, I want to tell my wife and my children who it was that saved me!" Just so, when Christ comes to us binding up our broken hearts, healing our wounded spirits, and saving our dying souls, is it any wonder that there comes a longing desire to tell others what he has done for us and openly confess him everywhere? "The love of Christ constraineth us." It should never be a hard, but a very glad and happy thing to openly acknowledge and confess our Saviour.

III. Again, love is the impelling motive back of all self-denial, self-sacrifice and labor for Christ.

The true Christian does not give up sinful indulgences because he must, but because he desires to do so. The love of Christ constraining, he desires to deny himself for Christ's sake. Self-sacrifice for Christ becomes pleasure and work for him the highest delight.—H.

Peter's Downward Steps: a Warning

"And there was also a strife among them," etc. Luke 22:24-62.

The Bible teaches not only by precept, but by example. When it would inculcate faith we have a catalogue of faith-filled men, as in the eleventh chapter of Hebrews. So are we warned of the danger of denying Christ by the example of Peter. Satan still desires to "have" souls that he may "sift" them.

Peter's fall was not altogether sudden. It was not accomplished in him by a single act of apostasy. It was

a cumulative result. Something led up to it. As some one has said, "Men fall as trees do, by becoming rotten at the heart." There must be some weakening process of decay leading up to a Christian's fall. In Peter's case that process is clearly traced. Let us note its progressive downward steps.

I. We see him with the other disciples quarreling among themselves as to who should be greatest. The indulgence of such a spirit in the Christian always leads to worse things. Christ rebuked this sin in them, and taught them a lesson of humility. He told them they could be great only by being great servants. He said the kings of the Gentiles exercise lordship over them, but impressively added, "It shall not be so among you." Among his disciples greatness was to be measured by serviceableness.

II. We find him in the face of tenderest and most direct warning, self-confident and boasting. He said, "I am ready to go with Thee both unto prison and to death." Another evangelist puts it even stronger: "Though all men should deny Thee, yet will not I." But how little he knew his own weakness! How utterly he overestimated his own strength! And this very confidence in self, in the face of warning, is always a sign of weakness and sin in the soul. Bravest soldiers turn white as they go into battle. Only cowards enter thoughtlessly. "Put no confidence in the flesh." Peter was too self-confident.

III. We see him sleeping while his Master is wrestling with the powers of darkness in the garden. Christ came to them and said, "Why sleep ye! rise and pray lest ye enter into temptation." Sleeping was not a very promising sign of superior devotion. Here Peter shows that he was no stronger than others.

IV. We see him following his Master afar off. Is this the man who was ready to go to prison and to death with him? who was going to stand by him though all men forsook him? He has certainly gone back not a little. "Afar off" portends worse things to come. It is away from the source of inspiration and strength.

V. Still another step, we see this disciple sitting down among Christ's

enemies and warming himself at their fire. And this, too, while Christ was undergoing shameful treatment. It is bad for any of us when we take our place among Christ's enemies, when we warm ourselves at their fires, when we "sit down among them." When we act with them we are counted with them, and we are in a current that is hard for us to stem.

VI. One step more: We are prepared to see him take it—that last, headlong, miserable plunge of denial. Three times he denied him, each time in more shameful way than the last, until he added cursing and blasphemy to his lying. How rapid the descent! How complete the fall! How base the desertion, and this at the time of Christ's extreme need!

Learn the immeasurable peril of just one act of wrong doing.

Learn how commonplace in seeming is even the most notable sin.

Learn that one denial makes a fatal facility for doing it again.

Remember that there is repentance unto life. Such repentance Peter afterwards showed.—H.

A New Creature

"If any man be in Christ, he is a new creature." 2 Cor. 5:17.

I. His judgments are new. His judgment of himself, of God, of the purpose of life, or happiness is formed by truth.

II. His purposes are new. His great purpose is to serve God. Every other purpose is subservient to this one grand master purpose of his new being.

III. His desires are new. "Whom have I in heaven but thee," etc.

IV. His conversation is new. He spake of things above.

V. His actions are new. He walks in Christ.

Bring Them In

"Go out and compel them to come in." Luke 14:23.

Men need to be constrained to come to God. It was for this purpose that we ourselves were saved, that we might be of service in bringing others to Christ. We could do this service if we went about it in the right way. It can be done by

(1) Getting interested in the whole man. There's more to a man than his soul, and we ought to be con-

cerned about the man in his entirety. Practical Christianity is needed.

(2) Giving a cordial welcome to the stranger in the house of God.

(3) A cheerful Christian disposition.

(4) An earnest, consistent Christian life.

—REV. W. E. BIEDERWOLF, D.D.

The Worth of a Man

"How much is a man better than a sheep." Matt. 12:12.

The soul of a man is immortal. Then three things follow:

(1) One man is worth just as much as another. Manhood is not measured by the purse, nor by inches nor brains.

(2) We ought to be more concerned about the salvation of a man than the safety of a sheep. That goes without saying, but it also goes without practicing.

(3) We ought to be more concerned about our own souls than some of us are.—REV. W. E. BIEDERWOLF, D.D.

The Will to Be Saved

"I will arise and go." Luke 15:18.

I. The love of God is immeasurable; but were it a thousand times as infinite as it is, it could not save the sinner against his will. The hand of Christ that was pierced for our deliverance is extended in vain unless the sinner grasps it. The door of the Father's house is open; but the prodigal must arise and go.

II. And when he resolves to return to the Father's house, it is obvious that he must return by the way that leads to it. "I am the way," said Jesus; "no man cometh unto the Father but by me." Absolutely there is no other way. "I am the door," said Jesus; but so far as the salvation of the sinner is concerned the door might just as well have remained shut unless he wills to enter it.—REV. DAVID JAMES BURRELL, D.D.

Knowing and Doing

"To him that knoweth to do good and doeth it not, it is sin." Jas. 4:17.

The meanest man in the world is the man who won't do what he knows he ought to do; the cowardliest man in the world is the man who is afraid to do it. The text applied to four different kinds of men:

(1) The hypocrite.

(2) The man who is delaying his decision for Jesus Christ.

(3) The backslider.

(4) The Christian who is not concerned for the soul of his neighbor.—REV. W. E. BIEDERWOLF, D.D.

Daily Things in Christian Life

I. Daily renewing of the inner man. 2 Cor. 4:16.

II. Daily reading of the Word. Neh. 8:18.

III. Daily prayer to the Lord. Psa. 76:3.

IV. Daily praising of the Lord. Psa. 72:15.

V. Daily exhortation of one another. Heb. 3:13.

VI. Daily cross to bear. Luke 9:23.

Being Saved by Saving

"They that turn many to righteousness shall shine as the stars forever and ever." Dan. 12:3.

We are saved by faith in Jesus, but rewards are according to service. If we sow sparingly, we shall reap also sparingly. Every child of God may have an abundant entrance into the life eternal, or be saved so as by fire. Moses had respect unto the recompense of the reward, therefore he renounced Egypt for Christ.

I. The greatest work of the Christian world is telling others of Jesus. This is our true ideal. Hitch your soul to a star by helping to save another soul. It is said that an old mountaineer always directed the stranger by saying, "Always take the upper turn in the road." So heavenly voices invite us to look up and lift up. As we see the resplendent gems studding the night with glory and hear them say, "Come up higher, and shine among us forever," we reach out for another precious immortal to join us in the constellations of heaven for Jesus' sake, for his own sake and for your sake, whose reward shall be great.

II. Let us not be like those who may have crowns without a single star, but like those who have not a single star lacking in their crown. We shall not be like the unknown graves in a soldiers' cemetery, but well known, for each will shine with a luster all his own. Let us therefore run so that we may obtain an incorruptible crown, full of soul gems, growing brighter forever.

Our Best Helper

"I will help thee." Isa. 41:10.

I and thee. Two persons. The person speaking is Jesus our God who can help, and the person spoken to means everybody who needs his help and seeks it.

I. He is always near to help.

II. He is always able to help.

III. He is always willing to help.

IV. He is always kind in helping.

Seeking the Lord

"Seek the Lord, and ye shall live."

Amos 5:6.

Israel was in the days of the prophet Amos wicked and rebellious and saw that they were bringing wretchedness, ruin and death upon themselves as a result of their sinful conduct, hence he calls upon them to seek him, assuring them that their condition, though lamentable, is not hopeless.

The words of God through his prophet are applicable to us to-day.

I. The duty urged. "Seek the Lord." This implies

(1) First, the fact that many have lost God. "Your iniquities have separated between you and your God."

(2) Secondly, that men must awaken to the fact that they have lost God. Before we can seek God we must become deeply conscious of what we have lost.

(3) Thirdly, it implies the duty of earnest inquiry as to how the Lord may be found. The soul in earnest to pursue. "Oh, that I knew where I might find him." "What shall I do to be saved?" This is the language of the penitent in search of God.

(4) It implies finally the coming to God in the way of his appointment.

(1) Confessing sin. (2) Forsaking sin. (3) With faith in the Lord Jesus Christ.

II. The encouragement given. "And ye shall live." "If by one man's offence death reigned by one; much more they that receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." "Ye shall live."

(1) Live in happy and intimate communion with God.

(2) Live in the life abundant Christ gives and the full exercise of your God-given powers.

(3) Live eternally. "Whosoever believeth in him shall not perish, but have everlasting life."

Con. "It is time to seek the Lord."

Lovest Thou Me?

"Lovest thou me?" John 21:16.

I. Consider the feelings of a true Christian toward Christ. A true Christian is not simply a baptized person, a church-member, a respecter of religion, but he is a person who has some definite relations toward Christ. He trusts Christ as his only hope of salvation. He hopes in Christ as the one who fulfills his expectations. He follows Christ as his example and the one who will lead him to heaven. And, above all, he loves Christ; he has a personal attachment to him, and a delight in him, in his will, in his success.

Love indeed, is the mainspring of all service to Christ. The heart must be enlisted before the hands will move. The true Christian says, "The love of Christ constraineth me." Where this love is lacking there may be, indeed, excitement, enlistment, interest for a time, but no patient continuance in well doing. Love is the secret of the Christian's persistence in well doing. The soldier fights best who has love for a commander, or a cause. There may be, and usually is, a great difference between the interest of a nurse who, as a stranger, is employed to care for a sick child and the feelings and attention of the mother. It is love that constrains the mother and leads to highest devotion.

II. How this love to Christ makes itself known.

(1) If we love him we will like to think about him. It is the characteristic of love that it likes to dwell in thought upon the object of its love. So a true Christian will not forget Christ,—Christ's wishes, Christ's cause, Christ's honor. Love will bring often recurring thoughts to our Saviour and attention to his will.

(2) If we love him we will be glad to hear about him.

"How sweet the name of Jesus sounds

in a believer's ear."

We like to hear of those whom we love.

(3) If we love him we will be glad to read about him. We always rejoice to receive a message from an absent child, a husband or friend.

So the messages Christ sends will be the Christian's delight.

(4) If we love him we will try to please him. This is a trait of love; it always considers what will gratify the loved one. If we love him we will try to do the things he will approve. We will strive not to do things he disapproves. Love does not murmur that Christ's requirements are strict; it is scarcely aware that they are! "The yoke is easy and the burden light." This is because of love.

(5) If you love him you will love his friends. This is a well known trait of love. We love our friends' friends.

(6) If we love him we will be very careful of his good name and honor. This is another universal sign of love.

(7) If we love him we will love to talk to him, and be with him! This is why Christians go to places where he is found. It is also a reason why they look forward with delight toward Heaven.

Test yourselves. Do you love him?—H.

According to Your Faith: Preparation for Revival

"According to your faith be it unto you." St. Matt. 9:9.

Entered upon another year of labor for Christ and his cause, every true minister, officer and member of our churches is wishing to be more consecrated and successful than ever before. As Christian workers we all agree in hoping to see in the weeks and months just before us multitudes of souls won to Christ and his Church.

I. The hindering power of unbelief.

If we are disappointed in seeing the blessings we desire, let us know that the reason will be found principally in the sin of unbelief. In each church the measure of our blessings will be according to the measure of our faith. Recall that incident of Christ's visit to Nazareth. It was his old home, his own neighborhood where he was brought up, and he came laden with blessings for his old friends and associates if they would accept; "but" it is recorded, "he could not do many mighty works there because of their unbelief." As Christ came to the synagogue that day ready to bless the people so is it

when he visits his churches still. And as the measure of the blessing was according to the measure of their faith, so it is still.

In order then to receive fulness of blessing, how important is it that we swing wide open the door of faith. How often we are like those Christians praying for Peter in prison! Bring to mind the scene. The people praying for his release; while they were praying he knocked at the door; but they would not believe it was Peter. He continued knocking. When they opened the door and saw it was indeed he, they were "astonished"! Think of it. The Church praying. God answering. And the people astonished! How often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches "because of our unbelief."

II. The obtaining power of faith.

Oh, members of Christ's beloved Church, why not open wide the door of faith and ask and undertake and expect great things from the Lord? Let us lay our plans wide and large. He says, "According to your faith be it unto you." It is as if one very rich were to hand us a blank check with his name signed, and say, "Now, fill it out yourself; write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God. Instead, he is honored and pleased when we make large drafts.

Not long before his death it was our privilege to meet at Clinton Springs, N. Y., that grand old Christian philanthropist, George H. Stuart. Just after the battle of Gettysburg, when medicines were very scarce, Mr. Stuart, then the head of the Christian Commission, telegraphed to the merchants of Boston, "May I draw on you at sight for ten thousand dollars?" The telegram was posted in the Exchange. Thirty minutes later there flashed back along the wire: "Draw on us for sixty thousand!" Lord, increase our faith. May it not be that we are asking and expecting only a little of the quickening of the Spirit? Asking and expecting to see only a few souls saved? asking and expecting God to honor a small draft only, when the

reply comes flashing from his throne: "Not ten thousand, but sixty thousand! Prove me now. Honor me with a large draft. Put me to the proof, if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive." Nothing can hinder the richest blessings we could wish—nothing but unbelief. Unbelief stops prayer, stops expectation, stops work, cuts the very nerve and sinew of effort. But faith removes mountains, surmounts difficulties, overcomes the world, brings sure success. "If thou canst believe; all things are possible to him that believeth."—H.

Warning Against Shipwreck: Post Revival

"Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." 1 Timothy 1:19.

A few years ago it was our privilege to have place on a ship that was being launched, and feel the thrill of excitement as she shot down the stays and plunged into her ocean home. After the momentary excitement of the motion of the ship, the cheering of the multitude, the bestowing upon the vessel of a name, there came the thought of not a little solemnity in considering the many storms the boat would likely have to meet. Nor were these thoughts ill-conceived, for upon the first voyage she was caught in a violent gale and had her bowsprit carried away. We are glad to say that she is floating still and doing good service. Nevertheless, we still consider it a solemn and impressive sight to see any vessel start on its life voyage, for it always brings up the thought as to what she may meet.

If this is true of a vessel how much more so of a Christian starting, or even some distance on, in the voyage of life. Paul plainly speaks of some who having put away faith and a good conscience, have made spiritual shipwreck—are wrecked for two worlds. Let us pay heed to some warnings to prevent such shipwreck.

I. Don't lose your reckoning.

Paul mentions at least two ways of doing this.

(1) By putting away faith. There are many who in their early homes were taught the truth of God and were well instructed in the way of

life, but they have let intellectual pride come in. They are not true to the religion of their fathers. They have gradually put away faith. They are resting now only in some theory of future probation or "eternal hope," are just drifting, or answer all questions with the agnostic's reply, "I don't know." Where are you spiritually? "I don't know." How do you stand related to God and eternity? "I don't know." Then, my dear friend, you have lost your reckoning.

After a voyage of three thousand miles the *Schiller* was wrecked on Bishop's Rock, at the very foot of Bishop's Rock Lighthouse. Captain Thomas thought he was two miles at least off the rocks, but he really did not know where he was. His mistake sent three hundred and forty-two souls unwarned to eternity.

But ship captains are not the only people who lose their reckoning. Every day you can find people who do not know where they are. Ask them how they stand related to God and Christ and the Bible and heaven. They cannot tell you. They are sailing thoughtlessly—maybe recklessly—almost upon an awful reef of destruction; and yet they go on. Let me entreat you to stop. Stop! Stop stockstill until you find out where you are! You are running in a fog. The law requires you to stop and get your reckoning. It is an awful thing for one to put away faith, lose his reckoning and, drifting, make shipwreck of the soul.

(2) By tampering with conscience. Indeed, nearly everyone who goes wrong begins in this way.

A few years ago one of our fine Cunarders lost her reckoning and came near being lost. When they discovered the cause they found that a nail had been driven in the pilot-house carelessly near the compass, and had deflected it a little so that it was not trustworthy to steer by. To be sure, the deflection was very slight, but in the width of an ocean voyage it made not a little difference in the direction of the vessel.

Just so it is with conscience; it is liable to be deflected by very little things. This is one reason why we should always act with decision even in the smallest matters of duty—in order to keep conscience true. If you allow it to be deflected even a

little you will lose your reckoning, and losing your reckoning you are liable to make shipwreck of your soul.

II. Avoid the rocks.

There are many. We will mention only a few.

(1) Avoid the rock of covetousness. God has put a text as a light-house to warn us off this rock: "Take heed and beware of covetousness."

(2) Avoid the rock of evil company. Many a fine vessel has been wrecked on this rock. Here is another light-house if we will heed it: "The companion of fools shall be destroyed."

(3) Avoid the rock of irreverence for the Sabbath. Not a few have run upon that rock and made shipwreck of the soul. Here is the light-house: "Remember the Sabbath day to keep it holy."

(4) Avoid the rock of spiritual procrastination. People know their duty; why will they delay in matters of the soul? When the *Loch Earn* and the *Ville du Havre* collided, in just twelve minutes the second named went down with two hundred and twelve souls. How much time had they to prepare? It is better, like one of these passengers, a young Princeton graduate, Hamilton Murray, to be ready. Many intend to become Christians, but delay. Here is another divinely erected light-house to warn off this rock: "Grieve not the Holy Spirit of God."

Keep your reckoning. Keep off the rocks.—H.

Conversion: Its Means and Tests

"Sirs, what must I do to be saved?" etc. Acts 16:30-34.

I. Its necessity.

Think for a moment of some inevitable things. For example: If I go overland to California I must scale the Rocky Mountains. If I ever get sight of Europe I must cross the Atlantic. If I am ever to see the light I must have eyes. So there are some "musts" in religion; Christ used the word "must" frequently. He applied it to this thought of the necessity of conversion; "Verily, verily, I say unto you, ye must be born again." There are people who do not like that doctrine. We know a woman who left an orthodox church and joined the Universalists, saying that her reason for

doing so was to get rid of hearing about conversion. But Christ made it as plain as any teaching. He taught regeneration or conversion is necessary if we are to enter the Kingdom of God. The method is mysterious. "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit." We can understand how necessary the new birth is when we consider our sinful state by nature. We are "dead in trespasses and in sin." We are not simply sick and able, with a little effort, to cure ourselves. We are not entirely well and able to save ourselves; but we are dead and can only live by Divine grace placing within us and fanning to a flame the spark of life.

II. What this change is.

It must be considered from two sides—the Divine and the human.

(1) From the Divine side it is called regeneration. It is the result of an act by a power outside of ourselves. It is due to God's choice of us. It is due to God's bringing his truth to bear upon us. It is due to God's working by his Spirit within us. It is a new birth, a regeneration—beginning to live over again.

(2) From the human side it is spoken of as conversion. Conversion is simply turning about. It is walking along the road in one direction, then turning and walking in the opposite direction. It is changing from the life of evil to the life of good. It is changing from the doing evil to doing good. In the evening the Philippian Jailer was most cruelly treating Paul and Silas. Before morning he was washing their stripes and showing them every attention. That was a conversion—a turning about. Conversion is man's surrender to God. It is "right about face." It is, of course, usually the direct result of regeneration.

III. The means of conversion.

(1) In this case we have first the praying and singing of the apostles. The prisoners were listening. Conversion usually comes about in the same way still. It is as some sound is heard; such as the praying of a body of God's people or their singing, or as some one preaches or teaches the Word that the Spirit applies the truth to those who hear.

(2) There was, secondly, the shock of the earthquake. So is it still. The soul is arrested by some sudden circumstances—loss of property, severe disappointment, a death in the family, or something that brings a shock. It is when our attention is riveted that the Spirit takes hold of us and conversion results.

(3) Faith.

Faith is the assent of the intellect and the consent of the will. It is the yielding to Christ as Lord.

IV. Tests of conversion.

(1) Rejoicingly hearing God's word. A man who has turned to the Lord will want to hear all he can about him. This was one indication of the jailer's conversion. He invited the apostles to speak to him freely in regard to the way to live.

(2) An immediate change of life. This was noticeable in the jailer, for he was transformed at once from a cruel jailer to a merciful nurse. "He took them the same hour of the night and washed their stripes."

(3) Immediate confession of Christ. "And was baptized." He did not delay to make it known that he hoped for salvation through Christ. He did not wish to be a disciple secretly. One of the best indications of conversion is that a man should desire to make an open confession of faith in Christ, of love for him and a purpose to strive to serve him.

(4) Helpfulness. "And when he had brought them into his house, he set meat before them." When people begin to feed others it is a good sign. When they begin to be helpful to those about them and promote the cause of Christ you may be pretty sure that they have experienced the converting grace of Christ.

(5) Joy in new life. It says that the jailer "rejoiced." Christian joy is a good sign of possessing a Christian heart.

(6) The man's home was changed. The change reached the conduct of his household. A blessing came to others besides himself that day. This is the way sound conversion affects the lives of men. We may test our ground for hope by this incident of the Philippian jailer.—H.

Inexcusable Idleness: Preparation for Revival

"Why stand ye here all the day idle?" Matt. 20:6.

There is reproof in this question. The answer given by the men, "Because no man has hired us," did not seem to be a complete vindication. In any case as we apply the question to workers in Christ's vineyard to-day it certainly suggests the thought of inexcusable idleness. "Why stand ye here all the day idle?"

I. Why? The vineyard is so spacious!

The fields are so wide and large. There is so much to be done. Lifting up our eyes we see the wide fields—fields in India, fields in Africa, fields in the islands of the sea. Yes, and there are even wide unharvested fields in our own land, and in communities where we live. "Go—work—to-day—in my vineyard." "Why stand ye here all the day idle?"

II. Why? The Master is so kind!

He is not a hard task-master, driving and forcing his laborers beyond their power. He is a good master to work for, because,

(1) He does not expect impossibilities of us.

(2) He sympathizes with our difficulties.

(3) He makes good provision for us. He feeds us with the best of food. He guards us from enemies while we work. There is in the vineyard a tower with watchmen upon its walls, and so we are protected in our labors. No master could be more kind than he is. No master could be more considerate for those who are under him. "Why stand ye here all the day idle?"

III. Why? The time for working is so short!

(1) The Master will accept your efforts begun even at the eleventh hour. Whether the whole day is before us or only a part of it, the time for earthly labor is short and we ought to be up and doing while it is called to-day.

(2) The need of haste. "The night cometh." Knowing the shortness of the time should lead us to labor all the more diligently. The needlewoman working by her bit of candle hastens to finish the work before the light burns down to its socket. So is the time for working short with us all. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor knowledge, nor device in the grave whither thou goest." There is no

finishing up life's undone work when this life is over.

(3) Even if the work should seem irksome there is still comfort in the thought that the time is not long. Why then be idle? "Why stand ye here all the day idle?"

IV. Why? The reward is so liberal!

"What is right I will give thee." This Master we work for will give the fullest possible return.

(1) There is reward in the very act of doing the work. The mere sense of being usefully occupied brings no little reward to the worker.

(2) There is reward in the result of the work. It is no small part of the reward of a Christian worker that he is permitted to see souls saved. It is a delight something like that of a seaman who, escaping from a wreck, has the joy of seeing another man at his side he has been enabled to rescue. The mere fact of seeing the harvest of souls brings rich reward to the worker.

(3) There is reward in the way of active payment when the evening comes. "So when the even was come the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire." He always calls us at the close of the day and gives us even more than the full reward. He does not delay. He does not reduce the payment. He gives more than we have any right to expect. "Enter into the joy of thy Lord." With such a Master and such payment and so much work to be done, surely the question may well be asked of many of us, "Why stand ye here all the day idle?"—H.

Rescue of Souls

"And of some have compassion, making a difference, and others save with fear, pulling them out of the fire." Jude 22, 23.

This is a wonderful text. Its exact translation is a little difficult, yet its general meaning is very plain. First, it represents a common danger—the loss of the soul. Secondly, it represents a common duty—that of the rescuing of souls—"pulling them out of the fire." Lastly, it represents the two strongest appealing motives the Gospel presents to control our acts, love and fear.

I. The common danger. It is indicated by our need of being saved.

"Thou shalt call his name Jesus, for he shall save his people from their sins." Had the world not needed saving Christ need never have come. Some people do not like the Bible warnings, yet they are just as much love-filled as are the gentlest wooings. If men are in a burning house asleep it is no unkindness to arouse them. The real unkindness will be to let them sleep. If there is nothing on the track, why wave the red signal? Why have lighthouses if there are no rocks? God's message is most loving, because it tells both the danger and the way of escape. Our Master was infinitely kind and loving and tender, and yet he did not shun to tell men the exact truth in regard to their condition. And in our Christian work to-day we need to learn that if we really long to save men we must tell them some disagreeable truths. "The wages of sin is death." "All have sinned and come short." But, glad fact, with these truths we may also connect other truths: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." This suggests:

II. A common duty. It is that of saving men. Some we may save with compassionate and gentle entreaty; others need startling announcement and warning. But in whichever way may be necessary the great duty is to save them—"pulling them out of the fire." The work of Christians is rescue work. The world sings the praises of Grace Darling for her noble rescue of men from the wreck. We may all be, and should all be, Grace Darlings in the spiritual life. It is not enough that we are saved, but we must, in turn, set about the saving of others. Not the Christian clinging with both hands to the cross of refuge, but clinging with one hand, and with the other lifting some one else from the dark waves of sin, is the true picture of the Christian life. Look up and lift up! We consider it inhuman to neglect the saving of lives. It is far more inhuman to neglect the saving of souls. The men in the railway wreck who were rescued all turned rescuers. When the vessel went down the sailors in the life-boat picked up all they could find. A common duty confronts us as Christians. It is to do all in our power

to rescue the lost. Let us not neglect or delay.

III. The appealing motives.

(1) The first of these is love. In a loving way we are to tell men of the love of Christ. Love is the motive from which we act, and it is, as well, the motive to which we appeal. Let us try to present to men that love of Christ "which passeth knowledge." It is broad enough to reach the width of the world. It is deep enough to reach down to the most degraded. It is long enough to last through all time, and high enough to lift us up to Heaven. Surely it must be a hard heart we cannot reach with that appeal,—the love of Christ. When we really make plain to people the fact that God loves them we will find them crowding into the kingdom.

(2) But fear is a motive also. Our fear that men will be lost moves us. And men that are hardened in sin sometimes respond only to the motive of fear. It may require a rude awakening when a man is in deep sleep and his house afire. It may require a sharp cry when the stumbling man is upon the very brink of the precipice. If gentle pleas will not move men, they must be saved with fear. Tell of the certainty of death, the permanency of character, the certainty of judgment. Appeal to fear. Warnings are as loving as wooings are. Let us use well-adapted means,—every means in order that souls may be saved.—H.

Cure for Backsliders

"Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you." Jer. 3:12.

Riding along with a Christian friend, not long since, he confided to us the fact that he was not happy. He himself knew the reason, and frankly confessed it. He explained that formerly he had kept up regular habits of prayer and Bible study, that he had been a regular attendant at the weekly prayer-meetings of the church and enjoyed them, that he was always in his place on the Sabbath, but that by and by, gradually he began to neglect these things, and consequently had grown more and more cold and lifeless spiritually, increasingly cheerless and hopeless until now he was downright and thoroughly unhappy.

How many of us, if the truth were known, would be found in the same condition?

I. A backslidden condition is always an unhappy condition. There is a homesickness of soul more or less felt by every backslidden Christian. Oftentimes the unhappiness is so plain as to be noticeable to others. There is a loss of hopefulness and good cheer, a certain undefined weary and wistful look which seems to say:

"Where is the blessedness I knew
When first I found the Lord?"

The truth is that the soul is sick—homesick. Like a bird caged away from its native forest, it yearns for that life for which it was meant by the Creator. There is such a thing as being a little too religious to enjoy sin and yet too sinful to enjoy religion. A backslidden Christian usually keeps up the forms of religious services; but he has no heart or pleasure in them. He has the duties of religion without its delights. The backslidden state is an unhappy state. It is a state like that of a wanderer away from home. It is with each as with the prodigal in the far country.

II. The backslidden condition is one which presents an immediate duty. There is but one cure for this condition of spiritual ill health. There is a cure, and it is a very plain and simple one, and very sure. Let an illustration point it out, for it is much like that method in science known as the curing of sick pearls. What, do pearls get sick? Yes, it seems that these beautiful gems pine and lose their color at times, and can be restored to health only by a prolonged visit to their ocean home. At the foot of a cliff under the windows of the castle of Mirimar, formerly the residence of the Mexican Emperor Maximilian, at the depth of eighty feet below the surface of the Adriatic, is a kind of cage fashioned by divers in the face of the rock. In that cage are some of the most magnificent pearls in existence. They belong to the Archduchess Rainer. Having been left unworn for a long time, the gems lost their color and became "sick." The experts were unanimous in declaring that the only means by which they could be restored to their original brilliancy

was by submitting them to a prolonged immersion in the depths of the sea. They have been lying there for a number of years, and are gradually but surely regaining their former unrivalled orieny.

Back into the communion with God; back to our Bibles; back to the "Christian's native air" of prayer; back to "first principles," and "first love," and "first works," back to renewed immersion in these, and only so, can we as backslidden Christians, like the pearl, regain our former beauty and radiancy and usefulness in the world.

"Return! Return!" If we are conscious of having backslidden even the least, let us delay not to make instant return to the Shepherd and Bishop of our souls, and to renewed engagement in duty.—H.

Advantages of Seeking the Lord

"They that seek the Lord shall not want any good thing." Ps. 34:10.

This Psalm has been called "The Good Man's Song of Triumph." Recognizing that God knows best what is really "good" for us, here is assurance that those who "seek the Lord,"

I. Shall not want any good thing connected with their salvation and acceptance with God.

They have assurance of pardon, adoption as children, justification, comfort, and help from the Holy Spirit.

II. Shall not want any good thing necessary for their enjoyment, protection or care.

They will be provided with needed blessings—defended—delivered—guarded—kept.

III. Shall not want any good thing to comfort them in darkness and trouble. Will be given God's presence—Word—love—sympathy—help.

IV. They shall not want any good thing to support in death or secure safe arrival in heaven. (See Psalm 23.)

There is the greatest possible present and eternal advantage in seeking and serving the Lord.—H.

Love for Our Unseen Saviour

"Whom having not seen ye love."
1 Peter 1:8.

The Christian life springs out of a personal faith in and love for the unseen Christ. The apostle who

wrote this sentence describes a state of mind and heart existing among the scattered Christians throughout Asia Minor. Although he had himself seen the Saviour of whom he spoke, he affirms indirectly that sight of Jesus was not necessary either to faith or love. They had never seen him, and yet they loved him and rejoiced in him with a "joy unspeakable and full of glory." He undoubtedly had in mind our Lord's saying to Thomas, which he also heard: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, yet have believed." These scattered Christians were in the line of that blessing pronounced upon them beforehand by the risen Lord.

I. The nature of this love.

(1) It is, as we have said, a personal attachment to our unseen Lord. It is not the accepting of Christianity as a system. It is not enough that we believe the record concerning Christ. It is not enough that we are members of his Church. The real question is, How do we stand related to Christ? Do we love him? Is he dear to us? Does he become Husband, Brother, Friend? We ought to be able to say, "We love him because he first loved us." We ought to be able to join with Paul, who exclaimed, "Who loved me and gave himself for me."

(2) "But," says some one, "can we love an unseen Christ?" There are some who think such love impossible. They say it is unreasonable to expect to love a person we have never seen. But this is a mistake. Even among friends such love exists. We know of a Brooklyn lady who has for years been in correspondence with a young Japanese girl, and both, though separated by thousands of miles, and though they never saw each other, and never expect to see each other in this world, have, through their letters, become acquainted, and formed a very warm attachment for each other. This has come about entirely by correspondence. No one would be unimpressed by the natural, spontaneous and unstudied expression of this attachment on the part of the Japanese girl, showing unmistakably that her letters come from her heart and that she has a sincere and deep affection for her unseen friend in this country. Here

we have a beautiful example of affection toward an unseen human friend. If we can believe in the existence of an earthly friend and that that friend is worthy of tender and grateful affection, as we certainly can, where is the difficulty in believing in the existence of our heavenly Friend, who is Christ the Lord, who once bore our sins in his own body on the tree and loves us with an everlasting love?

We know of an officer in one of our churches who corresponded with a young colored girl in a Southern school, and became as interested in her and as warmly attached as he doubtless would have been had he met her face to face. The love of the blind is a strong love, though all their friends are unseen. It is an added delight to think of our religion as a personal love for the unseen Saviour.

II. What are some of the signs of this love?

(1) One of the earliest is a deed of solemn dedication. First, somewhere in private, in the presence of God alone, these vows are made. It is something personal and private which has to do only with God and one's self. But very soon there follows a public dedication. The order is first to accept God and then to avow God. Joseph of Arimathea was not long "a disciple secretly." Like with him, so with us; soon a time of testing will come, and when the time comes we must openly confess Christ as our Lord.

(2) Another sign is carefulness not to offend or grieve him. This same is a sign of an earthly love. We have reason to question our love for a friend if we are not watchful lest we wound him. We may well question our love for Christ if we carelessly grieve him.

(3) A further sign is a glad and willing obedience to his commandment. If we love we will gladly obey. His commandments will not seem hard to keep.

(4) Another sign is a readiness to defend him against his foes. Loyalty leads us to stand up for a human friend when he is unkindly assailed. Loyalty to Christ will make us strong in defence of him and his honor.

(5) Still another sign is a constant desire to promote his cause. We may test ourselves by these,

though there are many other ways of showing love.—H.

Continuing

I. In the love of Christ. John 15:9.

II. In the Word of Christ. John 8:31.

III. In the grace of God. Acts 13:43.

IV. In the faith. Acts 14:22; 2 Tim. 4:2, 6-8.

V. In the things learned. 2 Tim. 3:14-15.

The Joy of Religion

"Rejoice evermore." 1 Thess. 5:16.

Religion is not conducive to melancholy.

(1) It leaves to the Christian all the sources of pleasure which can be enjoyed without sin.

(2) It frees the Christian from the evils that hinder others from enjoying the common sources of pleasure.

(3) It enjoins on the Christian no duty which is not a source of pleasure.

(4) It confers on the Christian new pleasures, of the purest and loftiest kind.

Christ the Door

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9.

I. The figurative description of Christ.

(1) He is the only medium of admission to the blessings of the Gospel.

(2) He is the only medium of admission to the communion of the Church.

(3) He is the only medium of admission to the happiness of heaven.

II. The privileges of Christians.

(1) Safety.

(2) Liberty.

(3) Provision.

The Two Roads

I. Two gates—the wide and the strait. Matt. 7:13.

II. Two roads—the broad and the narrow. Matt. 7:14.

III. Two classes—the many and the few. Matt. 7:14.

IV. Two destinies — destruction and life. Matt. 7:14.

V. Contrasted—profit, loss, gain. Matt. 16:25-27.

No middle path, no third class, no intermediate destiny.

Soul Healing

"Wilt thou be made whole?" John 5:6.

Moral disease is incurable by human power. It bids defiance to medical skill, and resists all human effort. Men in all ages and climes have experimented in this particular, and invariably have all their efforts resulted in failures. Many have been the efforts, made by the suggestions of the wicked one, to cure the malady of sin, but all have been ineffectual.

God has graciously provided a remedy for moral disease. He sent his only begotten Son into the world, who, through the sacrifice of himself upon the cross, opened a fountain for sin and uncleanness. In this fountain, we have our spiritual Bethesda for the healing of the soul.

I. Wilt thou be made whole? You are so deeply fallen, so thoroughly diseased, that you cannot heal yourself. The redeemed in heaven ascribe all the praise of their salvation to Jesus Christ.

II. Wilt thou be made whole? You must be willing to be made whole. God will not save you without a willingness on your part. You are a moral agent.

III. Wilt thou be made whole? This is an eminently personal question. We address ourselves to you. Wilt thou be made whole? Every consideration urges you to act.

Wilt thou be made whole *now*? Now is the accepted time, and to-day is the day of salvation. Tomorrow may be too late. The fountain of healing still lies open. Act *now*. "My Spirit shall not always strive with man."—REV. Z. HORNBERGER.

Christ's Present Work for His People

I. He saves them. Rom. 5:10.

II. He appears for them. Heb. 9:24.

III. He makes intercession. Rom. 8:34.

IV. He keeps them. Jude 24.

V. He cleanses them. Eph. 5:26.

VI. He restores them. Psa. 23:2.

VII. He leads them. John 10:4.

Continuing

I. Continue in the grace of God. Acts 13:43.

II. Continue in the faith. Acts 14:22; 2 Tim. 3:14.

III. Continue in the things learned. 1 Tim. 3:14.

IV. Continue in the love of Christ. John 15:9.

V. Continue in prayer. Col. 4:2; Luke 18:1.

The Prodigal Son

Luke 15:11-24.

(1) His willfulness. "Father, give me the portion."

(2) His wandering. "And took his journey."

(3) His waste. "And there wasted his substance."

(4) His want. "And he began to be in want."

(5) His wickedness. "Joined himself to a citizen."

(6) His wisdom. "When he came to himself."

(7) His welcome. "But when he was a great way off."—REV. C. EDWARDS.

Three Conditions of Soul

Psalms 63.

I. My soul thirsteth—desire. V. 8.

II. My soul shall be satisfied—decision. V. 15.

III. My soul followeth hard—devotion. V. 24.

The Wisest Work in the World: Preparation for Revival

"He that winneth souls is wise." Prov. 11:30.

Some one inquired of Dr. Lyman Beecher in his old age, "Doctor, you know many things, but what do you think the main thing?" The sturdy old hero of forty revivals answered, "It is not theology; it is not controversy; it is saving souls."

Truer words were never uttered. They are good words for us to listen to in these days; and still more especially at this opportune season of the year. For where is the true-hearted Christian who will deny that Dr. Beecher was right, and that saving souls is indeed the wisest work in the world.

I. On God's own authority we can say that "he that winneth souls is wise." It is a wise thing to do and wise men do it. Whatever our occupation in life, whether merchant or

mechanic, physician or farmer, we have but one business in the world, that which was Paul's, that which was Christ's, the business of saving men. True, Paul had his trade and worked at it; but it did not fill his heart and head and hands. When he said, "This one thing I do," the business he referred to was not tent-making but soul-saving. While the first was important, the second was the "main thing."

So we are taught in God's Word that it is the mission of every one who knows and loves the Saviour to win others to his service. "Go work;" "Go preach;" "Go teach;" "Let him that heareth say, Come." These are the watchwords. Have you heard? Then say "Come." There is no disciple of Christ, no matter how feeble, no matter how lowly, no matter how young, who ought not distinctly to propose it to himself as an aim never to be lost sight of, that he will lead other souls to the foot of the Cross.

II. The work we are to do is rescue work.

It is not enough for any Christian simply that he is saved; he must, in turn, be striving also to save others. Mr. Moody tells us 'of one day seeing a steel engraving which pleased him very much. He says, "I thought it was the finest thing I had ever seen, at the time, and I bought it." It was the picture of a woman coming out of the water and clinging with both hands to the Cross of Refuge. "But afterwards," he goes on to say, "I saw another picture that spoiled this one for me entirely—it was so much more lovely. It was a picture of a person coming out of the dark waters with one arm clinging to the Cross, but with the other she was lifting some one else out of the waves."

Yes, "saved" is good, but we will all agree that "saved and saving" is a far better and nobler picture of true Christian life. Saved and saving! Keeping a firm hold upon the Cross ourselves, but striving ever to lift other souls from the dark billows of sin that beat on the dangerous coast of eternity. Poor, weak and feeble men and women that we are, God will use us if we are willing. He has sent no angels to make known and offer his Gospel. So far as we can see, it is God's plan to

save the world through man's efforts for men. To be sure we cannot convert men, but telling them the Gospel and persuading them to accept it is our work; conversion is God's work; but if we do our part God will do his.

III. The opportunities are many.

What our church needs is that life-saving, vitalizing fire of God's Holy Spirit which will arouse every individual Christian to earnest, consecrated personal work. "Every Church a Band of Missionaries," is the title of a tract. We have not read the tract, but the title is very suggestive. A good deal has been said of late about the importance of having able ministers in our pulpits, and no doubt it is important. But would it not be well to call the attention of the members of our churches to the fact that it is even more important that they should be able workers, than that they should have able pastors; especially such as fill the popular idea of men unusually gifted as public speakers and sermonizers? Only as our churches become bands of "able workers," in fact, only as the rank and file of our Christian membership become enlisted in active service for Christ, will his Kingdom advance as it ought. "Give me," exclaimed Wesley, "one hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and him crucified, and I will set the world on fire." This at least we know, that, in the existing churches of to-day, if every hundred members were a hundred such workers, burning with the fire of a zeal kindled by Christ's love, we might exclaim, "The Kingdom of God is at hand." Let us be up and doing. It is God's most urgent command, "Go work to-day in my vineyard." God will use us. Men are the messengers. Reward is sure, present and eternal. "He that winneth souls is wise." Wise! It is the greatest, grandest, wisest work in the world; for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—H.

God Is Love

"God is love." 1 John 4:16.

Sweet and precious fact is it that God is love. "God is love, and God

loves me"—this is enough to make any soul shout aloud for joy.

I. Notice, that this love of his is a communicating love. His love is not a dumb or silent thing. Love seeks expression; so is it with God's love. It is a speaking love. He expresses himself to us in his works. "The heavens declare his glory and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." He expresses himself to us by the inner workings of conscience and of his Spirit. But he expresses himself especially through his Word, which is a letter—a series of letters, of love to us. None of us can overestimate the importance of the fact that our God is not a silent God.

II. His is a guiding and wisely controlling love. We are astray, but he does not leave us to wander. We come to the "parting of the ways" and know not which road to take, and he directs us. We lack wisdom and he teaches us. We cannot make plans for ourselves and he makes plans for us. We cannot understand the changing scenes and intricacies of life, but he does understand and "makes all things work together for our good." He is our all-skilled Pilot. Let us not meddle with the chart or compass, but do our duty in our places, and let him guide. He knows every rock that endangers, every reef that rises in the way. He knows the channel of safety, too, and by and by, if we let him have his way with us, will bring us into our desired haven.

III. His is a help rendering love. We are weak. Alone we are sure to fail. But he does not let us fail. He puts grace into our hearts and strength into our souls. Temptation comes and he fortifies us against it. Trials come and he makes his grace sufficient for us. Testing times come and he says, "Fear not; I will help thee; yea, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

IV. His love is an unchanging love. It is related that a certain man placed on one of his buildings a weather-vane, upon which were inscribed the words, "God is love." Some one criticized him, saying, "You have placed an immutable truth on a very

changeable thing." "No, it is all right," he replied, "it means that God is love whichever way the wind blows." Yes, it is a glad fact that his is a love that can be depended on in every condition of circumstance of life.

What blessed results would grow out of the fact if everywhere, the world over, we could get men to realize that God is love. It would soften the hearts of all the sinning. It would cause to yield all who are resisting. It would cheer the lonely, comfort the sorrowing and fill all with joy and peace in believing. Let us try to get into our own minds and the minds of others a definite conception of this supreme fact, that God is love.—H.

Does Godliness Pay?

"Godliness is profitable," etc. 1 Tim. 4:8.

Religion is an appeal to common sense. It comes to us and asks our acceptance of it on the grounds of enlightened self-interest. It asks it on other grounds, and higher grounds, but it asks it on this ground, too. Will it pay? Christ endorsed that way of looking at it when he said: "What shall it profit a man," etc. In one sense, religion is business. It asks us to get our account books, to study the prices current, to question on the probabilities of profit and loss and decide whether it will pay us to purchase "the pearl of great price." It asks us to use the same shrewdness we would in temporal investments. Does it pay to invest in religion?

I. First let us consider this question from the standpoint of the life that now is. Is the text true? Is godliness profitable for the present?

(1) How is it in this life about sin? Does sin pay? Five years ago a man paid ten cents for a cup of strong drink. It seemed pleasant. He only spent a few cents for a whole night's enjoyment. That seemed cheap and profitable. Was it? Look at him now, a poor, wretched, ragged outcast. His sins have cost him health, happiness, character, love, a father's tears, a mother's broken heart, and all hope for the future. Did it pay? "The way of the transgressor is hard." It is always so, and in regard to all kinds of sin. If there is any one thing in all God's

universe that does not pay and never can be made to pay it is sin.

(2) But how is it for this life about godliness. Does it pay? Indeed does anything pay so well?

(a) It pays from a business standpoint. Godliness makes a man honest, and it is even a maxim of worldly success that "honesty is the best policy." Godliness makes a man industrious and earnest. And these are two of the highest qualities for temporal advancement. Godliness makes a man firm and decided. It gives him qualities that enable him to say yes when he ought to say yes, and stick to it, and say no when he ought to say no, and mean it. Simply from the standpoint of worldly success godliness pays. As a rule Christian homes are more comfortable than those that are not Christian; children are better fed, better trained, and love surrounded. "I have been young and now am old, yet have not I seen the righteous forsaken nor his seed begging bread."

(b) It pays in peace of mind. "My peace give I unto you."

(c) It pays in positive joy. "That your joy may be full." Ask any Christian which part of his life contained more joy, before he became a Christian or after.

(d) It pays in hope. What is life without hope? It is like sailing without any harbor in view. It is drifting, and drifting is the most unhappy kind of life.

II. Secondly, let us consider the question from the standpoint of the life that is to come.

(1) How is it in the life that is to come with those who follow sin? Suppose there were no punishment for sin except its own punishment in the law of the solidification of character; were that not punishment, indeed? But we are taught to believe that there is other punishment for sin. There is the gnawing of remorse. There is the conscious degradation of finding ourselves fitted only for association with evil. There is the sense of God's displeasure. These are enough, let alone the possibility of direct inflictions of justice on account of the violations of divine law.

(2) How is it about the life that is to come for the godly? Consider only the meaning of these three words, God, Heaven, Eternity.—H.

Security of Believers: Post Revival

"And we know that all things work together for good for them that love God." Rom. 8:28.

It is one of the luxuries of Christian faith to believe that all things are coming out right. There is far too widespread a feeling among men that things will come out wrong. But these are pessimists, and Christians should be optimists. To know that the great tides of life are working toward God gives us a sense of security and much spiritual enjoyment.

The words of this text give us:

I. Confidence that the machinery of God's control is managed safely. "All things work together." Providential events are like the cogs of a machine which so fit that the desired result is reached. They tell us that in Geneva, Switzerland, is a watch factory, the largest in the world, employing three thousand persons. One will work on one part, and another on another part, but when from every department of the factory the pieces are put together the result is a perfect time-piece. So we may know that God is controlling and guiding our lives, and all things, by bringing out a perfect result.

II. Assurance of present blessing. The hope that we have is not simply that good will come to us by and by, but this providential control of God is bringing our highest present good. It is certainly a comfort to go about with the consciousness that all things are, day by day, working for our good.

III. Self-possession. We have real bravery in going forward in duty when we know that God is over-reaching our lives.

IV. Enjoyment of our work. It is not work, but worry, that kills. Some one has asked the question: "Why is it that a little child can run about from morning until night without ever seeming to get tired? If sleep gets him at all, it has to catch him on the fly?" But the answer is that the child does its work and lets the father take the worry. If we would live life in that way, we would find much more enjoyment and our work would not weary. Let us do the work and let our Heavenly Father take the worry.

V. Courage to bear hardships. If we only understood the meaning of

God's dealings with us we would never complain. The block of marble may not understand why it must be chipped and chiseled and polished, but the finished figure shows the wisdom of the artist. When we are conscious that God is controlling our lives and making all things work together for good, we bear the discipline rejoicing in the fact that our light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory.

VI. Makes us cheerful Christians. As we view history we have the consciousness that God is controlling and is bringing about his good will. As we look upon our own lives we have the same cheerful hope that he is making all things work together for our good, and this fills us with delight and good cheer.

Let us, like Paul, maintain this belief as a positive conviction. "We know." We know that all things work together for good. As a parent you send your child to school. The child sees no good that can come of it. You do. Some of life's tasks are done in tears, but God makes them work out our eternal good.

Let us be convinced as Paul that all things "work together" for good. This means our poverty as well as our prosperity. This means our losses as well as our gains. To be sure, we should never forget that this is a conditional promise. It does not say that all things work together for good for everybody, but all things work together for good "for them that love God."—H.

Christ's Redeeming Love

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7.

Redemption is the most glorious work of God. It is greater than his work of creation. Paul delighted to dwell upon this theme. The reason was that he himself had experienced Christ's redeeming love. He had been redeemed from the error of his ways, from the curse and bondage of the law, washed in Christ's blood, endowed with his Spirit and made an Apostle of the cross—well might he glory in his Redeemer.

To redeem means to buy back, to pay the ransom price. This is what

Christ did for us when we were captive under sin.

I. First, consider the necessity for our redemption. The sinner is a captive.

(1) To sin. "Jesus answered them: Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." (John 8:34). We feel that bondage. We know that sin rules and reigns within us.

(2) To Satan. Paul speaks of sinners as, through Christ, "recovering themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 11:26.)

(3) Under the law. We have broken the law of God, and for this reason "the Scripture hath concluded all under sin." (Gal. 3:2.) The literal meaning is, "shut up in prison." The idea being that justice has put us under arrest for violating the law.

An imprisoned captive is in a state of darkness. "Having their understanding darkened." (Eph. 4:18.)

A captive is bound in fetters. So are sinners "in the gall of bitterness and the bonds of iniquity."

The captive is an exile, away from his father's house and fellowship.

The captive is in a state of wretchedness and misery, "poor and miserable and blind and naked." Oh, how great is our need of redemption!

II. But, thanks be to God, he does not leave us in this condition but provides for our redemption. Let us think, then, secondly, of the agent of our redemption. "In whom we have redemption." The person is Christ, our Saviour. "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "He offered himself through the eternal Spirit without spot unto God." "Thou shalt call his name Jesus, for he shall save his people from their sins." "He suffered for sins, the just for the unjust, that he might bring us to God."

III. The means of redemption. It is stated: "In whom we have redemption through his blood." "We are not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ." Christ voluntarily took our place. He stood charged with our sins and paid the penalty with his blood. Amazing love!

IV. The blessed fruits of redem-

ing love: "Even the forgiveness of sins." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Grace is unmerited favor, and his forgiveness is according to his abounding favor, without limit by our demerit. He casts our sins behind his back. He blots them out of the book of his remembrance. He sinks them into the depths of the sea—the deepest places, where they never can be reached or brought up again to face us. He forgives "according to the riches of his grace."

A king once offered a subject a very munificent present for some service. The subject said: "This is too much for me to receive." The king replied: "But it is not too much for me to give." He was rich and gave according to his ability to give. God is very rich and very loving and when he gives it is "according to the riches of his grace."

Let us receive and estimate at their true worth God's gifts of redemption, love and forgiveness of our sins, knowing that out of this manifestation of his grace there comes to us also justification, peace, adoption, hope and Heaven.—H.

The Peace Christ Gives

"My peace give I unto you." John 16:33.

This is one of Christ's sweetest assurances to his followers—that he will give us peace. And it is a special kind or quality of peace he promises. The emphasis is upon the word "My." "My peace I give unto you." The peace is the same deep, abiding, and blessed peace he enjoyed.

It was not the peace of affluence. Some of us think we would have peace if we had in our possession all the things we long for. We feel quite sure that if we had wealth and the things wealth can purchase we would have peace. But none of these things did Christ have. His peace was not founded on affluence. And affluence would never give us peace.

Neither was his the peace of tranquillity. Some of us are so hurried in our lives, so pressed with duties that we long for the peace of tranquillity. But Christ had not this. He was hurried and pressed upon, opposed by enemies, appealed to by

friends. His was the very opposite to a tranquil life. The peace he gives, then, is not the peace of tranquillity.

Neither was his peace the peace of congenial companionship. On the contrary, he was solitary. Few understood him or were able to enter into sympathy with him and his plans. His was not the peace of congenial companionship and friendship. Therefore, that is not the kind of peace he promises his followers.

The peace Christ had and the peace he gives is something different from what the world calls peace. It is something deeper and worthier, too.

What, then, is the peace he gives?

I. It is peace of conscience. Sin is war. Sin is strife. Sin puts discord into our lives. Conscious of sin, we cannot be at peace. Christ's peace was the peace of sinlessness. In the midst of all his press of work and the disturbances that surrounded him he had the peace of conscious integrity, of oneness with his Father—the peace of sinlessness. This is one feature of the peace he gives us—the peace of pardon, the peace of justification. Through our acceptance of his righteousness he gives us the peace of sinlessness. He makes us free from sin and to enjoy the deep and abiding peace of one just before God.

II. He gives us peace of character. He had the peace of a sound, stable, right centered character where there was no internal discord or struggle. His character had unity, harmony of purpose, was not disturbed by fickleness or changefulness. It is a great thing to possess a unified character. We do not easily attain it. We approve the right, but do the wrong. We are all Dr. Jekyls and Mr. Hydes. We are dual characters, torn by conflict within. But Christ's peace was that of confirmed character, stable, sound, unified. This is the peace he will give us and does give us as we accept it. This is one of his greatest gifts.

III. He gives the peace of abiding trustfulness. This peace also Christ had. How often we hear him exclaiming, "My Father," and showing the utmost confidence in him. He never seemed to be the least disturbed, but believed that God's will was always good. He gives us this peace so we can truly exclaim: "I worship thee, sweet will of God."

"Thy will is my peace." In the midst of afflictions and trials and troubles we have, through Christ, the peace of abiding trust in God.

IV. Lastly, notice that this peace he gives us is the source of power. Without peace there is no power, when the mind and heart are disturbed and torn with the consciousness of sin, doubleness of character and the fear of distrust, we are devoid of power; our hands are enfeebled, our hearts are distracted, our energy is dissipated. But when we have peace, the peace Christ gives, we are "free to serve," we have courage for undertaking and energy with which to bring success. Let us accept of Christ's peace, deep, continuous, abiding peace. Most desirable of gifts is it, and we can have it if we will accept it.—H.

A Birthright Bargained Away

"Looking diligently lest any man fail of the grace of God," etc. Heb. 12: 15-17.

A birthright bargained away! This was the extreme folly of Esau. We doubt if ever, since the world began, there was struck so thoughtless, so foolish, so insane a bargain. Think of it! For one short moment's gratification he signed away his inheritance, he stepped out of the royal line; as with a single stroke of the pen he struck his name off the roll of the honorable and the great, only to have it head the long list of fools who have bartered away life's spiritual possibilities to gratify the fleeting pleasures of the flesh. In another place it is recorded: "Thus Esau despised his birthright." It is a terrible word, "despised," but no milder one would meet the case.

God intended this account as a perpetual warning to us all. We must recognize that this incident of Esau carries with it some very practical lessons. One of them, to which we give our first attention, is this:

I. That in all spiritual things men barter away their birthright whenever they sacrifice the future to the present. How many people there are who seem to live under the absolute dominion of the present. It is the most common cause of poverty. It is the thing back of all we speak of as "hand-to-mouth living." It is the mother of ignorance. It is

the source of all habits of indolence and intemperance and impurity. As against the interests of religion it is the very essence of the worldly spirit; it is not so much a spirit of downright wickedness as of, Esau-like, weakly yielding to the hunger for mere temporary gratification. Esau saw before him the possibility of immediate enjoyment. His future interests were distant and vague and shadowy. And it was as though he said, "Let the future take care of itself; 'a bird in the hand is worth two in the bush'; I am going to take these dainty morsels while I can get them." Precisely so are men acting to-day, and, like Esau, in doing so they are playing the fool.

II. This brings us to notice a second, though kindred thought, namely that when any one parts with his birthright he makes a woefully bad bargain. There are some men of so little business tact that they always get cheated in a bargain. It would be better for them to keep what they already have and never engage in trade. So do men point with scorn at this famous transaction when Esau for one morsel of meat sold his birthright; and yet there are multitudes of people everywhere who are making far more shocking and ridiculous bargains.

(1) Men barter their birthright for pleasure. Examples of this we see every day.

(2) Men barter their birthright too, for fame. Henry of Navarre made a choice between the crown of France and his soul,—between fame and Christ. He deliberately decided to accept the kingdom and sacrifice his religion. What do you think of his bargain?

(3) How sadly common it is, too, for men to barter their birthright for gold. There are men all about us who are selling their souls for a mere pittance of this world's goods. There are men in all our communities who are selling their souls and destroying the souls of hundreds of others, for the paltry consideration of the few dollars which they receive across a saloon bar; while their customers, among the rich and poor alike, are daily bartering their souls for rum to feed a depraved appetite. The whole truth of the matter is this, that sin is a great cheat; that Satan is bad pay. When any one parts

with his birthright at any price, he makes a woefully bad bargain.

III. One other lesson; it is this, that as in the case of Esau, when the bargain is once made, you can not "rue." "For ye know that afterward when he would have inherited the blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears." In all God's Word I know of no thought more solemn than this—that there is such a thing as unsuccessful repentance, regret that does not cure.

(1) For example, suppose that you have foolishly bartered away the birthright of youth. Take a man who wakens up at 40 years of age and finds that his youth has been wasted, and then strives to get back his early advantages. Does he get them back?

(2) Another example,—the case of parents who have bartered away their birthright of past faithfulness to their children. That parent who omits in the first ten years of a child's life to make an eternal impression for Christ and the good the chances are a thousand to one that he will never make it at all.

(3) Just so is it, again, every time we barter away any single opportunity for doing good. There is nothing in this world so vain as trying to get back a lost opportunity.

(4) Once more, we remind any who may be neglectful of the matter that the same danger threatens in regard to the soul's eternal salvation. God says, "My Spirit shall not always strive."

A few years ago our government decided to redeem all trade dollars at their face value, though they were really worth only 85 cents. If on or before the 30th day of September, 1887, you had taken to the treasury those coins you would have received in exchange a full dollar for every one. But you cannot do that now. It is too late. The day of the redemption of that coin has passed. So there is a time for the redemption of every soul. If you let that time pass, it is gone, and once gone, it is gone forever.—H.

The Evil of a Divided Heart

"Their heart is divided; now shall they be found faulty." Hosea 10:2.

Israel, as a nation, divided its allegiance between Jehovah and Baal, and

so was given up to captivity. Men and women suffer evil, also, as a result of a divided heart. It brings loss of spiritual blessing, and leads to results that are much to be deplored.

I. How does the having of a divided heart manifest itself?

(1) In the lack of a single-hearted reliance upon Christ for salvation. There are persons who possess faith in Christ, and yet they rely upon self. None but Christ can save them; they cannot save themselves, and yet they fail in making Christ the only ground of their hope. They try to mix grace and works. They forget that we are saved by grace alone. After we are saved we have the privilege and duty of working as much as we will, but there is but one Saviour, Christ, our Lord, and he must be trusted entirely for redemption.

(2) In the lack of a single-hearted love for God and his character. God is not loved at all if he is not loved wholly. As Saint Augustine has said: "How seldom is Jesus sought for Jesus." God wants a sincere and single-hearted love from us, and there are many who profess to serve him who do not love him in this way and revere his character as they ought.

(3) In the lack of a single-hearted loyalty to God and his service. "No man can serve two masters." "Ye cannot serve God and mammon." There are too many who try to render this kind of half-hearted service.

II. How are those possessed of a divided heart regarded by God? They are "found faulty." In other words, their condition is not such as God can approve. They are faulty, because

(1) Not to depend on Christ solely is faulty. When he purchases redemption for us, he wants us to accept of his finished work. When he forgives us, he wants us to believe that he pardons completely. When he saves us, he saves us fully and by his own almighty power. We cannot be otherwise than faulty in his sight if we try to take away from the completeness of his work.

(2) Not to love singly is faulty. Christ is insulted when a rival is admitted. In this respect his love is like a husband for a wife or a wife for a husband; it demands single-

heartedness. Those whose hearts are divided, whose love is thus faulty, cannot be pleasing to Christ.

(3) Not to serve singly is faulty. If a minister of Christ were, in his work, to aim at something else besides his proper effort for the good of souls, whether it be fame, learning, philosophy, rhetoric, or personal gain, he certainly would be a very faulty servant of God. And so with any Christian who does not have a single purpose to advance the kingdom and do God's will, he is certainly manifesting a divided heart, and is found faulty. There are Christians who seem to wish to walk as near the line between right and wrong as ever they can, just so they are not clear over on the wrong side. Like some trees, they stand on the right side of the fence, but they lean a little over and when they fall they are sure to fall the wrong way. Such Christians show a lack of devotion. They want to get to heaven, but to enjoy just as much of sin and sinful pleasure as they possibly can, consistent with safety. They want to reach out just as far and gather as many of the flowers that grow on the edge of the dangerous precipice of sin as ever they can, just so they do not go over. They try Christ's patience and long-suffering love just as far as they dare, so he does not cast them off for ever.

Let us give God our whole heart. He says: "My son, give me thy heart." He says to a seeker: "Ye shall seek me and ye shall find me when ye shall search for me with all thy heart." In seeking God, in loving God, in serving God, he asks us to do it with the whole heart. Christ gave his whole heart to our redemption. Let us give a whole heart to his service.

Whole-hearted service is the way to the respect of our fellows. It is the way to personal happiness. It is the way to highest usefulness. It is the way to God's approval and richest rewards.—H.

Called for a Purpose

"Who knowest whether thou art come to the kingdom for such a time as this?" Esther 4:14.

The historical account in the Book of Esther is familiar. Read in God's word, sung in cantata, studied in history, and so beautiful a story in

itself, probably no portion of Scripture is more familiar to old and young alike. Let us apply the lesson of Esther's call to ourselves. You may think yourself small, but no one else can fill your place. Why not believe that you are raised up of God for a purpose? That you have some special powers with special opportunities? That there is a place in which you stand that no other living soul can stand? "Who knowest whether thou art come to the kingdom for such a time as this?" Why were you born when you were and where you were? Why are you living in this twentieth century, and especially in these early years of the century? Why were you entrusted with health and means, and position, and friends, and opportunity? "Who knowest whether thou art come to the kingdom for such a time as this?"

I. Remember, first, that like Esther, you cannot separate your interests from those of your people and your God. Mordecai made it plain to Esther that she should not escape in the seclusion of the king's palace were she to fail of her duty. He told her in case of her failure deliverance would arise to the Jews from another place, "but thou and thy father's house shall be destroyed." We are all bound together in a bundle of interests. "No man liveth to himself." Did the temptation ever come to you to think of yourself alone? It is the very badge of a disciple that he join not only Christ, but his cause; that he consider not alone himself, but others. You must give yourself to Christ to make his interests your interests, his life your life, his kingdom your kingdom, his glory your glory. You must let your personal welfare merge itself into the interests of your Lord. It will never do simply to accept Christ to save us without accepting him to rule over and in us. The very act of enlisting is the offering yourself for service.

II. Again, as in the case of Esther, not only are your interests inseparably associated with those of your fellowmen, but they are, indeed, absolutely identical. There are a great many people who think that they can be interested in religion or not, just as they please. No, they are mightily interested in religion

whether they know it or not. We have seen in a religious periodical the account of a man in Texas who asked a missionary of the Sunday-school Union if the Bible said anything about Sunday-schools, and declared himself opposed to them. Next morning, the missionary met this same man on an early train. The man said he was going after his half-grown boy, who had run away from home, and who was giving him a great deal of trouble. "There ought to be a law to prevent such things," said the man. "There is a law," said the missionary, "the law of God." "Well, it was a bad orphan boy in the neighborhood who persuaded my son to run away," said the father. "That shows how our homes are not safe if there are bad boys around," said the missionary. The fact is that we must train other children or ours are not safe. That is the lesson that comes right home to all Christian parents. You cannot separate your interests into one little parcel. You must train other children or your own are not safe. The question of the prevalence of Christianity in your community touches you whether you know that it does or not. If your neighbor's yard is filthy, the disease germs will not respect your garden wall. They will come up into your windows, smite down your children, or yourself. Moral pestilence also concerns us all. If the cause of Christ suffers, you suffer; if the tone of morality suffers, you suffer; if a high ideal of Christian character suffers, you suffer with it. There are a great many people in every community who take no interest in religion; never attend church; pay nothing to the support of the gospel; and at least by their actions show that they care for none of these things. They think they can separate their interests from Christianity. Vain attempt!

III. Once more, this incident of Esther, so full of lessons, may well bring us another thought, as to what an exalted position we have been brought, and why? Was it not a strange thing that Esther, the foster child of a humble Jew, should rise from lowly rank to be Queen of Persia? Yet, if we were to say that you have been raised to the position of kings and queens, it would be poor exaltation, compared with that which

you have actually received. Kings and priests unto God! "Heirs of God and joint heirs with Christ"!

IV. What then are the obligations of one so highly favored? God has a purpose toward others in our exaltation. As truly as with Esther, so has he in your case. We are saved to save others. Why should not each of us feel that we have come to our kingdom for such a time as this? That we and our work fit together? Are you a teacher in the Sunday-school? Who knows but what you have come to your class at this very time to bring them all safe into the fold of Christ? Are you a young man, newly accepting the duties of church membership? Who knows but what God brought you into the church to be a wonderful blessing to the church? to meet the great need for men who will sacrifice and work and take responsibility in his name and for his sake? And how many Esthers there are, called to be queens! Society is in bondage to evil practices. Death to all that is pure and true is threatened. "Who knoweth whether thou art come to the kingdom for such a time as this?" is the message to every Christian woman. You may be Israel's deliverer if you will. Each servant of God is called for a purpose. We each have a kingdom. To it we are brought for such a time as this. A holy confidence in God's divine purpose regarding us should fill us with mighty impulse toward a heroic life.—H.

Blest to Bless: Preparation for Revival

"I will bless thee, and make thy name great; and be thou a blessing." (R. V.) Gen 12:2.

When God blesses us with gifts of any kind, he wants us to be a blessing to others. Nothing he gives us is for ourselves alone; we receive that we may give again.

I. Notice, first, the fact that this is God's plan for carrying on his work. So far as we can see it is God's plan to convert the world through man's effort for men. Christ said, "As the Father has sent me, even so send I you." There was once a man who came to Christ being possessed of an unclean spirit. Christ cast out the evil spirit and restored him to his right mind. Then,

in his gratitude, the man prayed that he might go with Christ. The wish seemed natural and right, but, "No," Christ said, "I have blessed thee, now be thou a blessing—go home to thy friends and tell them how great things the Lord has done for thee." Two of John's disciples were pointed to Christ. They asked him, "Master, where dwellest thou?" And he said, "Come and see." They spent the day with him. But the blessing they got had all the force of a command to them. It was as if Christ had said, "Now, John, I have blest thee, be thou a blessing. Go find your brother and bring him to me." Or, turning to Andrew, "Andrew, you have been with me to-day; now that I have blest thee, be thou a blessing to thy brother Simon."

Whatever the gift God has bestowed upon you, he wants you to use it to bless others.

(1) Maybe he has given you youth, vigor and strength. He says, "I will bless thee with these; now be thou a blessing to others through these gifts."

(2) Maybe God has blessed you with loving, winning ways,—with beauty of person and form and feature. He says to you, "Be thou a blessing, and use these gifts to win others to Christ." You can teach in the Sunday-school, you can work in the church; by your very winsomeness you can bless others.

(3) Maybe God has blessed you with the possession of influence and the respect of your neighbors. These are gifts you may employ to bless the world.

(4) God may have blessed you as parents. You have the love of your family as a rich gift; now be thou a blessing by using a parent's influence to lead your household to Christ.

(5) God may have blessed you in business and entrusted you with means. Be thou a blessing in helping the poor, and in supporting and spreading the gospel.

(6) It may be the gift of music or song you possess. Then be you a singing pilgrim, hymning the gospel into the hearts of men. "Though they may forget the singer, they will not forget the song."

Not one of us but has some talent, some opportunity, some way in which we have been blessed that we may

use, in turn, in blessing others. It is our duty to do so. It is in this way God's work is to be done in the world.

II. Not only is this God's plan, but, secondly, all our success depends upon our following it.

There is a dangerous tendency in these days toward individual shifting of personal duty upon the shoulders of committees, and corporations, and associations. We form associations. We pass resolutions. We appoint committees. We circulate petitions. Let us remember that none of these things can take the place of personal, individual effort. Your individual duty cannot be done through any committee or association. There is a tendency to rely upon great movements in the Church,—upon the use of methods and machinery. The Church cannot by any method lay hold of some huge drag-net and draw in at a single haul a multitude of fishes. Christian work must be largely individual work, upon individual hearts. Dr. Cuyler once remarked: "A great many crude things have been said about the machinery of revivals; but there is one sort of machinery as old as the apostles and which never wears out; it is the simple method of personal effort prompted by love." All Christian work succeeds largely in proportion as individual Christians become possessed with the sense of their personal duty. "I will bless thee, and be thou a blessing." Great things would come about if in all our churches we could get the membership conscious of their personal opportunities and responsibilities. Mr. Spurgeon says that when Moses went to tell the king of Egypt that he would call up the plague of frogs upon the land, he can imagine the king answering: "Your God is the God of frogs, is he? Well, I am not afraid of frogs, so bring them on." "But," says Moses, "there are a great many of them, O King." And the king found that out! So we may be very weak individually, but in each church there are a great many of us, and we may accomplish a great deal of work if we will.

God's plan is this: "I will bless thee; be thou a blessing." All our success depends upon our following that plan. But let us not forget, also, that our highest blessedness will come

in this same way. God says, "He that watereth shall be watered also himself." "To him that hath, shall be given." Our highest joy comes in the very act of service.—H.

At the Door

"And all the city was gathered together at the door." Mark 1:35. "I am the door." John 10:9.

I. This gathering.

(1) Who composed this gathering? "All the city." "It takes all in all sorts," etc. Sick, well, friends.

(2) They were the neighbors of Jesus. Who is our neighbor?

(3) They were the citizens of the most highly favored city. Privileges of Capernaum.

II. The place of the gathering.

(1) A strange place for such a gathering. At the door of a private house. Peter's mother-in-law's house.

(2) Still it was a good place for any gathering. Jesus was inside!

(3) Yet it was a poor place after all, for a gathering. Only at the door! "Outsiders" and "Insiders."

III. Why was that gathering at that place?

(1) To see Jesus!

(2) To hear Jesus!

(3) To be blessed by Jesus.

IV. Thoughts from the union of these texts.

(1) All men are looking for this door! There is a universal need, desire, effort to get salvation.

(2) Many men never see this door! The multitudes in heathendom. How sad their condition. Some will not look.

(3) Some men see this door, but will not enter it! Who they are. Awful responsibility. Jesus came on earth to be the Door. Where can we find him? You are at the door just now!

The Conversion of Saul

Acts 9:1-30.

I. Its circumstances: Without preliminary preparation or special instruction—without human instrumentality—attended with miraculous scenes.

II. Its nature: A sudden and entire change in his views of Jesus Christ. He has thought of him as (a) mere man; (b) a bad man; (c) a pretending Messiah; therefore he has felt it his duty to arrest the progress of his religion.

These false views of Christ were instantly rejected, and he saw him as (a) his divine Lord; (b) the human Jesus; (c) the promised Messiah, and whose religion it was his duty to advance.

III. The agency: Not men or outward circumstances, but it was the immediate act of God—the special work of the Holy Spirit.

IV. Effects of this change: From despising, hating, opposing he came to adoring, loving, following Christ with his whole heart—consecrated himself to the endeavor to persuade men to be Christians—became one of the greatest, best and happiest of men—secured a high place among the redeemed in glory.—HENDERSON.

Conversion of Cornelius

Acts 10.

I. Cornelius was doing the will of God so far as he knew it. (a) feared God; (b) taught his household; (c) gave alms; (d) prayed.

II. He earnestly desired to know more about spiritual things.

III. He obeyed God's directions how to learn more. (a) Sent for God's messenger; (b) heard the Word attentively; (c) opened his heart to the Holy Spirit.

IV. He called his friends together, that they, too, might receive the blessing.

V. He united with Christ's Church without delay.

VI. He kept on trying to learn more; by desiring Peter to tarry.—HENDERSON.

Soldier of Jesus Christ

2 Tim. 2:2.

(1) Volunteers. Heb. 11:25.

(2) Uniformed. Phil. 3:9; Rev. 3:4.

(3) Armed. Eph. 6:11, 18.

(4) Drilled. Eph. 6:13.

(5) Ready to advance on the enemy. Ex. 14:15.

(6) Endurance. 2 Tim. 2:3.

(7) Victorious. 2 Tim. 4:7; Rom. 8:37.

(8) A grand review. Rev. 7:13-15.—REV. HAY BELL.

Christ's Invitation

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

I. The characters addressed. They who labor and are heavy laden.

(1) With a sense of sin in its defiling, condemning and distressing power.

(2) With a sense of their own weakness, unable to remove their misery.

(3) With many doubts and fears.

(4) With many sorrows.

II. The invitation given. Come unto me. To Christ, the rich, compassionate, kind powerful One—King, Teacher, Physician, Shepherd, Friend.

(1) Possessed of a perfect knowledge of your case.

(2) Willing to bless.

(3) Able to save and relieve.

III. The blessing promised. "Rest."

(1) Peace and rest here arising from forgiving and justifying grace.

(2) Full enjoyment of heaven hereafter.

A Threefold Manner of Life

I. Soberly—In regard to ourselves. Rom. 12:3.

II. Righteously—In respect of the world. Prov. 2:20.

III. Godly—In relation to God. 2 Tim. 3:12.

Out of Egypt Into Canaan

"And he brought us out from thence," etc. Deut. 6:23.

This verse refers to that wonderful exodus from Egypt when God brought out his people—out of the land of bondage, and into their Canaan home. It was a great salvation, a signal deliverance which parents and children alike were to keep in mind. The verse beautifully illustrates, we think, the outbringing from sin and the inbringing into Christ of every Christian soul, which it is just as important, whether we be young or old, that we keep ever in loving remembrance.

I. Notice, in the first place, that to every Christian soul there is a bringing out of bondage into the glorious liberty of the children of God. "He brought us out from thence that he might bring us in,"—out of the bondage of sin into the liberty of the children of God.

Every sinner is a slave. Conversion is emancipation. Christ is a liberator. The Bible constantly speaks of our condition in sin as bondage. The hardest bondage in this world is the bondage of sin. Like with Is-

rael in Egypt sin "makes our lives bitter, with hard bondage, in mortar and in brick, and in all manner of service." As truly as with the bondmen in Egypt is every unconverted soul forced to "make bricks without straw."

But just here comes in the meaning of the mission of Christ. He is the soul's Emancipator, giving deliverance to every captive the moment he trusts him. On the instant of faith the fetters are stricken off, and we step forth upon God's broad earth, free men,—out of bondage and into the glorious liberty of the sons of God.

He brought us out from thence that he might bring us in—

"Out of the distance and darkness
 so deep,
 Out of the settled and perilous
 sleep;
 Out of the bondage and wearing of
 chains,
 Out of companionship ever with
 stains,—
 Into the light and the glory of
 God,
 Into the holiest, made clean by
 his blood;
 Into the quiet, the infinite calm,
 Into the place of the song and
 the psalm,—
 Wonderful love, that has wrought
 all for me!
 Wonderful work that has thus set
 me free!
 Wonderful ground upon which I
 have come!
 Wonderful tenderness, welcoming
 home!"

II. A second practical thought is this, that having sincerely accepted the deliverance of Christ, God by his grace brings us out of the old practices and into the new.

Conversion, if genuine, makes a radical change of conduct. Profane lips stop swearing, and tippling lips cease drinking, Sabbath-breakers seek the house of God and pleasure-seekers find higher pleasure in trying to please their Master.

A young girl recently seeking union with the Church was asked if she could think of any way in which being a Christian ought to make a change in her life. She replied, "I should think it ought to make a change in every way." Who will

deny that she had the right conception of Christian living? She had firmly fixed in her mind and heart the principle that religion has much to do not only with the inward motive, but with the outward life.

Change of character and conduct is the test. "By their fruits ye shall know them." "He brought us out from thence that he might bring us in,"—out of old practices and into the new. See this illustrated in the change in Paul from a persecutor to the most devoted apostle. See it manifested in John Bunyan, born of a low Gypsy woman, wicked, vulgar, blasphemous beyond expression, yet yonder is John Bunyan again, behind the bars of Bedford prison, with God's Word in one hand, and with the other, pointing the whole world into the way that leads from destruction up to the gates of the Celestial City! What a difference in the same man! God does by his grace bring us into the right and beautiful conduct of the new.

III. There is yet another "coming out," which is essential to all healthy and happy piety,—coming out from the world and into Christ's fold. Out of Egypt ought to mean into Canaan. We cannot belong in the Church and in the world both. No man can divide his allegiance. The Bible draws sharp lines. On one side walks Christ; on the other side goes the world. No man can bestride the line and walk with both. It is said that the first king of the Saxons who was baptized had in the same church one altar to the Christian religion and another for sacrificing to demons. It will never do! Full well do we know that no such service is acceptable to God. Half-heartedness is sin. Indecision is sin. Delay is sin. When God gives us his grace, he asks in return a heart-loyalty that will carry us clear over from the world's side to Christ's side. "He brings us out from thence that he may bring us in."

"Out of the false and into the true,
 Out of the old man into the new,
 Out of what measures the full
 depth of 'lost,'
 Out of it all at an infinite cost;
 Into the union which nothing can
 part,
 Into what satisfies his and my
 heart;

Into the deepest of joys ever
had—

Into the gladness of making God
glad!

Wonderful Person whom I shall
behold!

Wonderful story then all to be
told!

Wonderful all the dread way he
trod!

Wonderful end, he has brought me
to God!"

—H.

Closed Door and Waiting Saviour

"Behold I stand at the door and knock," etc. Rev. 3:20.

There is a wonderful picture by Holman Hunt, called "The Light of the World." It represents the Saviour knocking at the door of the heart, in illustration of these words: "Behold, I stand at the door and knock," etc. He stands with bowed head, listening. Across the door vines have grown; it has been long since it was unclosed. He holds in his hand a lantern, from which the rays fall on some fruit which has dropped ungathered. His back is toward the light of the rising moon. The attitude is that of earnest, importunate waiting.

There is another picture, by the artist Bida, which might well be made a companion piece of Hunt's. It illustrates the passage in the twenty-fifth chapter of St. Matthew regarding the five foolish virgins. They, too, are in waiting, having cast themselves down in despair on the steps of a palace. One picture represents Jesus standing at the door of men's hearts knocking for admission there; the other shows us those who have refused to hear his voice pleading for admission into his heavenly kingdom. One refers to time, the other to the morning of eternity. One shows how easy it is to be saved now; the other shows how hopeless we will have made our condition if we harden our hearts, neglect our opportunities, continue to exclude Christ, and let our characters become fixed in the mould of evil.

I. A closed door and a waiting Saviour.

(1) Infinite love is certainly manifested in the fact that Christ, the King of earth and heaven, comes to us, not waiting for us to go to him.

(2) More than this, he stands, in

the position of a suppliant. How strange that any one should hesitate to hasten out and entreat him to come in as rightful Lord and most welcome guest!

(3) But his affectionate desire towards us is not satisfied without further demonstrations. "Behold," saith he, "I stand at the door and knock." He will not force the door; but he is there, standing, knocking! He is not merely willing to save you, but has an earnest, importunate desire to save you. It is not the prodigal seeking the Father, but, greater love than that, the Father seeks the prodigal. Instead of your seeking him, he has found you. The question is not, will the Saviour accept you? but, will you reject the Saviour?

(4) But knocking does not exhaust his efforts, for he calls. "If any man hear my voice." He has a voice, a kind and pleading voice. He has not spoken a single harsh word to you as he has stood at the door of your heart. "O Voice of Love, how kind Thou art!"

(5) Bear in mind that Christ will never force the door of your heart. It was once exclaimed by one of our most eloquent senators that an Englishman's cottage is his castle. It is true. The winds may whistle through every crevice, and the rains penetrate through every cranny, but into the cottage the monarch of England dare not enter against the cotter's will. This is just the state of the case between Christ and the human soul. He has such a respect for the will of that immortal tenant that he has placed within us that he will never force an entrance. He will do everything else; he will come, and stand and knock, and call, but he will never force an entrance. "If any man hear my voice and open the door I will come in," etc.

II. The open door and Christ within. "If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

(1) Here is, first, the promise of his divine incoming. He makes the unqualified assurance that if we open the door, he will come in. There is no perhaps or peradventure about it. If we want to be saved he will save us. If we open our hearts he will enter.

(2) Here is also promise of his

divine indwelling. After he has entered, if we cherish his loving presence, he will stay—dwelling with us, giving us an earnest of the joys of life eternal.

This is all the more plainly seen by his promise of fellowship. "I will sup with him, and he with me." He sits down with us as friend with friend, as brother with brother at a familiar table. He talks with us, and invites us to talk with him. He opens the way for us to tell him of our sorrows and our joys, our perplexities and our hopes, our difficulties and our desires; and then he takes of the things of the Father and shows them unto us until the chamber of communion glows within us, and we are filled with light and peace and strength and holy joy.

(3) But you may ask, What kind of a feast can I give for such a guest? Fear not to invite him in, for, strange to say, the Master brings his own provision. He spreads the table of divine satisfaction and offers to you—his fortunate and grateful host. "Eat, O friend," he exclaims, "drink; yea, drink abundantly."

(4) Maybe you wonder how you will ever be able to serve him as you ought, if you do admit him as your Lord. Can you hold out? Yes, and just because the meat he gives you increases strength, your fellowship with him drives out evil, and he makes his grace sufficient for you.

Oh, unsatisfied one, this is the kind of Saviour who is standing just outside the fast-barred door of your heart. Open the door and let him in. Swing it wide open and invite him in. Receive him, welcome him with humble gratitude. If you do, that seeking One will prove both your Redeemer and Friend, and for time and for eternity.—H.

Conversion

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

There are three places in the New Testament where the word "except" appears very significantly: Luke 13: 3-5; John 3: 3; Matt. 18: 3.

I. The need of conversion. Depravity. The need of conversion is universal. "Ye must be born again"

is the word of the Lord to all. Without this divine blessing and power we cannot satisfy God for the past, please him for the present, nor serve him in the future.

II. The work of conversion. Grace. The work of conversion is all of God. It is a spiritual change wrought in the heart and life by the Holy Spirit when the soul believes in Jesus. Repentance is a new mind about God. Regeneration is a new heart from God. Conversion is a new life for God.

III. The fruit of conversion. Life. The fruit of conversion is seen first in the spirit, then in the life, and then in the testimony for Jesus. It will be the new spirit of humility, trust and obedience like the little child.

The Nearness of God

"Thou art near, O Lord." Ps. 119: 151.

I. God is essentially near. His presence is universal. "Do not I fill heaven and earth, saith the Lord?" "Am I a God at hand, and not afar off?" "Thou God seest me."

II. God is manifestly near. (1) In creation. (2) In providence.

III. God is graciously near. He is near through Christ. Near as a sin-forgiving God. Near as a promise-keeping God. Near as a prayer-hearing God. Near as a gracious, tender Father. He is near to save you.

Saul of Tarsus Praying

"Behold, he prayeth." Acts 9: 11.

What, Saul of Tarsus pray! That blasphemer! Does he pray? Oh! then, what a wondrous change must have been effected in his whole character, thoughts, views, feelings, and desires! It is even so.

Here, then, you have:

I. An object of thrilling interest. A man in prayer; the most interesting object under heaven—it excites the liveliest interest in heaven and in hell. "Behold, he prayeth." Then the Eternal bends from his throne to listen. Does he pray?—then the Redeemer intercedes in his behalf, and the cross is a pledge for the acceptance of his prayers. Does he pray?—then the Holy Spirit inspires, animates, dictates his petition, and pleads for him, etc. Does he pray?—then, "there is joy," etc.

(1) Prayer is the utterance of a right mind.

(2) It is in accord with our situation as creatures. We are dependent. Those who never pray seem to act upon the monstrous supposition that they are their own creator.

(3) It especially becomes us as sinners.

(4) It is the very element of the Christian. "Behold, he prayeth."

II. A circumstance of a hopeful character.

(1) To himself. When a man begins to pray he begins to feel. Real prayer is the utterance of feeling. It is the language of his heart; and instead of uttering more than he feels, he utters far less.

When a man begins to pray he begins to yield. His heart is subdued. The rebel is won. Oh! what a reverse now! Saul of Tarsus begins to say, "Lord, what wilt thou have me to do?"

Faith is essential to prayer. Does a man pray?—then he has fled, or is flying, for refuge to Christ. Did I say it was a hopeful circumstance? I recall the word; he has risen far above that level; it is an absolute, infallible certainty; the salvation of the man who prays in faith is as certain as the faithfulness, the immutability of the Father.

(2) It is a hopeful circumstance to others. To the family in which he dwells. To the Church he attends. To the world in which he lives.

The Constraint of Love

"For the love of Christ constraineth us." 2 Cor. 5:14.

I. Next to a moral ideal, we need a spiritual uplift, a constant impulse prompting us to approach that ideal. Christianity affords provision for both these fundamental needs. In Jesus, "behold the Man." And as to the motive, the inward energy, the power not ourselves which we may make our own, whose operation in our lives brings us nearer and nearer daily to the mark of our high calling, is it not the love of Christ?

II. This phrase has a threefold meaning; the love of Christ for us, our love for him, and his love in us. This it is that constraineth us.

III. Constraint, however, is not coercion. It depends upon whether the constraining power be from without or from within. If the force be

external we may resist it, but if it be a moral energy within ourselves we may gladly yield. Hunger constrains us to eat, but we do not need to be driven to the breakfast table. Love constrains a mother to minister to her household, and she becomes a willing servant all her days. Yet she is never so free as when she is serving those she loves. We sometimes speak of being "in duty bound" to do such and such things. Duty, conscience, faith, gratitude, affection, all bind us to do God's will. We are "captive, yet divinely free."—REV. CHARLES C. ALBERTSON, D.D.

Invitations

- "I stand and knock." Rev. 3:20.
- "I came to call sinners." Luke 5:32.
- "Come unto me and rest." Matt. 11:28.
- "Come unto me and drink." John 7:37.
- "Come now, let us reason." Isa. 1:18.
- "Come to the waters." Isa. 45:1.
- "Come, all things are ready." Luke 14:17.
- "No wise cast out." John 6:37-47.
- "Come, whosoever will." Rev. 22:17.

Christ Waiting

"Behold, I stand at the door and knock," etc. Rev. 3:20.

These words are addressed to careless professors. However applicable to sinners, they are not addressed to them. These words produce widely different emotions. Sorrow, that the door is shut. Joy, that he knocks and waits. Wonder.

I. What bars the door? The 17th ver. answers: (1) Riches. Prosperity in the world too often makes the heart callous to the voice of Christ. "If riches increase," etc. (2) Indolence, ver. 15. Beware of lukewarmness. Earnest hearts alone give Christ a hearty welcome. (3) Pride. "I have need of nothing." Self-satisfaction is incompatible with devotion. He who prays aright, prays as a pensioner.

II. Why is it not opened? Is it that they do not hear his voice? Have they no desire to see him? Why is your heart shut? Is it not because you have dwelling within that which Christ abhors; that you are loath to part with? Darling sins. Unworthy motives. Sinful desires.

Oh, let him in; he will, he must drive out these polluters of the Holy Spirit's temple.

III. Who knocks without? Thy Friend! thy Saviour! thy God! On him are marks of what he has borne for you. In his hand are blessings he intends for you.

IV. What is his errand? (1) He seeks communion. He would speak to you and have you speak to him. (2) He seeks refreshment. For himself, for you. The heart when Christ dwells therein knows no want. Here Jesus sees of the travail of his soul, and is satisfied.

V. Is he to be admitted? (1) If so, it must be at once. (2) With a hearty welcome.

Jesus knocks; listen. Open.

Danger of Delay

More souls are lost through delay than any other cause.

- (1) Choose now. Jos. 24:15.
- (2) Seek God first. Matt. 6:33.
- (3) Delay will harden your heart. Heb. 3:15.
- (4) He is near you now. Isa. 55:6.
- (5) Be ready. Matt. 24:44.

Excuses

"They all with one consent began to make excuse." Luke 14:18.

I. An excuse implies guilt. It is the acknowledgment of an unperformed duty, with a request for pardon. Our capacity for action in a life full of limitations is such that we are occasionally forced to leave undone or defer doing what we ought to do. In such a case we feel justified in asking to be excused. But our excuses become insults to the party to whom they are offered when we exalt a minor duty above a great and essential one, when by our very excuses we minimize the importance of the one thing needful.

II. In the parable of the great supper earthly interests are set against the divine call of grace by the unwilling guests. Does the Lord, then, mean that in order to become Christians we must let weeds grow on our farms, suffer our cattle to perish, and break a lawful marriage engagement? Indeed not; all these things have the divine approval and do not in themselves conflict with the profession and practice of Christianity. Peter was engaged in ply-

ing his trade as a fisherman when the Lord asked for the loan of his boat, and Peter incurred no loss by suspending for a season his regular occupation.

III. Godliness is profitable unto all things, and has the promise of this life and that which is to come. But foolish shortsightedness, carnal indifference, and plain aversion to holy things make men misunderstand completely in which direction their best interests lie.

IV. It is this materialistic, thoroughly secular spirit that the Lord attacks in the present parable. As a servant of the Lord and rejoicing in God's favor, how much better would the farmer have enjoyed his new field, the cattle-raiser his oxen, the newly-married the holy estate of matrimony! Justly the Lord of the banquet is angry at such ruthless contempt of his gracious overtures to sinners.—D.

Now the Accepted Time

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

I. Repentance ought not to be delayed, when we consider the nature of repentance and the command of God concerning it. (1) Its nature—a change of heart, and a change of life. (2) God's command—distinct and peremptory.

II. Repentance ought not to be delayed, because delay will increase its difficulties. (1) From the power of habit, of sinful habit. (2) From the cessation of the strivings of the Holy Spirit.

III. Repentance ought not to be delayed, because circumstances may occur to render it impracticable. (1) There may be change of residence. (2) There may be loss of health. (3) There may be loss of reason. (4) There may be loss of life.

Almost a Christian

"Thou art not far from the kingdom of God." Mark 12:34.

To the Almost a Christian:

- I. Describe him.
 - (1) He may have a considerable knowledge of religion.
 - (2) He may have strong convictions of sin.

(3) He may have a good reputation among men.

(4) He may have freedom from many of the vices by which he was once enslaved.

(5) He may have a liking for the public and private exercises of devotion as forms.

II. Warn him.

(1) He will not, in his present state, attain the blessings of salvation.

(2) If lost, his ruin will be all the greater because of his attainments.

"Not far from" is not "in" the kingdom. But it is a hopeful condition, a condition of present and blessed opportunity. Enter. Enter now.

The Great Question

"Dost thou believe on the Son of God?" John 9:35.

The chapter relates the extraordinary cure of the man born blind. By this miracle Jesus declared himself to be the Son of God with power. Great was the miracle for the body—but a greater miracle was effected for the soul.

I. The object of faith. "The Son of God." His Divinity and Godhead appear from the following considerations: From the express declarations of Scripture. From the perfections ascribed to him, which are peculiar to Deity. Eternity: "Before Abraham was I am." Unchangeableness; "Jesus Christ, the same yesterday," etc. Heb. 13:8. Almighty power; "Christ the power of God." 1 Cor. 1:24. Infinite wisdom; "Light of the world;" "the only wise God." Infinite love; "Ye know the grace," etc. 2 Cor. 8:9. Creation is ascribed to him. And so is redemption. From the works which he did. These could not have been done by a person inferior to God. Such as searching the heart, and perceiving what was in it, healing the sick and raising the dead, the forgiving of sins.

II. The nature of faith. "Dost thou believe?" It is not merely giving credit to the Scriptures. It is not merely confessing the doctrines of any particular creed. It is not a mere professing of faith. Faith is confidence, trust or reliance upon the sacrificial death of Christ for salvation and everlasting life. It is the

act of the heart by which we heartily welcome him into our souls. The Scriptures figuratively represent this grace, as beholding him, or looking to him; it is coming to Christ, laying hold of him, receiving him, resting on him, etc.

III. The effects of faith. "Dost thou believe on the Son of God?" If so, the effects of faith will be mental comfort and satisfaction, and holy fruits, showing to the world that we are the subjects of a very important change.

The text applies personally, "Dost thou believe on the Son of God?" It does not relate to others, but to ourselves. It does not refer to more information or opinion, but to faith. It refers not either to past or future, but to the present: "Dost thou believe?"

Give Me Thine Heart

"My son, give me thine heart." Prov. 23:26.

In this chapter God is speaking to men under the similitude of a father addressing his son.

I. We may regard this request as strange.

Strange from a father's lips. Surprisingly strange from such a father's. What surprise would fill an archangel's breast were he thus addressed! With what mingled wonder and awe would he answer, "Thou knowest that I love thee!" Yet an archangel has not more cause to love the Father than man. He has not a higher destiny than we are offered. He never received such a proof of love as we have in the gift of the Son of God.

II. We may regard this request as comprehensive.

God requires "the heart," that is, a real practical love.

(1) Not mere sentiment. Not mere impulse. Not mere word-love. But a love that implicitly obeys. That leads us to delight in God.

(2) Not merely the acts of filial love. God might as well have slaves as sons if the essence of sonship consisted in performing certain works.

III. We may regard this request as significant.

If God asks our love, it is evident he already loves us. We never ask those for their love who are disliked by us. Now the already ex-

isting love of God to us should be the pattern of our love to him.

IV. We may regard this request as practicable.

It is possible to give the heart to God. An objector may say, "How can I love an abstraction?" We are not required. God is manifest in the flesh. If we give the heart to Christ, it is given to God. Can we not love Jesus, the Lord? Come, sit at his feet, look up into his face, hear his words, and say, Is it difficult to love such a being?

Strange but True

"Yet there is room." Luke 14: 22.

"Yet there is room" reminds us of the vacant places which ought to have been filled; of those who would not come. How many we love have not entered to this supper yet! And we are working and praying for them that they may join us. Nor do we work in vain—there is room—we are engaged in no doubtful work; if we can but lead men to come, we are sure when they are brought they will find admittance and acceptance.

I. A strange fact.

(1) That there should be room at such a supper. The tables of the wealthy seldom lack guests.

(2) That there should be room after such an invitation. The invitation was to "many." The invitation was hearty and pressing. "Come," "Ready." The invitation was conveyed by the host's own servants.

(3) That there should be room after such exertions. The servants had invited, beside, the maimed, halt, blind, etc.

II. A welcome announcement.

(1) There is room, for such guests. Those having no claim. The wayfarer; the stranger; the beggar.

(2) There is room, though so many have assembled. Doubtless many, as described in ver. 21, accepted the invitation. "Yet," after such a gathering.

(3) There is room, though the host has been so treated. It is a marvel there was a supper at all.

III. An alarming inference.

Though there is, there will not always be room.

The Forgiveness of Sin

"Who can forgive sins but God only?" Mark 2: 7.

(1) We cannot forgive our own sins.

(2) No human being can forgive our sins.

(3) God alone can forgive our sins.

(4) God forgives our sins only for Christ's sake.

(5) The agency of Christ in the forgiveness of sin proves that he is God.

Christ Our Example

"Let this mind be in you which was also in Christ Jesus." Phil. 2: 5.

I. Mind of Christ Godward.

(1) Obedience. In life. John 4: 34. In suffering. John 18: 11.

(2) Diligent. Mark 1: 35 fc.; Luke 2: 49.

(3) Faithful. Heb. 3: 1, 2.

(4) Prayerful. Luke 5: 16; 6: 12; 9: 28.

(5) Pure. 1 John 3: 2, 3.

(6) Steadfast. Luke 9: 51.

(7) Spiritually endowed. Luke 4: 18.

(8) Resigned. Matt. 26: 39.

II. Mind of Christ manward.

(1) Humble. No reputation. Phil. 2: 67. Menial service. Matt. 11: 29.

(2) Subject to. Parents. Luke 2: 51. Ordinances. Matt. 3: 13-15; 17: 27.

(3) Ministering to others. Matt. 20: 28.

(4) Sympathetic. Matt. 11: 28; Heb. 4: 15.

(5) Self-sacrifice. Matt. 8: 20; 2 Cor. 8: 9.

(6) Compassion. Luke 7: 13; 19: 41.

(7) Forbearance. Quiet dignity. Matt. 27: 14. Was abused. Luke 23: 11. Reviled not. Pet. 2: 23.

(8) Forgiving enemies. Luke 23: 34; Col. 3: 13.

(9) Suffered death with all its horrors, mental and physical. Phil. 2: 8; Isa. 53: 5.

(10) Love. Matt. 18: 11-13; John 13: 1, 34.

—J. H. EDWARDS.

Love

I. God's love to you. 1 John 4: 10.

II. God's love about you. Jude 21.

III. God's love in you. Rom. 5: 5.

—WALTER VEAZIE.

Lot's Wife

"Remember Lot's wife." Luke 17: 32.

I. Remember her privileges. Faithfully instructed. Related to one of God's chosen ones. Warned of the danger.

II. Remember her sin. Presumption, unbelief, and act.

III. Remember her fate. Merited, sudden, and final.

(1) Beware of earthly entanglements.

(2) Beware of questioning God's commands.

(3) Beware of delays, for they are dangerous.

Christians—What Are They?

I. They are the children of God. Gal. 3:26.

II. They are forgiven. 1 John 2:12.

III. They are justified. Acts 13:39.

IV. They are sanctified. 1 Cor. 1:1.

V. They are made nigh unto God. Eph. 2:13.

VI. They are complete. Col. 2:10.

VII. They are kings and priests unto God. 1 Pet. 2:9.

Peter's Fall

Seven steps.

(1) Self-confidence. V. 35. His fall has begun.

(2) Indifference. V. 40. He sleeps amid great issues.

(3) Acts in the energy of the flesh. V. 51. The Lord had to undo his work.

(4) Worldly companionship. V. 69 i.c. Identified with the enemy.

(5) Open denial. V. 70. The first uttered word.

(6) Bolder denial. V. 72. Adds the sin of blasphemy.

(7) The flesh has full sway. V. 74. Sinning without restraint. These are the steps in every fall. Beware of the first.

—REV. H. P. WELTON, D.D.

Service

Luke 17:1-10.

A. Invitation—Come—Rest. Matt. 11:28.

B. Command—Go—Work. Matt. 28:19; Eph. 4:12.

I. Service—

Never at random. Always definite. Always in obedience to a Master. Rom. 6:16.

Also: Every act is service. Luke 11:23; 16:13.

II. God—

Calls to service. Acts 13:2.

Fits for service. Acts 1:8.

III. Not a means of Salvation. Matt. 5:20; Luke 18:11, 12.

IV. How rendered—

(1) With zeal. Eccl. 9:10. Might.

(2) Humility. Phil. 2:3; Luke 22:24.

(3) Boldness. Heb. 13:6 cf.; 1 John 2:28; 4:17; 2 Tim. 1:12.

(4) Unselfishness. 1 Cor. 10:23.

V. What should prompt service—

(1) Love—Desire to glorify God;

(2) Not desire for reward.

—A. F. HOFFSOMMER.

Excuses, Hollow

I. The excuse of unbelief. John 3:12.

II. The excuse of fear. Luke 19:11-27.

III. The excuse of procrastination. Acts 24:22-27.

IV. The excuse of false modesty. Num. 13:26-33.

V. The excuse of other business. Luke 14:16-24.

VI. Therefore make no excuses. John 4:31-38.

VII. Will our excuses stand? Acts 26:19-28.

Christians' Conversation

I. When to speak. Eccl. 3:7; Isa. 50:4.

II. How to speak.

(1) In well ordered words. Psa. 50:23.

(2) Sincerely. 2 Cor. 1:12.

III. What not to speak.

(1) The former conversation. Eph. 2:3.

(2) As sinners. 1 John 4:5.

(3) In vain words. 1 Pet. 1:18.

(4) In idle words. Matt. 12:36.

(5) In filthy words. 2 Pet. 2:7.

(6) Covetously. Heb. 13:5.

(7) Evil of another. Jas. 4:11.

IV. What to speak.

(1) Pure words. 1 Tim. 4:12; 1 Pet. 3:2 cf.; Eph. 5:4.

(2) Gospel truth. Phil. 1:27; 3:20; 1 Pet. 1:15; 3:1.

V. To whom shall we speak?

(1) To God. Deut. 5:24; Ex. 33:9.

(2) To sinners. Ezek. 33:8.

VI. About what shall we speak?

(1) The Word. Deut. 6:7.

(2) God's righteousness. Psa. 71: 24.

(3) God's power. Psa. 145: 11.
—R. W. LEWIS.

The Worth of the Soul

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 36.

I. The value of the soul.

- (1) Its powers and capacities.
- (2) Its immortality.
- (3) The plan of its redemption.
- (4) The conflict it occasions in the universe.

II. The loss of the soul.

(1) Its nature;—the loss, not of being, but of holiness, of happiness, of heaven, of hope.

(2) The ways in which it may be incurred;—through open infidelity, through gross vice, through formal profession, through sheer carelessness.

III. The impossibility of compensating for the loss of the soul by the gain of the world.

(1) The gain is problematical; the loss is unavoidable.

(2) The gain is ideal; the loss is real.

(3) The gain is temporary; the loss is final and irretrievable.

A Blessed Whosoever

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13.

I. The blessing.

- (1) Salvation from guilt.
- (2) Salvation from sin.
- (3) Salvation from misery.

II. The duty.

(1) Call on the proper object.

(2) Call through the proper medium.

(3) Call by the proper aid.

(4) Call with the proper dispositions.

III. The person.

- (1) Of whatsoever nation.
- (2) Of whatsoever rank.
- (3) Of whatsoever age or sex.
- (4) Of whatsoever mental ability or culture.
- (5) Of whatsoever moral character.

The Soul's Desire for God

"My soul followeth hard after thee." Ps. 63: 8.

I. The state of mind here depicted.

(1) It includes a persuasion that God alone is the portion of the soul.

(2) It includes a choice of God as the portion of our soul.

(3) It includes ardent desires after nearness to God.

(4) It includes earnest use of the means which have been appointed to bring and to keep us near.

II. The reasons why this state of mind should be cultivated.

(1) It forms a safeguard against temptation.

(2) It supplies a perpetual stimulus to devotion.

(3) It imparts an impulse, constantly recurring, to do good to our own souls, and the souls of others.

(4) It turns every religious service into a source of pleasure.

Almost Persuaded

"Almost thou persuadest me to be a Christian." Acts 26: 28.

I. What is it to be altogether persuaded to be a Christian?

(1) To believe the Christian religion.

(2) To profess it.

(3) To reduce it to practice.

II. What is it to be almost persuaded to be a Christian?

(1) We may have clear and distinct knowledge as to the way of salvation by the merits of Christ—

(2) We may be convinced of the desirableness of embracing Christ—

(3) We may have our feelings greatly excited with regard to Christ, and the blessings of his salvation—

(4) We may reform many of our evil habits—and yet be only almost persuaded to be Christians.

Joy in Heaven

"Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

I. The repenting sinner.

(1) He is convinced of sin.

(2) He is sorry for it.

(3) He is alarmed about its consequences.

(4) He confesses and renounces it.

II. The joy felt in heaven in consequence of his repentance.

(1) The angels rejoice, because an immortal being is delivered from guilt and sin.

(2) The angels rejoice, because the glory of God is more conspicuously displayed.

(3) The angels rejoice, because additional evidence is afforded of the Redeemer's power to save.

(4) The angels rejoice, because they obtain a fresh companion, and a new field for the exercise of their love and compassion.

The Way, the Truth and the Life

"I am the Way, the Truth and the Life." John 14:6.

I. If there are souls to-day like Thomas, doubtful about whither Jesus went and the way they are going, Christ's reply ought to settle all such fears. "I am the Way, the Truth and the Life." Jesus intimated, "Though I shall be absent from you, I will be present in the Comforter. I will be the Way to the Father's house. Therefore, follow me, and you will never be troubled.

II. I am the Way to God, for I am God. I am the Way home, for I am the Home.

III. You need not seek a terminus, but the eternal Way, for we are going on together forever. There can be no other way, for "I am the Truth and the Life."

IV. What Jesus said and did in three short years are not only truth and life, but he is all the unexpressed, infinite truth and righteousness. All wisdom and knowledge find their source in the fastnesses of his Godhead. He is the Doctrine and the Life, Author and Lover; his lips speak what his life lives; his miracles witness the truth; his love imparts the truth; his death meets the law of truth and justice. He is full of grace and truth; dwelling in him and he in us, we realize enough of the truth about the future life to satisfy the soul.

V. Without Christ the curtain shuts down, the horizon is a little circle; with him it is limitless, evermore glorious. What is your life? Happy are you if you can answer, "For to me to live is Christ; to die is more of him, to be going on with him forever."—E. W. CASWELL, D.D.

The Great Question

"Dost thou believe on the Son of God?" John 9:35.

I. The question and the circumstances in which it was proposed.

(1) It was proposed to one who was healed by a miracle—a Jew who

had opportunity of hearing and knowing the Scriptures.

(2) It was proposed by Christ, solicitous for the welfare of a soul.

(3) It shows a pattern for ministers to inquire after the spiritual welfare of young and old.

(4) It shows that faith is a personal and important thing.

II. The question itself.

(1) Christ is the Son of God.

(2) It is our duty to believe in him.

(3) It is our privilege to believe.

(4) We must believe in the Son of God with our whole heart.

What evidence have we in ourselves that we believe?

What evidence do we give to those around us?—C.

"Safety First"

"If any man will come after me, let him deny himself." Matt. 16:24.

I. These words of Jesus do not mean occasional acts of self-denial, temporary fasts, self-imposed moments of hardship. They mean a total repudiation of self as the object of love, an unconditional surrender of self as the first object of consideration. So, no Christian can ever adopt the maxim, "Take care of Number One"—unless he makes Christ Number One.

II. "Safety First" may be a very good motto if only we define safety aright. Whose safety? Certainly not ours. The safety of society, the safety of others, the safety of the kingdom of God. He who puts anything else first is reversing the Christian order.

III. Is it possible to modify the tendency of human nature so as to set up another personality than our own as "Number One"? Of course it is possible. When a man marries, if he have a worthy idea of marriage, he shifts his loyalty from his own personality to that of another. Every mother knows this experience. The whole philosophy of selfishness is shattered by the first sight of a baby's face, nay, by the first thought of the little life, so helpless, so dependent, yet so divine.

IV. This is the program of the Christian life; Self dethroned, Christ enthroned, and then the adoption by us of Christ's own standard of values. We must care for the things he cared for. We must make su-

preme the things which he made supreme.—REV. CHARLES C. ALBERTSON, D.D.

The Power of Choice

"Entreat me not to leave thee."
Ruth 1: 16.

Ruth, the loving daughter, clings to her mother-in-law Naomi because she is fascinated and charmed with a holy affection for the God of heaven and the people of his kingdom, whom Naomi has so devotedly represented in her life. Though a Moabitess, she forsook her own people for the worship of the God of Israel. She was called out of the Gentile world to enter the line of Christ's ancestry. Ruth and Naomi are thus united to each other closer than by family ties, becoming devoted lovers, like David and Jonathan.

When Boaz married Ruth, Naomi found a home for herself with the wealthy farmer. They are happy again together in one family. The baby, Obed, is to become the father of Jesse, and Jesse the father of King David, and Ruth becomes the ancestress of Christ; so that through her act of self-denial and devotion all the families of the earth are blessed.

I. How little we understand of the immense significance of a single, apparently unimportant decision. By Ruth's saying, "Thy people shall be my people and thy God my God," unspeakable joys came upon her own spirit and a world of wealth to posterity. Is it not so when we leave the company of evil persons and unite ourselves to the children of God? Think of the heirship to the wealth of heaven, of the citizenship of the saints in light. Let us then come out from the kingdom of darkness into the kingdom of Christ.

II. Is not the power of choice, next to the glory of existence, the greatest blessing heaven has conferred upon mortals? Every soul stands at the parting of the way, going upward or downward. How long halt we when we know the immense interests hanging in the balance of decision!—REV. E. W. CASWELL, D.D.

Divine Love

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."
Matt. 18: 14.

(1) The Father's Will. "It is not the will of your Father."

(2) The Saviour's Love. He years for the little ones' safety.

(3) The Holy Spirit's Word. He has written it.

(4) The Source of Joy. The Salvation of the Children.

(5) The Light of Hope. Not one shall perish.

Plenty of Room

"Yet there is room." Luke 14: 22.

I. Where? At the table, in the house, in the kingdom of heaven. With the King, Jesus himself, with his guests, his people, at his table; in his large expansive heaven.

II. For whom? For every sincere, penitent soul. If you deem yourself too great a sinner, read this parable and notice how the lame, the halt, the blind, the beggars, were invited to the feast. If you sincerely wish to be saved from your sins through Christ, if that is your eager desire, there is yet room for you!

III. How long yet? "Yet there is room," that is now! Yet, after so many refusals? Yes. There is an invitation now. Accept it, now. "Now is the accepted time." "To-day is the day of salvation."

But also be admonished by that little word "yet." To-day yet! Yes. But to-morrow perhaps it may be too late. Come now. "Yet there is room."

The Water of Life

"And whosoever will, let him come and take of the water of life freely."
Rev. 22: 17.

I. Survey the beautiful language as it regards the gospel of Christ—"the Water of Life."

(1) As to the persons to whom it is addressed.

(2) The source from which it springs.

(3) Its vivifying and resuscitating influence.

II. The freedom with which it is bestowed and with which it should be received. "Freely."

III. The unlimited extent to which it is addressed. "Whosoever will." None who come will be denied.—R.

At the Door

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to

him, and will sup with him, and he with me." Rev. 3:20.

(1) The door of our heart is shut against Christ.

(2) Christ is seeking earnestly and importunately to gain admission into our heart.

(3) We ought to throw open the door of our heart for the reception of Christ.

(4) If we throw open the door of our heart, he will honor us with endearing and friendly intercourse.

Price of Redemption

"For ye are bought with a price."
1 Cor. 6:20.

I. "Jesus paid it all" is welcome news to insolvent debtors. When we were slaves to sin, he purchased our pardon. When we were stained with guilt, he opened the fountain of cleansing. Wanderers in a far country, he himself became our way home; yea, he walks with us in sweet companionship and blessed guidance.

II. What can we do for him who bankrupted himself, became poor that we through his poverty might become rich! Shall we despise our benefactor, refuse his gifts, deny his loving kindness, reject his offer of liberty? Such ingratitude would be indescribable folly. What child could thus push aside the mother who bore him, loved and reared him, and ever watched over him? But a mother may forget her child—he will not forget thee.

"I gave my life for thee;
What hast thou given for me?"

III. We have peace by his blood, ransom by his cross, heaven by his love. Your freedom is purchased, but alas, you may love slavery better than freedom, the serfdom of Egypt better than the glory of Canaan, the bondage of Satan better than the liberty of the sons of God.

Well may we exclaim, "Blessed Jesus, who bore our sins, carried our sorrows, was touched with the feelings of our infirmities, endured the cross for us, was glad to pay the price of our redemption that we might live unto him and with him in the everlasting life!"—C.

The Supreme Question

"What must I do to be saved?"
Acts 16:30.

This question implies:

(1) The fact that man is lost. "What must I do to be saved?"

(2) That something must be done to be saved. "What must I do to be saved?"

(3) That this something to be done is imperative. "What must I do to be saved?"

(4) That the penitent soul is willing to do anything to be saved. "What must I do to be saved?"

(5) That salvation is a personal matter. "What must I do to be saved?"

Christ Knocking at the Heart

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

I. The Gospel call. The scene introduced is Christ knocking at the door of our hearts for an entrance. The human heart is considered as a house. It was intended for God. The door of the heart is the faculty of the will; and it is not sufficient that our judgment approves and our conscience warns, the will must consent before we can be saved.

II. The Gospel duty. "If any man hear my voice, and open the door." To knock is the Saviour's part; to open is ours. Christ will perform his work. Let us perform our duty. If Christ never knocked, the will would never open. It is in consequence of the merits of Christ that light is come into the world. The will is not to be coerced; it may yield to the power of suasive reasons.

The call is to you now; we have nothing to do with to-morrow.

To open the door is to submit to the Gospel method. But this requires fixed attention. Hence listening to the voice of Christ is necessary. Attend unto his call.

The claims of gratitude, and regard to our present and everlasting happiness.

III. The Gospel promise. The blessings of the Gospel are introduced to us under various similitudes; here called a supper.

(1) He that admits Christ into his heart shall feast on his pardoning love. His sins shall be remembered no more.

(2) Christ will bring with him peace and holiness.

(3) You shall have fellowship with the saints at the table of the Lord, in the house of God, in social prayer, etc.

(4) If faithful, you shall feast with Christ in a better world. By admitting Christ, heaven is open unto you.

Christ's Messages

"And when she had so said, she went her way, and called Mary her sister, secretly; saying, The Master is come and calleth for thee. As soon as she heard that, she arose quickly and came unto him." John 11:28, 29.

Bethany is the next spot we should visit after Calvary. Calvary cries to all the world, "Look on me!" Bethany cries to all the lookers, "Lean on me!" Here we find how he regards those he has saved. How he treats the sorrowful, the learner, the over-careful. In this particular instance we may learn:

I. The character of Christ's messages to his friends. "He calleth for thee," that is, he desires to see you.

(1) Its benignity. No stern command. He rules by love.

(2) Its authority. "The Master is come," Christ's presence gives weight to his message.

(3) Its personality. "For thee!"

(4) Its suitability. Mary's heart was well-nigh broken; what was more likely to cheer her?

II. We learn the best way to convey his messages. He chose the most desirable messenger, one who loved both himself and Mary. So the Gospel message is best borne by lovers of Jesus and souls.

(1) Without ostentation. "Secretly." No parade, no assumption of dignity.

(2) Prudently. "Secretly." Publicity might have defeated the Lord's end in this case. There are cases when great prudence needs to be blended with our zeal or else we miss our aim.

(3) Plainly. Rhetoric sometimes, like a too great profusion of flowers in a garland, obscures the face it is meant to adorn.

III. How Christ's messages are treated by his friends.

(1) She listened to it. "Of course," you say. But do we always? are not our ears often deaf to his calls?

(2) She was influenced by it. She invented no excuse; she might have easily; but she obeyed.

(3) She obeyed at once. You obey. Do it at once.

Acquaintance With God

"Acquaint now thyself with him, and be at peace, thereby good shall come unto thee." Job 22:21.

I. What is implied in this acquaintance?

(1) Knowledge.

(2) Love.

(3) Enjoyment.

(4) Intercourse.

II. The means for attaining it:

(1) The Word.

(2) The Spirit's influence.

(3) Prayer.

(4) Faith in Christ.

III. The time to commence it—"Now."

(1) It is God's time.

(2) It is the only certain time.

IV. The blessed result of it:

(1) Peace.

(2) Good.

Godliness Profitable

"Godliness is profitable unto all things." 1 Tim. 4:8.

I. The nature of Godliness.

(1) It consists in loving God. Not a cold indifferent respect, nor a wild enthusiasm.

(2) Serving God. Directly. As Nehemiah when he built the wall. Paul in preaching. Indirectly. Nehemiah when he acted as cup-bearer. Paul when making tents.

(3) Honoring God.

II. The profit of godliness.

(1) Temporally.

(2) Spiritually; supporting under afflictions, and opening sources of joy.

(3) Eternally.—W. R.

Dedication to God

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

I. The nature of the sacrifice to be offered.

(1) Its special character—the whole man, body, soul, and spirit.

(2) Its properties—living, holy, acceptable, i.e., spiritual, conformed to divine appointment.

II. The means by which he urges them to comply.

(1) He employs great tenderness.
 (2) He manifests much paternal affection.

(3) He urges the beneficence of God.

(4) He urges the reasonableness of the duty. Because God has a right to demand it. Christ expects it. The world looks for it. It is reasonable in itself. Wise and safe. Rational that a man should live to God.—G. O.

The Conversion of Lydia

Acts 16: 14, 15, 40.

I. She was in the way of Good; "The place where prayer was wont to be made."

II. With open heart: "Whose heart the Lord opened," but, no doubt, she, too, was active in maintaining the attitude of readiness to receive. The Holy Ghost is always in advance of us when we are trying to find our way.

III. With open mind: She "attended unto" what the apostle told her. Therefore, the Holy Spirit could continue his work. "The Spirit cannot serve as a reminder to a vacuum."

IV. Open mind brought open mouth. She instantly made public acknowledgment of Christ—was baptized—started in the first path of duty.

V. Open hand and open house: "Come into my house and abide." She instantly put her life and possessions at the disposal of Christ.

Learn household religion.

Learn Christian hospitality.

From this "first convert in Europe" learn to practice openness of heart, mind, mouth, hand, house.—REV. T. S. HENDERSON, D.D.

Conversion of the Jailer

Acts 16: 16-34.

I. What does it teach about sudden conversions?

II. Is conversion ever accomplished with violent emotions?

III. Did the jailer wait to mend himself morally first?

IV. What was his sense of need?

V. What is the condition of salvation?

VI. What is the condition of church membership?

VII. How soon ought you to join the Church?

VIII. What evidences of regeneration did the jailer show?—REV. T. S. HENDERSON, D.D.

Jesus' Love

"Unto him that loved us, and washed us from our sin in his own blood." Rev. 1: 5.

I. Jesus is the infinite Lover; he loved, he loveth, he will love forever more. He loveth enough to die for us that he might loose us from our sins by his precious blood.

All the disciples of Jesus had passed away but John, the one whom Jesus loved with a special affection. John, on the lonely island of Patmos, in banishment, believed that the Saviour loved him still; and while he believed, Christ himself appeared unto him, and told him to write the things "which thou hast seen and the things which shall be hereafter."

II. In writing the Saviour's warnings to the seven churches, the climax of his words to each one was, "He loveth us still." Although you have fallen away from your first love, he hath come from heaven to earth again to bid you come, to win you to his embrace. You, who have loved the world of lust, of passion, of drink, of gold, of power, of all sinful pleasure—hear me, my fallen children: He loveth us still! Return, ye wanderers, return, and help to sing the everlasting song, "Unto him be glory and dominion and power forever and ever."

The Friend of Sinners

"This man receiveth sinners." Luke 15: 2.

This is the Pharisees' taunt at the merciful ministry of Jesus.

I. What would they have done with sinners? They would have cast them out from their holy society and prided themselves on that as a most worthy action. There is nothing so cruel as man's inhumanity to man. Many a sinner has been driven to final despair by the scorn and contempt which his brethren heaped upon him. Now, what would-be righteous men sneer at is the very essence of the Gospel.

II. It is this message that Jesus receives sinners that has lifted many a wretch out of his misery and made him a new man. Every humble soul

that has come repentant to the Friend of sinners remembers to the end of his life the solace that came into his heart when he heard these words: There is a place for you at Jesus' side. He is shocked at hearing men speak disdainfully of that mercy which gave him the assurance that his guilt has been removed, which lifted the gloom from his aching conscience and filled his heart with the joy of salvation. We who have cast ourselves on the mercy of Jesus and trust only in his grace think very highly of this opprobrium which was cast on his ministry. Though our sins are red like crimson and numberless as the sands upon the seashore, we know that the mercy of God is greater still. And we are sure that God who spared not his own Son, but delivered him up for us all, will freely give us all other things which are necessary to stay our misery. We rejoice in the condescension at which men who do not realize the bane and terror of an evil conscience mock. We glory in the pity of our heavenly Father who removes our transgressions from us, as far as the east is from the west.

III. We love this divine Friend who does not think himself too good to associate with us, to call us his brethren, and to lend us his all-powerful aid, that after our worthless life we may begin life over again in his companionship and under his guidance.—D.

See!

"See that ye refuse not him that speaketh."—Hebrews 12:25.

There are three leading thoughts that suggest themselves in connection with these words. Give them in the order in which they present themselves.

I. The Speaker. Why should he be hearkened to by us attentively, reverently, and obediently?

(1) His exalted dignity. The parable of the wicked husbandman. "I will send My Son." "God, who, at sundry times," etc.

(2) The importance of his message. It tells of a deliverance from sin, sorrow and death for all who will believe. The imprisoned miners, how they guarded their light; the rescuers' light. This Gospel is man's only light here.

(3) The spirit that moves him to

speak. If a man is my friend, he may tell me plain truths without offense. How can anybody doubt Christ's interest in his welfare?

II. The Refusal. What constitutes a refusal in the sense of the text?

(1) Not to listen to the speaker is a refusal. What the Jews said to Moses. What followed; didn't want to hear. Oh, the multitudes that can't hear! But oh, the multitudes that won't hear!

(2) To object to the claims of his message, etc. When a man says, "I don't see the need of Christ as a Saviour!" "I won't surrender myself!" "I am as good as some professing Christians!"

(3) To delay obedience thereto, etc. "Not now!" Poor deluded one! God says, "Remember now," etc.

III. The Warning. "See," etc. "The uplifted warning finger." "No escape."

A Marvelous Magnet

"I, if I be lifted up," etc. John 12:32.

(1) Attractive force lies in a crucified Saviour.

(2) To himself draws all men. Force is love, promise of rest.

(3) This force is exercised through the Holy Spirit, but he uses instruments. Draws gradually, gently, and effectually.

(4) This implies man by nature is a long way off.

(5) Men will not come to him unless he draws them. Are you coming? Come and welcome.

The Obedience Test

"If ye love me, keep my commandments." John 14:14.

The true test of love to Christ—obedience.

I. It is the test which the Bible prescribes.

II. It is the test which reason sanctions.

III. It is the test to which the renewed heart responds.

IV. It is the test which experience ratifies.

V. It is the test which supersedes all others.

Three Great Questions

I. What have I done?—The careless sinner. Jer. 8:6.

II. What must I do?—The anxious sinner. Acts 16:20.

III. What shall I do?—The undecided sinner. Matt. 27:22.

These tell the progress of a soul from indifference to anxiety, then to decision for, or against Christ.

The Calls of Christ

- (1) Follow Me. John 1:43.
- (2) Come to Me. Matt. 11:28.
- (3) Learn of Me. Matt. 11:29.
- (4) Abide in Me. John 15:4.—

ROBERT E. SPEER.

Christ Our Keeper

- I. Kept by his power. 1 Peter 1:5.
- II. Kept from falling. Jude 24.
- III. Kept from all evil. 2 Thess. 3:3.
- IV. Kept in peace. Isaiah 26:3.
- V. Kept as the apple of his eye. Deut. 32:10.
- VI. Kept from the temptation. Rev. 3:10.
- VII. Kept for eternal glory. John 17:12.

Progress in Grace

- I. Saved by grace. Eph. 2:9.
- II. Standing in grace. Rom. 5:21.
- III. Taught by grace. Titus 2:12.
- IV. Growing in grace. 2 Peter 3:18.
- V. Speaking in grace. Col. 4:6.
- VI. Ministering grace. 1 Pet. 4:10.

Ways of Knocking

1 Thess. 5:17.
 "Pray without ceasing" is a Divine precept, and constant need requires constant help. Asking, Seeking, and Knocking are three special features of real prayer. Asking is the simplicity of prayer, and Knocking is the importunity of prayer. Prayer should be the key of the day, and the lock of the night. "Knock and it shall be opened unto you," is the promise of the Lord Jesus Himself. There are three Knocks all should avoid—

- (1) The Timid Knock. Want of faith. James 1:6.
- (2) The Runaway Knock. Want of patience. Ps. 40:1.
- (3) The Late Knock. Want of time. Luke 13:25.

There are five proper ways of Knocking—

- (1) Knock Early. Whilst you are young. Ps. 5:3.

(2) Knock Earnestly. With all your heart. James 5:17, 18.

(3) Knock Distinctly. With simple words. Matt. 7:7.

(4) Knock Repeatedly. With importunity. 1 Thess. 5:17.

(5) Knock Expectantly. With patient waiting. Ps. 27:4.

A little girl, about four years of age, being asked, "Why do you pray to God?" replied, "Because I know he hears me, and I love to pray to him." "But, how do you know he hears you?" was the further inquiry. Putting her little hand to her heart, she said, "I know he does, because there is something here that tells me so."—REV. C. EDWARDS.

Making Excuse

"And they all, with one consent, began to make excuse." Luke 14:1.

I. Notice the provision made—"All things are now ready."

(1) On earth. Redemption provided—promise recorded—Holy Spirit prepared to sanctify.

(2) In heaven. Glory secured.

II. The invitation addressed. "Come."

(1) Who are bid to come? All to whom God sends the message. A great privilege.

(2) What does it invite us to do? Not to prepare a feast, but to come to one already provided and receive it as a blessing to be desired.

III. The conduct too generally pursued. "To make excuse."

(1) The Jews. Did not find in him what they expected in the Messiah.

(2) The Gentiles. Did not like the want of philosophy in the gospel; and esteemed it foolishness.

(3) The world. Men of the world are too busy to give religion serious thought.

4. The young and the frivolous. It forbids their pleasures.

5. The middle-aged, etc. Have too many cares and troubles to attend to it.

Then, if we fail to find mercy at last, it will not be God's fault. He has provided and invited, but we have neglected. What a mercy that the invitation still says, "Come."

Divine Riches

I. Riches of mercy. Eph. 2:4.

II. Riches of grace. Eph. 1:7.

III. Riches of goodness. Rom. 2:4.

IV. Riches of glory. Phil. 4:10.

V. Riches of God. Rom. 11:33.

There is a mine of wealth in these few passages of Scripture.

Jesus the Emancipator

"Behold, thy King cometh unto thee." Zech. 9:9-17.

This stream of exalted prediction, sweet as the refrain of an angel's hymn, was fulfilled when, in lowly triumph, Jesus entered Jerusalem at the beginning of the week in which he died. See Matt. 21:5. What contrasts meet in the prophet's words!

I. Jesus is King—first King and then Saviour. The King who saves is lowly, his steed is not the richly caparisoned war-horse, but the humble ass. Unlike earthly monarch, he needs neither chariot nor battle-bow for the overthrow of his foes, but speaks peace to the nations; as though waving his hand in priestly benediction over the troubled waters, and lo, there is a great calm. If we would be truly saved by Jesus, he must be the enthroned King of our hearts, and enter in lowly triumph over our wills.

II. When this has taken place, the prisoners are emancipated from their prisons. In Eastern lands, liable to long spells of drought, it is customary to hew cisterns out of the solid rock for water-storage. When these were empty they provided useful retreats or hiding-places. The terrified peasantry would shelter there when the enemy was scouring the country. Are there not many of God's people in a similar plight? They are caught in the snares and toils of malignant foes, or led captive by the devil at his will, or are in deep despondency, or are imprisoned by adverse circumstances. Yet they are prisoners of hope. There is a sure and certain hope of their deliverance. They shall ultimately emerge from their prisons, as Peter did, led by the angel. God has entered into covenant relationship with them. And because of the blood of the everlasting covenant he will remember them and emancipate them from their thralldom. Wherever they are, and however thick-ribbed the walls of their prison, their Saviour-King will come to their rescue. God declares that to-day he will render

double all his past love.—REV. F. B. MEYER, D.D.

The Pentecostal Gift

"Ye shall receive power." Acts 1:8.

Power to make the mountains of sin flow away into the sea of forgetfulness. Power to level the little hills of self till the soul is one beautiful plain of harmony and fruitfulness. Power to cut a channel for the river of life and peace, ever flowing through this garden of the Lord. Power to wash your spirit whiter than the snow, like the purity of Paradise, where birds sing, flowers grow and hope eternal springs from the soil of the soul.

The very atmosphere of this life-giving power is restful, luminous with the light of the sun of righteousness. All the glory and joy of the first Eden is re-created where sin once abounded. "All power belongeth unto God." "All power in heaven and in earth is given unto me," says Jesus, and the Holy Spirit on Pentecost transmitted this power of deity to the early church. Power to become like Christ, to witness for him, live and die for him, and reign eternally with him.

Many Scripture passages express characteristics of this power, such as "endued with power from on high," "filled with all the fulness of God," "create in me a clean heart, O God," "sanctified wholly and preserved blameless unto the coming of the Lord Jesus Christ," "have ye received the Holy Spirit since ye believed?" Are not many of our hymns, prayers for this purity?

God's words thus lift up an ideal we all may reach, and our songs sing of an altitude we may obtain. The whole Christian world should pray that this baptism of fire may burn up all the dross of sin and make mankind fully ready for Christ's second coming and for eternal residence with him in glory.—REV. E. W. CASWELL, D.D.

Invitations

(1) "I stand and knock." Rev. 3:20.

(2) "I came to call sinners." Luke 5:32.

(3) "Come unto Me and Rest." Matt. 11:28.

- (4) "Come unto Me and drink." John 7:37.
 (5) "Come now, let us reason." Isa. 1:18.
 (6) "Come to the waters." Isa. 55:1.
 (7) "Come, all things are ready." Luke 14:17.
 (8) "No wise cast out." John 6:37-47.
 (9) "Come, Whosoever will." Rev. 22:17.

knows how to deliver. Heb. 2:18, 4:15.

IV. The indwelling Word helps us. Rev. 3:10.

Giving a testimony when tempted, helps us. Rev. 12:11.

V. All are subject to temptation, therefore there is need of prayer and watchfulness. Gal. 6:1. Matt. 26:41.

—H. F. S.

Follow

What is it to Follow?

- (1) Forsaking the old life. 2 Cor. 5:17.
 (2) Obeying the Lord's word. John 21:22.
 (3) Looking not behind. Luke 9:62.
 (4) Looking unto Jesus. Heb. 12:2.
 (5) Onward to the end. Phil. 3:13, 14.
 (6) Watching unto prayer. Mark 13:33.

Four Steps in the New Birth

- "Ye must be born again." John 3:5.
 I. Step—Conviction. John 16:8,9.
 II. Step—Repentance. 2 Cor. 7:10.
 III. Step—Faith. John 6:37.
 IV. Step—Forgiveness. 1 John 7:9.
 —WM. D. LAUMASTER.

A Question in Five Words.

- John 5:6; last clause.
 I. Wilt—Are you willing? Jno. 6:37; last clause.
 II. Thou—Personal. 2 Cor. 5:10.
 III. Be made—Resignation. Psa. 49:6-7.
 IV. Whole—Complete. Mark 10:52.
 —A. M. CLEMENCE.

Temptation.

Christian life is a warfare—Three great enemies, the world, the flesh and the devil.

James 1:2, 12. These verses show that temptation may be made a blessing.

I. 1 Pet. 1:6, 7. The cutting of the diamond gives sparkle, the burnishing of the gold gives luster.

How to overcome?

- II. By looking to Christ. 1 Cor. 10:13, 2 Pet. 2:9.
 III. Christ having been tempted

Paul and Felix

"And as he reasoned of righteousness, temperance, and judgment to come."—Acts 24:25.

I. The subject matter of Paul's preaching.

(1) Righteousness; involves the idea of being just in one's dealings with God and man.

(2) Temperance; in eating; in drinking; in all things. Intemperance is ruinous to the body, to the soul, to the family, to the church, and to society at large.

(3) Judgment. Note (1) certainty of this, as evident from Scripture, from reason, from conscience; (2) its necessity and (3) its unalterable decision.

II. The effect produced. "Felix trembled." 1, on account of the wretched state in which he lived; 2, because of the doom that awaited him.

III. The answer. "Go thy way." Consider this as addressed to (1) God, (2) to the Spirit, (3) to the minister.

IV. The resolution. The "convenient season." Note its danger for the sinner gets worse; no time more favorable than the present will ever arrive; no means more favorable will ever be used; God will never be more willing than he is now.

Sowing and Reaping

"Be not deceived; God is not mocked," etc. Gal. 6:7, 8.

I. Before reaping there must have been seed, soil, the influences of heaven, seed-time, and harvest.

II. When seed sown, hidden until it germinates.

III. Is not lost, the summer reveals it, and the harvest renders it back.

IV. Kind of fruit gathered depends upon the seed sown.

V. Seed takes a while to bring forth fruit. Spring, summer, and

autumn must revolve, but there must and will be an eternal harvest. What shall the harvest be?

Gospel, a Full

Rom. 1:16.

I. Keynote to the epistle.

(1) Justification by faith introduced Rom. 1.

(2) Sanctification by the Spirit. Rom. 8:1.

(3) Consecration for service. Rom. 12:1.

II. Essentials and theme—

(1) Jesus living, our example. 1 Pet. 2:21.

(2) Jesus dying, our redeemer. Tit. 2:14.

(3) Jesus buried, our scapegoat. Lev. 16:21.

(4) Christ risen, our justifier. Rom. 4:25.

(5) Christ ascended, our head. Col. 1:18.

(6) Christ coming, our hope. Tit. 2:13.

God's Way

I. Its Characteristics.

(1) A way of truth. Psal. 25:5.

(2) A way of mercy. Psal. 25:10.

(3) A way of obedience. Psal. 119:32.

(4) A way of peace. Prov. 3:17.

(5) A way of holiness. Isa. 35:8.

(6) A way of safety. Isa. 35:9.

(7) A way of prosperity. Gen. 44:56.

II. Natural Man Ignorant Must Be Taught.

Psal. 27:11, "Teach me," Psal. 25:4, "Show me;" Psal. 25:5, "Lead me."

III. Who May Know God's Way?

(1) The meek. 1 Pet. 5:5.

(2) The obedient. Jno. 7:17.

(3) The man of faith. Acts 3:16; John 3:16.

IV. How May He Learn?

Through Jesus Christ. Jno. 6:40; Jno. 8:12; Jno. 10:28; Jno. 10:9.

—A. H. WARDLE.

Acceptance, Ground of

I. God shows the only ground of acceptance. Gen. 4:7.

II. Like Job, see true condition before salvation. Job. 42:1-9.

III. The only acceptable time now. 2 Cor. 6:2.

IV. Christ the only acceptable offering. Offering had to be perfect,

before accepted. Lev. 22:21; Heb. 2:10; Heb. 10:1-18.

V. We are accepted in Christ only. Eph. 1:6.

VI. Our labor only acceptable in Christ. 2 Cor. 5:9.

—J. E. WOLFE.

The Sinner's Saviour

"Jesus of Nazareth passeth by." Luke 18:37.

There are many incidents in the Word that reveal the great love of Christ for lost and despairing souls, but none that reveals it more tenderly than this scene of the Jericho road, where he meets the poor blind beggar, and, touched by his condition, pauses on his journey to heal him.

I. The blind man's condition is a type of the sinner's.

(1) He was blind. All the beauties of God's creation were closed to him. There are two worlds, a physical and a spiritual. As this man was blind to the physical, so the sinner is to the spiritual. He knows not the joy of pardon and doubts its reality. "The natural heart" receiveth not the things of the kingdom. 1 Corinthians 2:14; Ephesians 2:3.

(2) He was helpless. "Had suffered many things of many physicians." Has lost faith in external remedies, but as he hears of Jesus is filled with emotion and hope. John 8:34; Ephesians 2:8-10.

II. The blind man's action must be the action of the sinner.

(1) He placed himself in Christ's way. Difficulties were before him and the crowd tried to keep him back, but he allowed none of these to hinder him. John 5:40.

(2) He surrendered himself to Christ. If he had any preconceived notions as to how he should be healed he cast them aside. John 7:17.

(3) He improved his opportunity. Had he not been healed then he never would have been healed. This was Christ's last trip to Jerusalem. "Jesus of Nazareth passeth by."

Freedom from Sin

"If the Son shall make you free, ye shall be free indeed." John 8:36.

These words of Christ were spoken to correct a wrong meaning which the Jews had connected with his previous statement: "If ye continue in my word, then are ye my disciples

indeed; and ye shall know the truth, and the truth shall make you free."

I. The Lord had not spoken of political liberty, as the Jews had wrongly understood him, but of essential liberty, a liberty that really is liberty. That is what the words in the original signify.

II. The freedom of which Jesus speaks is the freedom of the perfect man in Christ. The person who is not in bondage to ignorance, to passion, to lust, whose every power can exert itself in accordance with the great purposes for which it was bestowed by the Creator, and who in the exercise of his God-given knowledge, skill, strength of character, and love, freely chooses to serve God and his fellowman—he, he only is the truly free man. You may take away his physical liberty and throw him into prison for speaking God's truth, as was done to the Christian martyrs; you may take away his social and political liberty, as was done to many a Christian slave in the early days of Christianity; but you cannot take away his essential liberty. His thought, the worship of his soul, his faith, cannot be chained and incarcerated. Freely his believing heart communicates with God and mingles its prayers with the myriad prayers of God's children the world over. That is a freedom worth having and striving for.

III. One hundred and forty-six years ago the founders of the North American Republic declared their independence from foreign rule and established a government on the basis of political liberty and equality. It was a noble act, worthy to be remembered for generations. It is proper that the event is commemorated every year. But even the freedom that was proclaimed from Liberty Hall must be hallowed to all its possessors by the greater freedom which only Jesus, the great Liberator of the race from its worst foes, sin, death, and the devil, can bestow. The happiest American is he who traces his liberty not only to the Declaration of Independence but also to the Gospel of Jesus Christ.—D.

The Clear Call

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:31.

I. The Scriptures are given us for the purpose of making us wise unto salvation. They are sufficient. Even the Old Testament Bible answered this purpose perfectly. The request of Dives that one might be sent from the dead to call his impenitent brethren on earth to repentance, is refused on the ground that their needs are already amply provided for. The oracles of God were committed to their nation. If they wished information regarding any doctrine, the Bible could furnish it. If they needed correction of their evil ways, the Bible was ringing with the most authoritative warnings against every kind of iniquity. If they wished for a guide unto holy living, instruction in practical righteousness, there was no better code of morals than their Bible. If they needed comfort in affliction, there was no book that addressed the bruised heart in soothing terms as the Bible.

II. With this Book God has connected his great power, making it able to produce every salutary effect in the heart of man. The study of this Book has received the divine promise of exceptional blessings.

III. It is folly and insolence, after God has been at such pains to proclaim to us the whole counsel for our salvation, for men to desire a different revelation. The Jews missed their Messiah when he had come among them, full of grace and truth; they were still looking for another. So many in our day miss the clear, urgent and loving call of God in his Holy Book; they pretend they would believe a specter from the unseen world rather than the incomparable record of God's righteousness and love in the Bible. How do they know they would?—D.

The Well That Satisfies the Soul's Thirst

"Ho, every one that thirsteth!" Isa. 55:1-9.

There are things which money cannot buy. It is absurd to bring gold or silver or any such equivalent for them, for they are without price. They therefore elude the rich, who have acquired the habit of supposing that money is the only medium of exchange, and who find it hard to think of wealth other than that which passes current in the market; whilst

they are within the reach of those who have no money, but who are sorely athirst.

II. It is highly necessary that God should call the attention of the Jewish people to these unpurchasable possessions. Their life in Babylon had become so luxurious that there was danger of their losing sight of the great facts of the spiritual world. It was needful for them to be reminded that the immortal thirst of the soul cannot be quenched by waters whose source is the depth of the earth, though the wells be deep as Sychar's; and that its hunger cannot be satisfied with the provision beneath which the tables of a Dives groan.

III. True satisfaction—that which is really bread, the fatness that delights the soul—can only be obtained where the coins of this world do not pass current; in fellowship with him whose voice is ever speaking in the marts of commerce, saying, "Ho, every one that thirsteth, come ye! Hearken unto me! buy wine and milk; eat ye that which is good!"

IV. These gifts of the spiritual world by which the soul lives are given in covenant. Each man must enter for himself into covenant relationship with God. Yet in the deepest sense, the covenant has been already made on the behalf of all faithful souls, by their Representative, who here looms out, amid the mists of the dim past, in the unmistakable glory of the Son of Man.—REV. F. B. MEYER, D.D.

The Great Choice

"No man can serve two masters." Matt. 6:24.

"Ye cannot serve God and Mammon." The wise man builds upon a rock; the foolish upon the sand. They that be wise shall shine with the glory of God, brighter than the stars. The foolish shine with the glory of gold. The wise enter the narrow life; the foolish, the broad way to death. The wise take no anxious thought for the morrow; the foolish make every provision for earthly things.

I. There can be no real compromise between good and evil; no third or neutral position regarding moral questions. He that is not for Christ is against him. Every one must choose as Moses did, who chose

rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Joshua cried out, "Choose you this day whom ye will serve," and Elijah exclaimed, "How long halt ye between two opinions?" We must decide which road we will take, up the rugged Hill Difficulty or down the gilded path to ruin. If we follow him whose footsteps were stained with blood, up Calvary, we shall reach the realms of light; while away downward is the night that knows no morning. "For what shall it profit a man if he gain the whole world and lose his own soul?"

II. Abraham Lincoln said regarding slavery: "A house divided against itself cannot stand; it will become all the one thing or all the other. This government cannot endure half slave and half free." Neither can an individual morally occupy such an anomalous position; he must choose for God or Satan, holiness or sinfulness, forever and ever.—C.

Season of Grace

2 Cor. 7:10.

Sin, repentance and pardon are like to the three vernal months of the year—March, April, and May.

I. Sin comes in like March, blustering, stormy, and full of bold violence.

II. Repentance succeeds like April—showery, weeping, and full of tears.

III. Pardon follows like May—springing, singing, full of joys and flowers.

IV. Our eyes must be full of April with the sorrow of repentance.

V. Then our hearts shall be full of May with the true joy of forgiveness.

Peace: False and True

I. False.

(1) The peace of ignorance. Psa. 73:3-6; Luke 12:16-19. Their end. Psa. 73:17-20; Luke 12:20, 21.

(2) The peace of self-righteousness. Luke 18:11, 12. Their end. Matt. 23:27, 33.

(3) The peace of a seared conscience. 1 Tim. 4:1, 2. Their end. 2 Pet. 2:20, 21.

II. True. Jno. 14:27; Eph. 2:14; Jno. 20:19, 20; Rom. 5:1.

III. How to keep it. Isa. 26:3.

—REV. H. P. WELTON, D.D.

Steps to Christ

"I will arise and go to my Father." Luke 15:18.

Let us consider a few of the steps necessary for the sinner in turning to God.

First. Conviction. He must feel his guilt, that he is a sinner, that he has sinned against God, and as such has no part in his kingdom. Do not mistake conviction for conversion. We have often seen souls buried in tears through conviction, who, through acceptance into church fellowship or the partaking of the Lord's Supper, were considered "Consecrated to God." Conviction is nothing more than the opening of the eyes to behold the condition and real danger of the soul.

Second. Being convicted of the error of his way, it requires action. He must have a desire for forgiveness; a willingness to seek redemption in Jesus Christ. This evidence he shows by coming to the altar of prayer, or some other such step.

Third. Faith. He must have faith in Jesus Christ, that his blood is sufficient to cleanse from all sin.

Fourth. A complete surrender to God. Not for a day, nor for a night, but once and for all: "From this day on until death will I serve thee." No hidden sins or pleasures of this life can be withheld from God; it requires a full surrender, and then, and then only, the blessing will come.—REV. J. F. GRUBE.

Christian Characteristics

(1) Confessing Christ. Matt. 10:32; Jno. 4:15.

(2) Controlling body. 1 Cor. 9:27; Col. 3:5.

(3) Hungering after righteousness. Matt. 5:6; Luke 6:21.

(4) Humble. Jas. 4:10; 1 Pet. 5:5, 6.

(5) Rejoicing in God. Psal. 33:1; Heb. 3:18.

(6) Righteous. Luke 1:6; Rom. 4:5.

(7) Imitator of Christ. 2 Cor. 4:10; Phil. 2:5.

(8) In Christ. Jno. 15:1-7; Col. 3:3.

(9) Steadfast. 1 Cor. 15:58; f.c.; Col. 2:5.

(10) Self-sacrificing. Mark 10:28-30; Luke 5:27-28.

(11) Trusting. Job 13:15; Psal. 56:4, 11.

(12) Thankful. Col. 3:17; 1 Thess. 5:18.

(13) Indwelling of Holy Ghost. Rom. 8:9; 1 Jno. 4:13.

(14) Increasing in faith. Luke 17:5; Eph. 6:16.

(15) Abstaining from appearance of evil. 2 Cor. 8:21; 1 Thess. 5:22.

(16) Abounding in work of the Lord. 1 Cor. 15:58; 2 Cor. 8:7.

(17) New Creatures. 2 Cor. 5:17; Gal. 6:15.

(18) Near to God. Heb. 10:22; Jas. 4:8.

—J. H. EDWARDS.

Something Worth Having

(1) Faith in God. Mark 11:22; Heb. 11:6; Rom. 10:17.

(2) Redemption. Eph. 1:6, 7; 1 Pet. 1:18-20; 1 Pet. 2:24.

(3) Peace with God. Rom. 5:1. Contrast unsaved. Isa. 57:20, 21.

(4) Boldness. Heb. 10:19. In and out. Jno. 10:10.

(5) An advocate. 1 Jno. 2:1, 2; Heb. 4:15, 16; 7:25.

(6) The promises of God. 2 Pet. 1:4; Luke 15:31; Phil. 4:19; 2 Cor. 7:1.

(7) The same kind of joy that Jesus had. Jno. 17:13; Jno. 15:9-11; Heb. 12:1, 2; Rom. 15:13; Neh. 8:10.

Oh! the joy of knowing that I am pleasing God. Jno. 8:29.

When we please him he lets us know it. Heb. 11:4, 5.

Forgiveness for the past, grace for the present, glory for the future. Surely this is worth having.

—ROBERT L. LAYFIELD.

"The Child Samuel"

He was—

I. A Progressive Child.

"Samuel grew"—"Grew on"—"Grew before the Lord." 1 Sam. 2:21-26; 3:19.

II. A Privileged Child.

"The Lord was with him." 1 Sam. 3:19. Comp. Matt. 28:20; Heb. 13:5.

III. A Powerful Child.

"None of his words fell to the ground." 1 Sam. 3:19.

IV. A Prosperous Child.

"All Israel knew he was established to be a prophet." 1 Sam. 3:20.

—JAMES SPRUNT.

The Backslider

Jeremiah 3:1-25.

I. Cause of backsliding. vs. 1, 2. Spiritual adultery is the cause assigned by God. Unfaithful to the vow of a separated life, you have played the harlot with another lover, and God is broken-hearted.

II. Result of backsliding. v. 3. "Therefore" (mark you well the logical connection), "the showers have been withholden." Spiritual drought, spiritual barrenness, spiritual fruitlessness, are due to spiritual adultery. For the way to secure "showers of blessing," see 2 Chron. 7: 13, 14.

III. God's disappointment in the backslider. v. 6. That question is the wail of a disappointed heart. Yet amid the deepest disappointment God has hope and says, "Turn thou unto me." v. 7. That hope becomes shattered in the word "but" of v. 7.

IV. The backslider's influence. vs. 8-10. Backsliding Israel influenced Judah to treachery. Judah treated God falsely; it was Judas-like pretending to love, while deceit was in the mouth. God wants the whole heart or none.

V. The backsliders call: "Return!" v. 12. Three times in this chapter (vs. 1, 12, 22) the call goes forth. Note the patient pleading in "yet" in v. 1. This is the eloquence of love pleading for its own; the tenderness of love wooing back the wayward; the perseverance of love waiting for the returning wanderer.

VI. Conditions of the backslider's return. v. 13. The way to the Father's home is open on these conditions: (a) acknowledge thy transgression against the law and the love of God; (b) acknowledge the evil influence of thy life upon others; (c) acknowledge thy disobedience to the voice of God; then return.

VII. Promises to the returning backslider. vs. 14-19. (a) The love of a husband. v. 14. (b) Bring him to Zion, the place of privilege and blessing. v. 14. (c) Give him true shepherds, that will feed him with knowledge and understanding. v. 15. (d) Lead him to genuine worship in which reality is greater than ritual. vs. 16, 17. (e) Unity of fellowship and service. v. 18. (f) Restored privileges of the Father's family. v. 29.

VIII. Arraignment of the backslider. vs. 20, 21. (a) Treacherous dealing v. 20. (b) Perversion of the

way of God. v. 21 (c) Forgetting God. v. 21. Apply this three-fold arraignment to your life.

IX. Hope of the backslider. v. 22. Interpret I "will heal your backslidings," by Hos. 13: 4-7; (a) "I will heal their backsliding," v. 4; the wounds healed. (b) "I will love them freely," v. 4; like as a Father. (c) "I will be as the dew," v. 5; the parched soul refreshed. (d) "Blossom as the lily," v. 5; in beauteous profusion. (e) Grow as the cedars of Lebanon, v. 5; strength assured. (f) "His beauty shall be as the olive tree," v. 6; the beauty of fruitfulness. (g) Fragrance of Lebanon, v. 6; the fragrant life. (h) Prosperity abundant. v. 7.

X. Confession of the backslider. v. 25. Let this confession often arise from those that are "prone to wander."—REV. T. S. HENDERSON, D.D.

The Loss or Salvation of the Soul

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8: 36, 37.

These are questions of unspeakable importance. The Soul is something distinct from the body, and is capable of living separately from the body in another world. It is that which lives and thinks and moves within. If the Soul is saved, all is saved; if the Soul is lost, all is lost.

I. The soul is in danger of being lost for ever.

II. The soul has been redeemed, and may be saved.

III. The soul committed to Christ is safe.

IV. The soul lost cannot be compensated by the whole world.

The impenitent will be lost (Luke 13: 5); the unregenerate will be lost (John 3: 3); and the neglected will be lost (Heb. 2: 3). The redemption of the soul by the blood of Christ shows us God's great love for it, its great value, and the only thing that could redeem it. There is no meeting the soul's need apart from Christ. Nothing to cleanse it from sin, but his blood. Nothing to clothe it, but his righteousness. Nothing to satisfy its longing, but himself.—REV. C. EDWARDS.

The Supreme Question Supremely Answered

"What must I do to be saved?" Acts. 16: 30.

I. "Believe on the Lord Jesus Christ; and thou shalt be saved." Acts. 16:31.

"Lord, I believe; help thou mine unbelief." Mark 9:24.

II. "Let the wicked forsake his way and return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

"God be merciful to me a sinner." Luke 18:13.

III. "The blood of Jesus Christ cleanseth us from all sin." 1 Jude 1:7.

"Wash me thoroughly from iniquity, and cleanse me from my sin." Ps. 51:2.

IV. "Him that cometh to me, I will in no wise cast out." Jude 6:37.

"Show me Thy ways, O Lord, teach me Thy paths." Ps. 25:4.

V. "Jesus is able to save them unto the uttermost, who come unto God by him." Heb. 7:35.

"Lord, save me." Matt. 14:30.

An Object Lesson in Grace

John 9:25.

This is one of the many object-lessons of grace in the New Testament. Christ opens the eyes of the spiritually blind that they may see his glory.

I. The man's trouble. "Born blind," vs. 2.

II. The man's trust. "He went his way." vs. 7.

III. The man's trial. Persecution, vs. 13-34.

IV. The man's testimony. Simple, Sound and Certain.

V. The man's triumph. He saw Jesus. vs. 35-38.

All are unfortunately born blind spiritually. Some are deluded and blind (2 Cor. 4:3, 4); some are willfully blind (John 9:41); and some go into eternity blind.

Jesus saw this blind man, touched him by his power, spoke words of love and grace to him, and gave him his sight. This is what Jesus is doing still by his Spirit and Word.

As soon as this poor man's eyes were opened he saw how the people hated Christ.

His neighbors questioned him, Pharisees abused him, his parents feared and forsook him, religious people turned him out, but Jesus found him, and comforted him.

This man gave a clear and unmistakable testimony to the power of Christ to heal and save.

It was simple. "A man that is called Jesus," etc. It was sound. He told all he knew—a man, a Prophet. It was certain. "One thing I know," etc. It was settling. "Will ye also be his disciples?" He brought the truth home to their own hearts. Jesus found him, instructed him, and blessed him.—REV. C. EDWARDS.

The Call to Labor

"Son, go work to-day in My vineyard." Matt. 21:28.

It is dignified and honorable to labor. An idle man is a stagnant pool on the world's highway. Every one is called upon to do something.

I. God calls us to work for him. "Son, go work to-day in My vineyard." We may take the Lord's vineyard to represent (1) our own nature. We are not our own. To succeed in cultivating our own nature is to lay the foundation of success in everything else; but to fail here is to fail everywhere. (2) We may include our own households.

"Make good thy center first,
Then strike thy circles round."

No man was ever required by Jesus to neglect his home for any other work. (3) The Lord's vineyard may next include his Church. "Look not every man on his own things only," etc. "Bear ye one another's burdens," etc. The best interests of the Church should be the constant care of every Christian. (4) But the Lord's vineyard includes the whole world. "Go ye into all the world, etc."

II. The call comes from our Father. There is no relation which claims the same authority as a father. A man should always be a boy—an obedient boy—in the presence of his father. We are not slaves or servants, but children. The divine Father has the first and highest claim.

III. The call is urgent—"to-day." There is to be no delay. It may be our only day. We owe all days to our Father. It will never be so easy to obey as now. Procrastination is dangerous. "To-day"—the night is coming, when it will be too late.

A New Testament Revival

Acts 19:1-41; 20:1-21.

The best hand-book on revivals is the Book of Acts. If you desire a revival in your church, a God-inspired, God-continued, and God-approved revival, you can have it by following out the program in Acts 19.

I. Secure a company of believers, filled with the Holy Spirit, as a saving remnant. vs. 1-7. Paul secured twelve laymen in Ephesus. God has always saved by a remnant. Isa. 1:9. God would have saved Sodom if there had been a faithful remnant. Gen. 18:23-33. Pentecost was made possible on the human side, by a faithful remnant of 120. Acts 1:13-15. Every revival has been inaugurated by the prayers and practice of a Spirit-filled remnant.

II. Public services. (a) Where they were held. (1) In the synagogue. v. 8. The regularly stated place of worship was first used. Some things in the church are not to be commended, but Christ founded the church to accomplish his work. Revivals can be, and ought to be conducted by the church. (2) In the school of Tyrannus. v. 9. Daily meetings were held for two years in this public hall. Christ preached in the temple and out of it. If the people will not come to the church, we must take the church to them. The command of Christ is, "Go out and bring them in." Luke 14:21. The problem is to get a hearing for Christ among the unsaved; get a hearing, and you get a revival. Go where you can get a hearing!

(b) The message in the meetings. It is one thing to get a hearing; the next problem is what to give the people when you secure a hearing. Notice what Paul's message was. (1) "The things concerning the Kingdom of God." v. 8. Not politics, nor literature, nor science, but the Kingdom of God. (2) The word of the Lord Jesus. v. 10. Christ was the theme of his preaching everywhere. 1 Cor. 2:2. (3) Kept back nothing that was profitable. Acts 20:20. Not pleasure, but profit, was his object. (4) "The whole counsel of God." Acts 20:27. Sin as well as salvation, the future as well as the present.

III. The spirit of the messenger. (a) Tenderest compassion; "with tears." Acts 20:31. Not with professional courtesy, but with personal love. (b) Persevering industry;

"night and day." Acts 20:31. Not by spasm, but by patient, persistent labor.

IV. Personal work. Acts 20:20, 21. He went from house to house pleading with the people to accept Christ. Personal contact focuses the public message upon the individual life. Pray and labor for a revival of individual work for individuals in your church and community.

V. Results. (a) All heard the word. v. 10. (b) Some were hardened and disobedient, v. 9. (c) Many repented, believed, and confessed Christ. vs. 18-20. (d) "No small stir," "holy confusion." vs. 23, 29. (e) Some were mad. v. 28. (f) Epistle to the Ephesians. Lord, multiply such revivals!—REV. T. S. HENDERSON, D.D.

The Steps to Life

May I give you the steps to eternal life?

I. First. Repent. Repentance is turning from sin.

II. Second. Believe. Say, "Here and now, Lord Jesus, I acknowledge Thee as my Saviour."

III. Third. Confess. Say before you leave this building this morning, "Jesus Christ is my Saviour; from to-day on all men shall know it."

IV. Fourth. Obey.

And, if every man in this building will take these steps now, and mean them, the burden of sin will be rolled away. God help you to do it.—REV. J. WILBUR CHAPMAN, D.D.

New Birth

It brings new things.

(1) A new creation. 1 Cor. 5:17.

(2) A new life. 1 John 5:12.

(3) A new peace. Rom. 5:1.

(4) A new love. 1 John 3:14.

(5) A new evidence (witness). 1 John 5:10.

(6) A new outlook. Rom. 8:1.
—REV. LEVI JOHNSON.

"Seek and Ye Shall Find"

Matt. 7:7.

In those assuring words we have—

I. A personal precept. "Seek." Obedience.

II. A personal persuasion. "And you." Response.

III. A personal promise. "Shall." Assurance.

IV. A personal portion. "Find." Blessing.

—REV. CHARLES EDWARDS.

Happy Deliverance

Ps. 40: 2, 3.

I. Sorrow. "In the horrible pit." Helplessness.

II. Salvation. "He brought me up." Hope.

III. Safety. "Set my feet upon a rock." Holiness.

IV. Songs. "Put a new song into my mouth." Happiness.

V. Service. "Many shall see it and fear." Helping others.

—REV. C. EDWARDS.

Precious Blood of Jesus

(1) The ground of our acceptance, Colossians 1:20; Romans 5:9; 1 John 3:10.

(2) The channel of forgiveness, Ephesians 1:7; 4:32; Colossians 2:13.

(3) The means of cleansing, 1 John 1:7; Hebrews 9:13, 14; Revelation 7:14.

(4) The separating power, 1 Peter 1:17, 19; Hebrews 13:12, 13.

(5) The secret of overcoming, Revelation 12:11; 2 Corinthians 4:10; Galatians 6:14.

(6) The pledge of blessing, Luke 22:20; Hebrews 9:15; Romans 8:32.

(7) Apprehension needful to spiritual life, John 6:53, 55.

Now, Now, Now

2 Cor. 6:2

The Lord puts his special notice word in this verse, Behold, to show us the importance of the message.

The greatest word in the Bible is God; the sweetest, Love; the tenderest, Come; the longest, Eternity; and the shortest, Now. Yet what momentous issues depend upon the proper use of the present moment! Now or Never!

(1) Now is God's Time—for Mercy. Luke 14:17.

(2) Now is a Good Time—for Salvation. 2 Kings 7:9.

(3) Now is the Right Time—for Watchfulness. Rom. 13:11.

(4) Now is the Best Time—for Acceptance. 2 Cor. 6:2.

(5) Now is the Only Time—for Blessing. Luke 19:42.

An Inspired Manual of Christian Work

Luke 10 is an inspired manual of Christian work.

I. The work to be done; "sent before his face." v. 1. Every worker

is a pathfinder for Jesus. We can at least be a voice in the world's wilderness, announcing the coming of the King. John 1:23.

II. The plenteous salvation. v. 2. Men are waiting for the glad tidings; the call is for laborers. If you cannot go into the whitened fields, you can pray, and such prayer will help to get reapers.

III. The field of work; among "wolves." v. 3. Dangers will beset, difficulties arise, disappointments fall, but Christ takes care of the workers. The more difficult the field, the greater the triumph for Christ.

IV. The spirit of the worker. vs. 4-7. (a) Self-denial; "no purse, no wallet, no shoes." v. 4. (b) No trifling; "salute no man by the way." v. 4. (c) Courtesy; "Peace be unto this house." v. 5. (d) Grateful appreciation; "Eat and drink such things as they give." v. 7.

V. The message of the worker: v. 9. "The kingdom of God is come nigh unto you." That message was a call to let God rule in the hearts of the people. That kingdom was to be sought first. Matt. 6:33.

VI. The worker superior to conditions. vs. 10-16. You go on your mission in Christ's stead; you cannot be a servant of conditions. You are not working for results, but for Christ.

VII. The worker's joy. vs. 17-20. Lives transformed. v. 17. But deeper joy than can come from anything we do for others, is the joy that comes from the knowledge of what Christ has done for us. 4:20.

VIII. The worker's experience, vs. 21-22. (a) Loving loyalty and entire submission to the Father's will. v. 21. Leave the results of the work in the Father's hands. (b) Complete confidence in the Father's love. "All things have been delivered unto me of my Father." v. 22. (c) Intimate fellowship with the Father. The knowledge that springs out of a confiding intimacy. v. 22. (d) Independent of the world but dependent on God. v. 22. Father knows; that is enough.

IX. The worker's opportunity. vs. 23-37. (a) As he journeyed. v. 33. Christ did so much for others "as he passed by." John 9:1. (b) He came where the needy man was. v. 33. (c) He saw and had compassion. (d) Came to him. v. 34;

love acting. (e) Bound up his wounds. v. 34; love serving. (f) Poured in oil and wine. v. 34; love soothing. (g) Set him on his beast. v. 34; love lifting. (h) Brought him to an inn. v. 34; love helping. (i) Took care of him. v. 34; love in personal ministry. (j) Committed him to another with the command "take care of him," v. 35; love providing.

X. Work and wait. vs. 38-41. Both are needful for the symmetrical Christian life. Martha worked so much that she had no time to wait. vs. 40, 41.—REV. T. S. HENDERSON, D.D.

Service

I. The Need.—As great to-day as when Christ spake these words. Luke 10:2.

II. The command.—His will and wish that we should go and our privilege and honor to go. Matt. 10:16.

III. Our reply should be.—More people are saying, "I cannot" than "Here, Lord, send me." Isaiah 6:8.

IV. Our preparation.—Many do not and cannot go because they are unwilling to be purged of the things of dishonor. 2 Tim. 2:20, 21.

V. The results here. We shall come rejoicing, bringing our sheaves with us. Psalms 126:5, 6.

VI. The results thereafter. We shall hear the Master say, "Well, done, thou good and faithful servants." Matt. 25:23.—REV. CHARLES CULLEN SMITH.

Faith

Gen. 22:1-14.

I. Faith tested. v. 1, 2cf. Heb. 11:17.

(1) Was necessary. (1) A mark of sonship. Cf. Heb. 12:7. (2) To refine the true in man. (3) To prove loyalty equal to the heathen (child worship.)

(2) The test. (1) Surrender of only beloved son. (2) Sacrifice. Cf. Jno. 3:16. Our sacrifice to be. Rom. 12:1. Our sacrifice to be profitable. Heb. 12:11.

II. Faith triumphs. vs. 3-10.

(1) Prompt to obey. v. 3, cf. Psalms 119:6-60; Gal. 1:15, 16.

(2) Complete confidence. v. 7, 8, cf. Heb. 11:19.

III. Faith rewarded. v. 11, 14.

(1) By divine intervention. vs. 11, 12. Cf. 1 Cor. 10:13; 2 Pet. 2:9.

(2) By divine approval. v. 12.

(3) By special divine manifestation. v. 14-18.

Note—God spared Isaac, but not his own Son.—W. F. CAREY.

An Ideal Soul Winner

Acts 8:1-40.

Soul winning as an art is taught by the example of Philip, an ideal soul winner. Philip's spiritual life is described by the word "full."

I. Full of goodness. Acts 6:3.

He was of good report in the community. People had confidence not only in his business ability, but in his consistent character. He was right with God, and therefore he had power with men. Crippled work is due to crippled character.

II. Full of the Holy Spirit. Acts 6:3. The work of the Holy Spirit is described in John 14:8-11. When we are filled with the Spirit, our lives will become channels of such three-fold conviction of sinful men. The Holy Spirit develops the Christ within us; creating within us the Christ hopes, the Christ purposes, the Christ passions.

III. Full of wisdom. Acts 6:3. A soul winner must be wise. Prov. 9:30. A wise man will be a soul winner, for it pays the largest interest on the time and talent invested. Dan. 12:3. Perhaps in no form of Christian work is greater wisdom, sanctified sense, and heavenly tact needed, than in soul winning.

IV. Full of obedient faith. vs. 26, 27. It required large faith and instant obedience to leave a great revival in Samaria (vs. 5-8), and go to a lonely desert. v. 26. But "he arose and went," v. 27. That is faith magnificent! The soul winner must not argue or excuse, hesitate or refuse; he must obey. The Spirit that commanded Philip to go unto that desert was preparing the heart of a man (vs. 27, 28) to receive Philip's message.

V. Full of prayer. v. 26. He was a man of prayer, with his heart open to God, or he never would have heard God's voice commanding him to go into the desert. Prayer not only talks with God; it listens to hear God's voice, and then obeys. Prayer prevails for the salvation of others. James v. 16-20.

VI. Full of the Scriptures. vs. 30-35. Philip knew the Scriptures well

enough to lead that eunuch to Christ, by interpreting to him the 53rd chapter of Isaiah. Ignorance of the Scriptures is criminal when all that is required is work. 2 Tim. 2:15. You must know how to handle the sword of the Spirit (Eph. 6:17), or it is powerless.

VII. Full of zeal. v. 30. He ran, and eagerly engaged the eunuch in conversation. Better have zeal without knowledge than knowledge without zeal. Best of all, have both. Do not let a man go to hell because you have not been introduced to him.

VIII. Full of Christ? v. 35. "He preached unto him Jesus." Jesus is the need of every sinner; Jesus should be the theme, the aim, the impulse, the inspiration of our lives for soul winning. Some one is waiting for you to preach unto him Jesus! —REV. T. S. HENDERSON, D.D.

Salute No Man by the Way

Luke 10:4.

- (1) Be absorbingly in earnest.
- (2) Beware of social conventionalities. "Be ye separate."
- (3) Have but one purpose, to win men to Christ. "This one thing I do."—REV. JOHN BALCOM SHAW, D.D.

Voices of Jesus

- (1) Shepherd's voice—Follow me.
- (2) Master's voice—Occupy.
- (3) Saviour's voice—Come unto me.

- (4) Teacher's voice—Learn of me.
- (5) Bridegroom's voice—Open to me.
- (6) Friend's voice—Counsel thee.
- (7) Physician's voice—Wilt thou be made whole?

Acquaintance With God

"Acquaint now thyself with him, and be at peace." Job. 22:21.

I. The duty of acquainting ourselves with God.

(1) It implies an habitual practical knowledge.

(2) The relation he bears to us.

(3) The respect we owe to him.

(4) In his perfections. Not a perfect knowledge—that is impossible—for a creature can never know the Creator.

We should know him as the creator and governor and preserver of the universe. As our Redeemer—this will fill us with confidence, and "peace and joy in believing." As our Sanctifier. As our Father.

II. The season. "Now."

(1) The present moment.

(2) The day of trouble and affliction.

III. The result. "Peace."

(1) God is the God of Peace.

(2) Christ, as the Prince of Peace, left peace as a bequest to his disciples.

(3) This peace will influence us under all circumstances.—P.

IV

THE NEED OF EVANGELISM

Urgent Need of a Revival

The Christian church had its origin in a great revival of religion. This revival continued under the preaching of the apostles and their successors, until, in the face of great opposition and persecution, Christianity became, at the beginning of the fourth century under Constantine the Great, the established religion of the Roman Empire. Paul could say, in the first chapter of his Epistle to the Colossians, that "the gospel is come unto you, even as it is in all the world bearing fruit and increasing."

The history of the church shows that God's method of preserving, purifying and enlarging his church has been by epochs of spiritual revival. These revivals were needed in the past, and a great, even world-wide revival is needed at the present time.

Personal religion is at a low ebb. In too large a proportion of church members it is not conspicuous, pronounced, nor aggressive. And family religion, family worship, family instruction in Bible truths are on the part of many wholly neglected. The prayer meeting is poorly attended and the house of God is not crowded as it should be by devout worshippers. A great part of the masses has repudiated the church, and even many intelligent and moral people neglect to worship by observing his ordinances, and spend their Sabbaths in visiting and recreation.

In a word, a revival of religion is needed all over our land.

If such a revival should come, it must be brought about by the free almighty Spirit of God. Human agencies, however, must be employed; and what are these? They are preaching, prayer, praise, purity of moral conduct, and promotion by liberal giving to all the enterprises of the church.

Able, earnest and faithful preaching of the word has always preceded and accompanied every revival of religion from the day of Pentecost till the present time. A true revival will also be sustained by a higher and wider morality and by generous giving to the cause of God.—REV. J. P. ROBB, D.D.

The Revival We Need

We want a revival that will save the youth "while the evil days will come not." The age calls for revivals of Bible study, not

exegetical, not critical, but devotional and practical. "Ye err," said Christ to the Pharisees, "not knowing the Scriptures nor the power of God." How much error and evil are the results of ignorance of God's words and will! The Bible is the "only infallible rule of faith and practice." Here we find divine authority for doctrine and duty. In God's Word is the fountain of truth and righteousness. To that source must our age return to cleanse the stream of thought and life from the corrupting forces of to-day. The revival we need is such as will sink into the heart and mind of our times the great fundamental, indisputable, eternal doctrines concerning sin and salvation, man and God, the life that now is and the life that is to come.

First and last the revival of to-day must be a revival. It must reach the individual, domestic, social, commercial, political life. It must make men honest with their fellow-men and God. It must make men keep their word and pay their debts, and love their families, and perform their duties, sincerely, conscientiously, faithfully. It must bring out the best there is in manhood, womanhood, childhood. It must hold before all high ideals, and spur them on to their realization. It must inspire all with strong convictions and the courage of them. Its purifying power must be felt in parlor and kitchen, office and factory, store and shop, school and exchange—everywhere. Young and old, rich and poor, high and low, must yield to the authority of the golden rule of Christian conduct, whose universal sway shall usher in the golden rule of Christly character.

Obstacles to Revivals

There is always something in the way of a revival. The world, the flesh and the Devil are always busy. The obstacles are different in different parishes. Sometimes they are exceedingly small. A very simple but common example may amuse or interest young pastors. Many years ago I was pastor of a church where there was a large, efficient choir. But they were sadly frivolous. There were frequent whispers, merriment, and note-writing. This gave me much thought and anxiety. I was sometimes tempted to reprove them openly. They deserved it. But I said: "This will repel them. My desire is to win them—to win them first to myself, and then to Christ;" and so I studied the case and looked to God for wisdom. And here came in my rule to treat with special attention those persons by whom I was annoyed. I called upon each one of them. Without allusion to their trifling I spoke to them of my love of music, and of my connection with an academic and collegiate choir. I spoke to them of my high appreciation of their singing, and of our obligation to them on this account. I soon after arranged a series of evening prayer-meetings in the chapel. I then

called upon the choir again, invited them to our meetings, and requested them to sit together in a forward seat and to conduct the singing. A large number of persons soon after united with our church. Among them was every member of that troublesome choir. And without ever suspecting my annoyance, they were for many, many years my help and my joy.—Pastor's Testimony.

Do I Want a Revival?

When special evangelistic meetings were being planned and prayed for in the Moody Church of Chicago, the members were furnished with a leaflet that squarely challenged them with the following five questions:

1. Do I desire a revival enough to pray earnestly and constantly for it?
2. Do I desire a revival enough to search my heart and ask God to cast out from it all displeasing to him?
3. Do I desire a revival enough to attend meetings for prayer and take my part in them even at a sacrifice of pride, comfort and convenience?
4. Do I desire a revival enough to seek opportunities to converse and pray with the unconverted?
5. Do I desire a revival so earnestly as to continue laboring and praying for it, even if the answer be not given at once?

Planning for a Revival

Some good people consider it almost sacrilegious to use any such expression as the above, "Plan for a revival!" They say, "plan for a revival as though it was a matter of man's wisdom and man's choice when we know that Paul may plant and Apollos water but that God must give the increase." But the Bible nowhere says that if neither Paul plants nor Apollos waters God will give the increase. It takes it for granted that Paul will plant and Apollos water, that human agencies will be used, that human brains and hearts will be enlisted, that human plans will be laid, and that God will use them for his glory. God gives the harvest, but the farmer ploughs and harrows and sows and cultivates, and carries out numberless plans to insure and increase his crop. God gives intellectual strength and vigor, but the student must plan for ten years of study before he is ready for his profession. When will Christians learn that God works through them, and uses their plans to accomplish his highest plans, and instead of dishonoring him by organizing and planning and using their very best efforts they are really giving him the highest honor of implicit obedience? Plan for a revival. By all means. Plan wisely, persistently, in a docile and teachable spirit,

remembering at the same time to pray as though it all depended on God. It is a solemn thought for every Christian to face, that there is no church of Christ in this broad land which may not if it chooses have this coming season a revival of religion, pure and undefiled.

Tact in a Revival

Rev. Dr. Jacob Little, of Granville, Ohio, at one time found his church in a low, discouraged condition and his people given up to worldliness. In describing the thing he says: "The young people of Granville were all getting crazy with ball-going. They would not go to church. What now can be done? I finally laid this plan. First of all I found the most influential young man among the ball-goers. I asked him who was the most interesting young lady. I saw the two together. This pleased them. I then broached my plan for a Bible class, with them for managers. The thing took. We met at the house of the young man's father. I kept clear of the church and the minister's house. When I faced that company I was put to my wits. What could I say from the Bible to interest them? The Judge slammed his door between us and his office. I finally gave them a little history, a little geography, some literature, a good deal of fun, and at the end a very little religion that should pinch the conscience. The next time more came and the Judge left the door open a crack. The next time he threw the door wide open and turned toward us. Before spring the Judge and all his family were converted and my Bible class was the most popular thing in Granville." That Bible class continued while the Doctor remained in town and was often attended by two hundred and fifty persons.

Prayer for Revival

Pray for a revival, local, national and world-wide.

Just prior to the Founder's Week Conference in the Moody Bible Institute, a considerable number of able evangelical leaders throughout the country were asked to indicate briefly why God's people should pray for revival in the body of Christ. Their replies were read at the Conference, and some were published afterwards. The following unpublished reply was one of the strongest received (written by T. C. Horton): "The condition among young people in the church—of which I have made a careful study for years—is appalling. There is a form of godliness, but a recklessness concerning spiritual life. The inroads of the moving picture; the superficiality of many of the preachers and leaders in church life, and the violation of their church vows; the appalling conditions existing among young people in our public schools and colleges,—is enough to break one's heart."

The foregoing description—how strangely similar to the description of the period that immediately preceded the great revival of 1800 (as told by C. L. Thompson in "Times of Refreshing"): "Death in the churches, rottenness in public morals, infidelity coming in like a flood upon the schools and the thinkers of the young republic." And also of the period immediately preceding the sweeping revival of 1857 and '58: "It was a time of reckless expenditures, of unparalleled fever for riches without consideration of how they were obtained, of apathetic conscience and wakeful selfishness, of coldness and deadness in the Church and alarming godlessness outside of it. The nation seemed drifting in the same direction in which it had gone before the great revival of 1800. Skepticism, both speculative and practical, pervaded all ranks of society. We were becoming a people without God in the world."

And then, in both cases, not through evangelistic appeal but through prayer, came the same kind of mighty awakenings that ere long, if it so pleases God, we are once more to see throughout the length and breadth of America, and this time of the world. And again it will be as it was then: "Everywhere men began to pray. They had no words for each other. They had reached the ultimate of human resources. Almost unconsciously they began to cry unto God, unknown to each other, without concert of effort or thought. East and West, North and South, the people thronged the churches and halls, not for preaching, but 'for Prayer'; and tens of thousands were swept as it were by the breath of God into the kingdom."

Are you longing for revival? Are you praying for it? Are you believing God for it? Are you asking others to join you? Keep praying for revival; God will answer. According to the Church's faith, so shall it be.—*Sunday School Times*.

Evangelism and the Bible

The term evangel, which is taken from the Greek, signified good news or good message. The Anglo-Saxon was godspel, meaning goodspel, and in Middle English it became gospel. So that the Greek word evangel and the English word gospel mean the same. The gospel was first proclaimed on the day when man sinned and fell. When they were drinking of their bitter cup; when hope was darkened and faith was awakened; when pain was first known, sorrow first felt, the promise that the seed of the woman should bruise the head of the serpent was the best news, the most precious message, the real gospel of that hour. Without this, all would have been gloom and despair. This same gospel or evangel was preached to Abraham when it was promised that in him and his seed should all nations of the earth be blessed. This same gospel runs through the whole Scriptures, Old and New Testaments, to the very last

passage, where it is said, "The Spirit and the Bride say, Come. And let him that heareth say Come. And let him that is athirst, come. And whosoever will let him come and drink of the water of life freely." The gospel is therefore the message of God's saving love. It is news to those who have never heard it. It is a precious message to all who hear and believe it. It is foolishness to the unbeliever, and it is the power of God unto salvation to those who believe. The purpose of the gospel is therefore two-fold: to save the lost and persuade them to embrace the salvation provided by God in Christ. It is also to comfort and build up and make strong in faith those who have already believed. The same message which increases the love and faith of those who already believe is very likely to reach those who have not yet believed. We are of the opinion that the modern tendency to think and act and preach as though a different message was necessary to reach the unbeliever, from that which reaches and feeds and builds up the believer, is a mistake. The same message of God may at the same time reach the converted and the unconverted. The same message which at the communion table has filled the soul of the saint to overflowing has often melted the soul of the sinner to repentance. We do not say that there are no individual cases which require personal treatment, but it will be the same gospel, though differently applied.

The evangel can be found nowhere else than in the Bible. Science does not know it. Philosophy never found it. The Bible, the Revelation of God, alone contains it. It is given in the Bible in its best and most effective setting. The literary preacher, therefore, may not be the most evangelistic preacher. He may entertain and even edify, but he rarely convinces, or stirs those deep convictions of the soul which lead to repentance and salvation. He is the strongest evangel who uses the gospel in its divine setting. This may mean the setting of condemnation, or warning of the wrath of God, or tender invitation, or encouragement, instruction, or any other setting in the Bible, and this Biblical setting is always the best. The common illustration is a means of bringing the gospel and its setting down to the mind of the hearer, whether believer or unbeliever; but an illustration without a gospel message is a hindrance. The Bible, then, is the great means of evangelism, both for the culture of the saints and the rescue of the sinner.

The power of evangelism is the Holy Spirit. While the Bible is the essential means of evangelism, yet the Bible is not the power; that resides in the vital act of the Holy Spirit. Chosen men may render great service, but only the Holy Spirit can save a soul. He alone gives the new birth. He alone sanctifies through faith and cooperation those who have been born again. There can be neither conversion nor revival without the direct sovereign presence and power of the Holy Spirit, who is a person, reasonable, and full of

love. The Holy Spirit is very sensitive and is offended at misrepresentation of God's Word. He has given no promises to work with anything but the Word, but this he has promised to bless. A quickening of believers usually precedes the outpouring of God's Spirit upon the unconverted. Revival and the new birth, regeneration and sanctification usually go together.

There is no fixed method. It may be congregational or it may be personal. God has used both agencies. Peter accomplished great results with one sermon, which was Biblical and loyal to Christ's death and resurrection. Our Lord did very much of his work between four eyes, while he also addressed the multitude. Some people can do most effective personal work who would have difficulty with public speaking, and vice versa. Some have both gifts. Let every one use the gift which God has given him. The accompaniments of the public and individual utterances should be devout honoring of God's Word, God's name, God's house, and God's promise. There is no place for sarcasm in exposing evil and vehemence in denouncing sin. But, in general, reverence and honor of God's Word and Spirit is of the utmost importance. The use of sensationalism in the coarser sense may win the person to the evangelist, but not to Christ. It may gain accessions to the church, but will not win souls to eternal life. Prayer and the spirit of prayer is one of the most important elements in the evangelism. When the people pray, there is great hope; but a dearth of prayer means death among souls. The agencies of evangelism in the order of importance are the work in the family, the preaching of the pulpit, the labor of the teacher, and the special meetings. The consecrated father and mother come first. On an equal with them is the faithful preacher. A strong second is the earnest teacher; and at special times and seasons, the protracted meetings.—D. S. K.

Is the Fire Going Out?

Paul was interested in Timothy and gave him good advice. On one occasion he wrote, saying: "Stir up the gift of God which is in thee." The original exhortation has reference to the kindling of a fire, or starting it to new life as by a bellows. See that you kindle up into a blaze the spiritual gifts which you have. It is not uncommon to compare piety to a flame or fire. The figure of speech here used means to cause to burn more brightly. In other words, Paul wanted Timothy to use all proper means to keep the flame of pure religion burning in his soul, and thus increase his zeal in the cause of Christ.

God's gifts in us need to be cultivated by personal care. The tendency of the flame of spiritual life untended is always to go out.

We have constant need for watchfulness, lest we grow cold. A garden uncultivated runs to weeds. A body unfed tends toward death. A vessel not propelled is sure to drift. A fire not increasing is going out. There are so many currents to carry the Christian back that only constant effort can keep him advancing. The captain of a sailing vessel coming from Cuba thought that he had gained sixty miles one stormy day, but when the clouds cleared away and he got his reckoning he found that, instead, he had lost thirty. It was due to an undercurrent that had carried him back. So in the Christian life we are liable to drift by undercurrents. We must frequently take our bearings. We must stir up the energy that is in us.

With the spiritual fire burning low we are in a most unhappy and useless condition. The backslidden Christian finds life full of distressing conditions. This is what Solomon meant when he said: "The backslider in heart shall be filled with his own ways." He will be filled with ways of doubt. Backsliding is how doubt begins. He will be filled with ways of fault-finding. Everything looks wrong when the heart is wrong. He will be filled with ways of alienation. He is almost sure to drift away from the Church and Christian associations. Then he will blame them, rather than himself. He will be filled with ways of despair. Being filled with his "own ways," and not God's ways, fills him with despair; and this brings spiritual paralysis.

But whether backsliders or not, our duty is to "stir up the gift of God which is in us." Kindle up the fire! Fan the flame! This we must do if religion is not to be a dead or stationary thing, but active, burning, increasing. We must continually stir up the gifts God has already given. Remember, this may be done indirectly. You may warm yourself by warming others. You may save yourself by saving others, as did the Alpine traveler when he carried his freezing companion. "He that winneth souls is wise."—H.

The Cross in Modern Life

One of the recognized defects of a certain type of evangelism is its manifest superficiality. The terms in which we often hear the call to the religious life expressed to-day bear a marked contrast to the conditions laid down by the Master for those who sought an entrance to his Kingdom. In one of his recent addresses before a great audience in Pittsburgh, Gipsy Smith said that some preachers have come to the place where they hold religion so cheap that it is a matter simply of holding up one's hand in a religious meeting to be counted. In his appeal at the close of this sermon he said: "The majority of people want to dodge cross-bearing. They don't want privations, suffering; danger. They don't want anything that would

keep them awake at night. How many of you are willing to go out and help a fallen woman? You are ashamed to do that, but you know what Jesus said."

Jesus did not try to make the way easy in order to attract the crowds to his standard. His appeal was rather to the heroic. He spoke of a cross, of self-denial, of hardness. The soft and ease-loving multitudes walked in the broad slopes that lead downward; only the few chose the difficult path to higher and fuller life.

And Jesus' way has proved the true way to win the world. The noblest souls respond most readily to a high appeal. Men of the finest mettle welcome the challenge to a worthy task, no matter how difficult or perilous. We have an instinctive feeling that that which costs us little is not worth much. It is the men who have spurned a life of ease, who have been willing to endure hardship, to pass through the fires and face the lions, and lay down their lives for the truth, that have captured the imagination and won the sympathy and loyalty of thousands in every great forward movement of the Church.

Recent events have shown that the cross has still its ancient appeal if it is given the right of way. Men still respond to the heroic in a worthy cause. The response to the call for recruits to defend the priceless heritage of our liberties in the great war has taught the Church a never-to-be-forgotten lesson in its approach to men. If the terms of membership in the Church were based more closely on the primary appeal of the Master, the Church, even if numerically smaller, would be a greater force in the world. "To do its work in the world the Church need not always be numerically large, but it must always have moral quality. In its heart must burn the fire of spiritual devotion. Until Christians are ready to make of their bodies living sacrifices, the Church will make no appeal to strong men and women of the world."—*Presbyterian Witness*.

Revival Under Nehemiah

During the dispersion of the Jews one lone man undertook a stupendous and seemingly hopeless project. He was cup-bearer to the great king Artaxerxes. In the face of the fiercest opposition he would go up and rebuild the walls of his beloved Jerusalem and revive the true worship of God. But the king would naturally oppose this step. First then he weeps and mourns and fasts and prays and confesses his sins and pleads God's promises. The great wisdom of this step will appear. He did not seek the help of the king, but he entered his presence with a sad countenance. Then said the king: "Why is thy countenance sad? This is nothing else but sorrow of heart." Then was he sore afraid, but he prayed to God and told the king all his desire, and asked for protectors and letters,

and all needed means of rebuilding the city. Three days after his arrival at Jerusalem he went out secretly by night to survey the broken walls and the burned gates. He then opened the matter to the remnant of the Jews that were there "in great affliction and reproach." Then, armed with sword, javelin, and trumpet, they went to the work amid the taunts and threats of outside enemies. In fifty-two days the walls were finished. Then came the most difficult task of all—a revival of pure religion. For eight days all the people were gathered in the street. And they made themselves booths. They were instructed and counselled. "And all the people wept when they heard the words of the Law" (Neh. 8:9). They kept a solemn fast, and they confessed their sins. "And when Ezra blessed the Lord, the Great God, all the people answered Amen, Amen, with lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground." And so the people are consecrated to God and his worship is restored. In this sublime history there is not one ostensible miracle. It is God hearing prayer. It is God giving to Nehemiah not mere business ability, but the most consummate tact and the most exhaustless energy in worldly and spiritual projects. So will God give wisdom to us.

V

SOME METHODS IN EVANGELISM

A New Every Member Canvass

A large proportion of all the churches in this country make a regular Every Member Canvass for subscriptions to church support and to missions and benevolences. But why should not this method for securing money suggest a somewhat similar method for securing new members? We suggest an Every Member Evangelistic Campaign. A letter from a pastor, telling of plans for special services and asking help in prayer, had in it this sentence: "We have every man, woman and child in C—— card-indexed, with information concerning them. Personal workers are already at work."

An American school which had spent considerable money in advertising, undertook to find out from its students how many of them had come to it through its advertisements. To the great surprise of the management, only three or four students were found who had so much as seen them. They had come to the school because their friends told them about it. A one-win-one campaign is what we are suggesting.

The heart must be prepared for personal work by prayer. Prayer will put the heart in proper condition for personal work, and it will often prepare the heart of a person whom we seek to help for the personal work or effort. If we go to personal work after earnest, definite prayer, God will often open up an unexpected way for us, and we will often find the person much more ready to receive us kindly and to talk of the soul's salvation than we anticipated.

Personal conversation is the most effective method of personal work. "Let him that heareth say, Come." "As ye go, preach." Some souls are brought to Christ seemingly only when approached by individuals.

One of the most prominent pastors in this country recently said: "I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he was a Christian. I had not seen him to know him or to separate him from the crowd before that moment. He replied, with an evident desire to detain me, 'No, sir; I have heard you preach every Sunday for seven years without one exception, but I am not a Christian yet.' He is now one of the most faithful members of the church. What seven years of preaching had failed to do, five minutes of heart-contact and personal relation accomplished."

The right way to win souls is to go after them.

"Mr. Moody, what is the way to reach the masses with the Gospel?" "Go for them!" was the quaint and characteristic answer; and it expresses the life principle of Dwight L. Moody.

A missionary was summoned before a magistrate. The following dialogue developed: Official—"We hear that you have been inviting Moslems to become Christians." Missionary—"It is true." Official—"Whom do you invite?" Missionary—"I invite you, sir."

That is the real spirit of soul winning.

I wonder if we appreciate how great is the crime of unconcern so many of us show.

Some years ago a well-known Christian was stopped on the street by a friend, with the question, "Mr. R——, how long have we known each other?" After a moment's thought, he replied: "I should think about fifteen years." "You claim to be a Christian, I believe." "Why, yes, I do." Then his friend asked, "Do you really believe I must accept Christ as my Saviour, if I am to be saved?" "Yes, I do believe that." Then the still more significant question, "Do you care whether I am saved or not?" "Why, certainly I do." "Well," said the friend, "I don't want to hurt your feelings, but I do not believe it. As you say, we have been good friends for fifteen years; yet in all these years you have never once mentioned Jesus Christ to me. You are a leading business man of this city, and if you had ever told me that Christ was precious to you, and that he had a right to my life, and that I needed him as my Saviour, I would have listened to you with respect. But you never did it. We have talked about everything else under heaven, but never once have you mentioned Christ to me. Of course, when I ask if you care whether I am saved, or not, you say you do; but don't you see that if you had really cared one least little bit, you would have said something to me about it in fifteen years?"

With shame and startled surprise, as he faced the fact of his actual unconcern, however much he might have professed to care, the Christian confessed that he had often dodged and shirked opportunities that God had put right in his way to speak for Christ. But that incident marked the beginning of a great change in his life, for thereafter he became a great winner of souls.

An experience of George Sherwood Eddy is thus mentioned in the Interchurch Bulletin: Mr. Eddy told of a predicament he was placed in by a rule made by the Chinese of Canton requiring "a ticket" before admission into a Christian meeting was permitted. "The ticket in this instance was not a piece of card-board, but was a person prepared to receive the message of Christianity," said Mr. Eddy. "I pushed my way through the crowd and presented myself at the door. The usher stopped me and asked me if my ticket was with me. 'Ticket?' I asked in surprise. 'Why, I am the speaker.' 'We know you are the speaker, Mr. Eddy, but the rule is that no one

is to be admitted without a ticket, and we can make no exception in your case.'” Mr. Eddy was nonplussed. He then decided to meet the conditions. He went across the river, sought out Sun Yat Sen, the first President of the China Republic, urged him to accompany him to the meeting, and with this distinguished Chinaman as his “ticket” had no difficulty in getting past the usher. Later he gave an evangelistic address.—H.

A Suggestion

Objective: Reaching church slackers; the re-winning of souls; re-enlisting the delinquent and their incorporation into the efficient body of the church.

Method: 1. Definite list made; districted, assigned for repeated calls by organized workers, men and women, and by pastor.

2. Simultaneous Re-Enlistment Day in the churches.

Form Prayer Circles

Dr. Andrew Murray wrote a book called the “Ministry of Intercession,” in which he plead for more personal prayers. As Christ the Great Intercessor, the risen, ascended and enthroned Christ, ever lives and prays for us, so all his followers should become intercessors, praying for those for whom Christ died. In every church there should be prayer circles, with definite purpose, to consist of but two kinds of souls—“Where one or two are agreed as touching anything it shall be done for them.” Three may pledge themselves for concert-prayer—“Where two or three are met together I will be with them.” Every person in the congregation should thus become an object of intercession.

And when all believers become intercessors they will also be fitted for witnesses. They plead with men in God’s behalf who plead with God in behalf of men. Let the desire for personal salvation of some particular soul flame in persistent prayer, and that same spiritual longing will flame words of appeal for the sake of Christ.

Enlisting Helpers

The following card has been used effectively by many pastors. It is supposed to be distributed at the proper time through the Church, the members generally being asked to take it and return it to the Pastor at their early convenience. On one side of the card is printed the following, with the pastor’s name signed:

DEAR FRIEND: I am persuaded that, as a member of the church, you must have in mind at least some one person for whom you are

concerned, and whom you would like to see come to Christ. There is no question but that your burden would be easier to bear if you had the consciousness that some one was praying with you. I, therefore, would like to suggest that you write on the other side of this card the name and address of the person or persons in whom you are especially interested along this line, and that you sign your own name in the place indicated. I will agree to pray with you for all these, and also agree that your name is not in any way to be used in connection with any work which I may do personally with them.

.....
 Pastor.

Mr. Moody used to say that it was far better to set ten men to work than for one to attempt to do the work of ten men. No greater blessing could come to a church than that the members should be inspired to enter upon some special service. Each pastor would be more effective if he could know that his people were actively aroused to the duty of personal evangelism and were engaged in direct effort to reclaim the lapsed church members and to win the unsaved to Christ.—REV. J. WILBUR CHAPMAN, D.D.

Methods in Revival Work

There are no machine methods that will certainly produce revivals or be effective in their conduct. Much more depends upon the presence of the Holy Spirit than upon methods. With his help almost any methods will be successful. Yet we are not to despise methods, for God works through instrumentalities, and he has blessed some men and some methods more than he has others. There are two mistakes that we should carefully avoid. We must not depend upon any men or any methods. God and his Spirit and his Word are our reliance. We must not dictate to God, nor limit him in his choice of instruments and methods.

Because some have been truly converted who have come to the front seats as inquirers we are not to imagine that any sanctity attaches to those seats, or that God is any more willing to save there than elsewhere. Because pastors are the wisely appointed leaders of the flock we must not put conditions on the Lord and tell him that if he does not save our people through our instrumentality, no neighboring pastor or evangelist shall come to our help. If God blesses some churches with a regular and moderate growth they should not be suspicious because in other churches persons are converted by scores, or even by thousands, as on the day of Pentecost. Christians whose ability and goodness are unchallenged sometimes seem to hinder the cause they love. They are willing and anxious

that God should convert men if he will only do it in ways to which they and their fathers have been accustomed; but they are suspicious of any other measures. Now God is a Sovereign and has a great many methods of reaching the hearts of men for their conversion and revival, and if any church or any minister dictates to him that he must bless only the one method to which they have been accustomed probably he will not conform to their traditions. Some years of experience and observation convince me that this is one important reason why in some churches drouth prevails and revivals are the rare exceptions. They pray and work and wonder why God passes them by. They do not honor his sovereignty. They bind his free and wondrous working to the narrow limits of their wisdom and their traditions.

What methods have been owned of God, so that we may expect his blessing on their use?

God has blessed the preaching of the truth as an important means of preparing the way for revivals, and for conducting them.

What kinds of truth have been thus effective? Those sermons that have been skimmed from the daily papers? Those that are evolved from the columns of crimes and accidents, or from science, and history and poetry? Those methods of preaching may be interesting. But if the aim of the preacher is to lead to Christ as well as to attract hearers, and to secure conversions rather than compliments, the great bulk of preaching will not be of that kind. We should aim rather to present those truths that tend to awaken faith in God and in the Bible. We should aim to strengthen faith in God's promises to those who pray, and lead Christians to consecration and to an expectation of God's help. The preacher must honor the Holy Spirit, and make him known in his character and his work. He will strive, as Peter did on the day of Pentecost, to deepen conviction of sin and then will hold up Christ as a Saviour. He may not find this preaching popular; but if these truths are kindly and intelligently presented and are welcomed in any congregation, the Lord will certainly bless that church with frequent and gracious revivals.

God has also honored the method of holding frequent and repeated services for prayer and preaching.

Yet he is not confined to this method. There have been in rare cases revivals and rich ingatherings where only the ordinary services have been held.

There is a true philosophy, however, underlying this method of holding repeated services. Impressions are often made on the Sabbath and they are wiped out completely by the six busy days of the week. During special services, this impression is repeated on Monday evening, and deepened on Tuesday and the following evenings. In this way, though there was no interest at first, the atten-

tion is gained, and attention deepens into conviction, and conviction leads to decision and conversion.

Churches often make a mistake in being afraid to begin special services unless there is already manifestation of interest. If there are "indications," they will go forward; if not they will wait. That may be walking by sight, and not by faith. The widow woman, in obedience to the command of Elisha and in reliance on his promises sent out for the empty earthen vessels when there were no indications that her one pot of oil would overflow. If she had waited for "indications," doubtless there would have been none. The disciples were in one accord in prayer and supplication, in obedience to Christ's command and promise when as yet there were no indications of the Pentecostal blessing. I have known many occasions when there were no special indications of a coming blessing and the outlook seemed almost hopeless; and yet God has blessed the repeated presentation of his truth, till the attention was compelled and Christians were revived. If the members of any church will gather around the pastor prayerfully, while the truth is presented by him night after night in a warm, earnest, believing manner, I firmly believe that God will bless that Church with a revival.

Sometimes there are great advantages in inviting a neighboring pastor or an evangelist to do most of the preaching, as that releases the pastor to do much personal work for which he is well qualified.

God has blessed various methods of asking the thoughtful to manifest their interest.

We do our churches harm if we dare to dictate to God that he must deal with inquirers only in ways to which we have been accustomed. A young man just from the seminary became assistant pastor of a large church in a Western city. The pastor was an able man, but was in feeble health. The young man, with enthusiasm of youth, pressed those truths that would naturally lead to a revival. Soon there was an interest manifested in the Sabbath-school, and two or three meetings were appointed for the children and young people, and the interest deepened. He felt strongly that it was best to ask those to rise who wished to become Christians. He knew that that method had never been tried in that church, and that the Pastor and Session disapproved of it. What could he do? He took the responsibility, and gave the invitation, and six young people rose. He went home and told the pastor; but the success had justified the attempt, and the pastor said nothing against it, and afterwards, when he was able to attend the meetings, he sometimes used the same method. During some union meetings we followed the method of our Methodist brethren and invited inquirers to come to the front seats. There were good results, and I never knew of any harm. In another series of union meetings the lecture room was used for the inquirers. In another place, after the sermon, an op-

portunity was given for any to retire who wished; but all were invited to remain who were willing that the pastor should talk with them on the subject of personal religion. It matters not so much what method is employed, as that some way be taken to meet inquirers personally for their instruction. It is our duty not only to preach, but to press them to an immediate decision for Christ, and then lead them to a public confession of his name.—REV. H. M. M.

Commit 'Em

Acts 13:43; 18:4. Cor. 5:11. 1 Jno. 3:19.

Several years ago at Lake Geneva Student Conference, I was asked by Mr. Escobar, a Mexican student, if I would not speak to the Latin American delegates who were there as guests of the conference.

"What shall I say to them?" I inquired.

"Commit 'em, commit 'em," was his answer.

After a brief talk I "committed 'em," 23 young men expressing their decision on a paper after I had left.

"How many were there, Mr. Escobar?" I afterward asked him.

"Twenty-three," was his reply.

The next year I was again asked to address the same delegation of Latin-American students by Mr. Escobar. And to my inquiry as to what I should say he again exhorted me to "commit 'em."

"How about the 23 that were committed last time?"

"Oh, I visit the Latin-American Students in the colleges of United States and 600 have signed the paper declaring their acceptance of Jesus Christ."—BISHOP THEODORE S. HENDERSON.

It is good business to commit 'em.

Revival Methods

The best hand-book on revivals is the Book of Acts. If you desire a revival in your church, a God-inspired, God-continued, and God-approved revival you can have it by following out the program in Acts 19.

I. Secure a company of believers, filled with the Holy Spirit, as a saving remnant. Vs. 1-7. Paul secured twelve laymen in Ephesus, God has always saved by a remnant, Isa. 1:9. God would have saved Sodom if there had been a faithful remnant. Gen. 18:23-33; Pentecost was made possible on the human side, by a faithful remnant of 120. Acts 1:13-15. Every revival has been inaugurated by the prayers and practice of a Spirit-filled remnant.

II. Public services. (a) Where they were held. (1) In the synagogue. V. 8. The regularly stated place of worship was first used. Some things in the church are not to be commended, but

Christ founded the church to accomplish his work. Revivals can be, and ought to be conducted by the church. (2) In the school of Tyrannus. V. 9. Daily meetings were held for two years in this public hall. Christ preached in the temple and out of it. If the people will not come to the church, we must take the church to them. The command of Christ is, "Go out and bring them in." Luke 14:21. The problem is to get a hearing for Christ among the unsaved; get a hearing, and you get a revival. Go where you can get a hearing! (b) The message in the meetings. It is one thing to get a hearing; the next problem is what to give the people when you secure a hearing. Notice what Paul's message was. (1) "The things concerning the Kingdom of God." V. 8. Not politics, nor literature, nor science, but the Kingdom of God. (2) The word of the Lord Jesus. V. 10. Christ was the theme of his preaching everywhere. 1 Cor. 2:2. (3) "Kept back nothing that was profitable." Acts 20:20. Not pleasure, but profit, was his object. (4) "The whole counsel of God." Acts 20:27. Sin as well as salvation, the future as well as the present.

III. The spirit of the messenger. (a) Tenderest compassion; "with tears." Acts 20:31. Not with professional courtesy, but with personal love. (b) Persevering industry; "night and day." Acts 20:31. Not by spasm, but by patient, persistent labor.

IV. Personal work. Acts 20:20, 21. He went from house to house pleading with the people to accept Christ. Personal contact focuses the public message upon the individual life. Pray and labor for a revival of individual work for individuals in your church and community.

V. Results. (a) All heard the word. V. 10. (b) Some were hardened and disobedient. V. 9. (c) Many repented, believed, and confessed Christ. V. 18-20. (d) "No small stir;" holy confusion. V. 23, 29. (e) Some were mad. V. 28. (f) Epistle to the Ephesians. Lord, multiply such revivals.—T. S. HENDERSON, D.D.

Evangelistic Program for Churches

1. A family altar in every home and daily intercession for the children and the church.
2. A neighborhood survey by every congregation for the purpose of discovering the number of unsaved persons in their community, and fixing a definite goal.
3. A definite, prayerful, persistent effort for the saving of souls by every organization in each church.
4. The organization of prayer circles and personal workers' leagues in every congregation. A more aggressive personal effort—man to man—woman to woman—in seeking to bring them to Christ.

5. The night service especially made thoroughly evangelistic, with appeals by the pastor and definite efforts to secure immediate decision.

6. Prayerful and faithful instruction, and a constant effort made by pastors, officers and teachers to secure an acceptance of Christ by every member of the Sabbath school as they reach the age of discretion.

7. A definite season set apart at least once each year for protracted preaching, prayer and work for soul winning.

8. Careful conserving of forces, and following up of non-resident members.—REV. W. H. MILEY, D.D.

Soul Re-winning

It is doubtful if our churches are over fifty per cent. efficient. Are they that? In the matter of attendance alone, are our members fifty per cent. regular? The Evangelistic Committee suggests an immediate campaign for the round-up of slackers. We suggest that each pastor make a list of his members in good standing; we mean those who are in attendance, who support the church, and who take part in its work. We suggest that another list be made of those who are delinquent—Slackers. Then let the emphasis for the present season be placed upon the reaching of these, the securing of their enlistment, the incorporation of them into the efficient body of the church.

For a time, let us lay our emphasis in evangelism, not so much on the winning of souls as upon THE RE-WINNING OF SOULS. With the aid of the official boards and other capable workers, men and women alike, let us see that the delinquent are called upon, repeatedly called upon, rounded-up for the Army of Christ. "Killed in action" is a coveted crown. But "Killed by inaction" is a tramp's doom—yes, a religious tramp's doom, and a religious slacker's doom.

Let us rescue our slackers from that doom. Let each pastor put first effort into his calls on the delinquent. Neglect the faithful for a while. Organize the best men and women for calling upon those who are not faithful. Have a definite list. Give each person a limited district of the parish, or a list of special calls. Suggest a definite purpose for each call.

Our Government took men with some physical infirmity and through an operation or other medical attention made them "fit to fight." Let us aim this season at the rehabilitation of our under-developed. Let us make them "fit to fight" in the Christian warfare. Let us enlist them; enroll them; drill them. Let us aim to double the Christian army by working up and working in all our slackers.

Secondly, and as an aid to this end, we suggest a general and simultaneous Re-Enlistment Day within our bounds. If not earlier it might be the first Sunday in January—the first Sunday in the new year. It might be called Mobilization Day, or Church Attendance Day. Let it be a day for the universal going to church—a day for the resumption of the habit of going to church. The whole week, the first week of the new year, might be used as Re-Enlistment Week. Some Christians thus might renew the prayer-meeting habit too.

We suggest that all our pastors put new emphasis in their preaching upon the duty of church attendance, and upon the value of church attendance. Point out also the great weakening that comes to the Church of Christ by neglect of attendance on the part of Christians.

The ultimate objective of the Church is not that it should be a shrine for worship merely. But if people do not worship they are not likely to work. Our worshipping members are our working members, as we all know. The real objective of the Church is the crowning of Christ as King by men and women, who, standing on the outside, get their first impressions of Christ and of Christianity from the Church. How important, then, that the Church itself should be a live, one hundred per cent. efficient and attractive body. The great and all-important lesson for us to learn is that the Church in order to influence the community life and permeate society with the Christian spirit, must itself be at the highest possible point of spiritual vigor. The Church is the leaven that is to leaven the whole lump. The leaven is put into the meal not for its own sake, but for the sake of the meal. The Church was not founded for its own sake, but for the world's. But the leaven itself must have life. Is church attendance worth while? Yes, if the salvation of the world is worth while. For others' sakes we must sanctify ourselves. With the Divine purpose in founding the Church before us, have we not a right to ask that every member be present at every regular appointment of the church of which he or she is an integral part, unless providentially kept away? And this, not alone for their own sakes, but in order that the perfect body of Christ, with every member intact, shall be presented to the world in the unity of life and power?

There are fundamental reasons, educational, social, spiritual and missionary, for the regular attendance of all members on the services of the Church. Let us enter a Campaign for the Round-Up of Slackers, to the very end that the slackers themselves shall become good soldiers and that the whole Church shall become efficient for Christ and in his Cause. There is strategy in such evangelism. We shall win the world if we win the church.—H.

“Win One” Band

With God's help I will try and win some one for Christ
 this
 Name
 Address
 My Church is

Pre-Revival Work

We would commend to all the importance of earnest pre-revival work. Special work requires special preparation. We have been told of a small engine in a battleship whose sole duty was to start the main engine going. Without it the powerful machinery that moved the vessel could with difficulty begin its task, if it could do so at all; yet when once started it could accomplish easily all that was expected of it. There are some churches that expect to have a revival simply by having announcement made that the special meetings will begin, and then gathering the faithful at the appointed time and beginning. Sometimes a revival may result, as fish are sometimes caught in unpromising places, but such utter lack of preparation should forbid all murmurings at the mysterious ways of Providence if total failure results. “God moves in a mysterious way,” it is true, and one of his mysterious ways is that in the matter of soul saving he has chosen to use us men and women as his instruments. But this does not mean that we are to be so utterly without will or thought of our own that we do nothing but vacantly wait to see how the Lord will use us. In every community there is abundant material for the soul winner to work upon, but he must be prepared by consecration, by prayer, by the Word, by alliance with the divine Spirit, to deal with the situation. We urge full and careful preparation for the special meetings. Results are sure—sure as the promises of God.

Revival means “life again.” Oh, how God longs for it everywhere! He has paid the price for it. Let us take it from his outstretched hands. Are we really desiring it? “O Lord, send us a revival; and begin in me.” Is that our daily, constant prayer?

The first requisite for reaching dead souls and quickening them is Life. To be ourselves alive from the dead is the first step. The second requisite is more Life. Not merely enough to save us, but enough to fill us and keep us in the way of righteousness. The third requisite is more abundant Life. Not only enough to fill and keep, but enough TO OVERFLOW. “He that believeth . . . from within him shall flow rivers of living water.” How obtain this Life? “He that hath the Son hath life.” Let us yield ourselves to be made an incarnation of Christ, as Christ was of the

Father. So shall each of us become not merely a "living soul" but a "quickening spirit."

Leading Souls to Decision

In a neighboring village, during my first pastorate, a Rev. Mr. R.— was pastor of the United Presbyterian Church. He was very successful in leading the people of his community, both young and old, to the Christian decision. He has since become one of the leading ministers of his denomination and has more than fulfilled the high expectations cherished for him by the friends of his earlier years in the pastorate.

Finding a growing interest in spiritual things in my own church I went to take counsel with this brother minister, neighbor and friend, and asked him how he was so successful in leading souls to a decision for Christ.

I do not recall any special suggestions he gave, for it was more than twenty years ago, but I do recall that he recited many instances of his dealings with individuals. I remember especially one young woman he mentioned, for whose conversion he had been hoping. He had preached as earnestly as he could, at an evening service, and at the close invited all who were especially interested to remain to a brief inquiry meeting in the chapel. As he himself came to the door of the inquiry room, and others were passing in, he noticed this young woman standing in a hesitating attitude near the entrance. He spoke a mere word of invitation as he was passing near her, put his hand lightly on her arm, and gave the slightest suggestion of a push toward the door. She seemed to make the decision and came in. In later days she confessed that that little push decided her. She said she was literally pushed into the Kingdom.

It is evident that a very little thing may decide when a soul is just trembling in the balance.

We once heard a testimony given in the Brick Church, Rochester, N. Y., by a man who said his decision was determined by an act even slighter than a gentle push. It was during the pastorate of the now sainted Rev. Dr. James Boylan Shaw, who was pastor of that church for fifty years and had the joy of witnessing many seasons of revival, and of seeing his church grow from a few score to upwards of two thousand members. This man attended a meeting when Dr. Shaw preached and at the close invited those who would to meet him in the inquiry room. The venerable pastor had gone to the desk of the chapel room when this man, as he said, came near the door, hesitating but not decided to go in, when Dr. Shaw caught his eye and beckoned to him to come in. The man testified that that beckoning hand decided him. He went in and found Christ. He said, "I was beckoned into the Kingdom."

On the other hand there are others who seem to need entirely different treatment. I have just read the testimony of a minister in regard to his dealing with a young woman who seemed to need the use of an entirely different method. He says: "A young woman last year was in great concern about her soul and I had frequently talked with her. I placed Christ before her very plainly, but she did not seem to see it. One morning she came to me after service. 'Dear sir, will you pray for me?' She was thunderstruck when I said, 'No.' 'But, sir, I am very anxious to be saved; will you not please pray for me?' 'No,' I said. 'Oh, sir, you don't mean it.' 'Yes, I do. I have set Jesus Christ before you; if you will not have him there's no use praying. There is no other way. Here I've been all my life learning that way, and if there be another it would be a queer job. Will you have Christ or will you not?' There was a pause; then she said, 'Yes, I will if I may.' 'May?' said I. 'He has put it, "Whosoever will may come;" "Him that cometh unto me I will in no wise cast out;" "He that believeth shall be saved."' 'Well, I will,' she said. 'Then let us get down directly, and pray now—if you are willing to obey God's commandment, then we may pray.' We did pray, and I am sure that young woman has never doubted she was saved from that hour.

"If you will not believe in Jesus, all the praying between heaven and earth will not save you. But if you seek him in simple faith, soon you shall say with rejoicing. 'I have found him whom my soul loveth, and I will never let him go.'"

Suggestive Form of Membership Application

1. Confessing the Lord Jesus Christ,
("And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." *Philippians 2:11.*)
2. And having consciously received him,
("He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." *John 1:11, 12.*)
3. Through hearing and believing,
("Verily, verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." *John 5:24.*)
4. And having followed him in the public ordinance of baptism, or purposing to do so,
("Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Matthew 28:19.*)
5. And purposing to walk in newness of life,
("Therefore we are buried with him by baptism into death, that

like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Romans 6:4.)

6. And whatsoever else becometh the followers of Christ,

("Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.)

7. And purposing to attend the services of the church,

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

8. And take part in them,

("But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Corinthians 14:24, 25.)

9. And preparing to bring my tithes into the storehouse,

("Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.)

10. As God has prospered me,

("Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Corinthians 16:2.)

11. And being prompted by the Spirit,

("Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29.)

12. I hereby apply for membership in the church to which this is presented,

("Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:47.)

.....
Signature.

Care and Culture of Converts

A genuine conversion is a good beginning. Nothing can take the place of renewing grace. There is only one door into the kingdom of God. Christ is the way, and no man can enter the kingdom but by him. A thorough evangelical conversion can not be too strongly emphasized.

The responsibility of the Church is only well begun when the revival is over. The culture and care of young converts challenge the utmost concern of the Church. This is the problem which demands her greatest endeavors.

How can this be compassed?

I. First, let the glow of the revival continue. Converts thrive best in a tropical climate. If for nothing else, the Church needs a thorough revival to rekindle the spirit of brotherly love. How the hearty, warm hand-shaking asserts itself in a revival. This delightful fellowship should be kept up. The converts have been received with open arms and accorded a royal welcome into the communion. When the spiritual thermometer drops, the converts feel the chill, and wonder why the same warm greetings are not in evidence. The Church should never lose interest in the converts. They have cost her too much to be put in cold storage, where they will be frozen to death.

They must become active workers or die. Drones are spongers and short-lived. Converts must go forward or stagnate.

II. Second, they must be furnished with good reading. They can not live on chaff. The Bible is the text book. The sincere milk of the Word is essential to healthy Christian growth.

III. Third, converts should be pressed to a complete consecration to God, and kept on the run for the higher reaches of faith. Their motto should be, "Holiness to the Lord," and their watchword, "Onward." The gospel provides delicious fare for young converts. The Church should spread the feast before them. To depend upon social entertainments to hold and save young converts is a serious mistake. They need spiritual edification and substantial nourishment. Give them plenty to eat and plenty to do, and they will grow and become strong in the Lord.—REV. J. W. HILL, D.D.

The Worker

1. Be right with God.
2. Be exceedingly gentle.
3. Watch for opportunities.
4. Never detain a person against his will.
5. When possible deal with inquirer alone.
6. Do not allow yourself to be drawn into an argument.
7. Avoid giving too much of your own experience; possibly no two may have the same experience.

The Inquirer

1. Must depend entirely upon Christ for salvation.
2. Use your own Bible, and have inquirers read for themselves.

3. Tell them they must give up every known sin.
 4. Must openly confess Christ.
 5. Have inquirers pray for themselves.
 6. If possible and wise, have the person kneel when you pray.
- Never make a long prayer.—REV. W. A. SUNDAY.

VI

LENTEN EVANGELISM

The Lenten season has of late years—owing to the special emphasis placed upon it by some branches of the Church, and the resulting temporary staying of the tide of worldliness and frivolity at that time—proved peculiarly favorable to the promotion of religious interest. Its connection with the death and resurrection of our Lord, increasingly recognized in all branches of the Church, would seem to make it a most opportune time for the quickening of Christians for spiritual life and service, and for seeking earnestly the conversion of the unsaved.

Climax at Easter Communion

The Easter Communion is the climax of the year. The Lenten season which precedes is especially adapted to intensive evangelistic work among all ages in the Church and community. Evangelism is our great work. Let us make more than ever of it. You desire results. Then preach the true Gospel of God's saving grace and love. You recall that well known story of the work of the late evangelist, Rev. Dr. J. Wilbur Chapman. Two ministers in Boston were leaving Tremont Temple after Dr. Chapman had preached. "The same old thing," said one of them with a sneer. "Yes," replied the other, "with the same old results." It will always be so. Preach the real Gospel and the results will come. "My word shall not return unto me void." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else, and my people shall never be ashamed. 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 servant and upon the handmaid in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke" (Joel 2: 27-30).

In these days of world-wide unrest, we turn to the prophets and to history to discover if possible the meaning of it all.

For years, many of us have been praying and believing for a world-wide revival when Joel's prophecy shall be more perfectly fulfilled than on the day when Peter stood up and said, "Men and

brethren, this is that which was spoken by the prophet Joel." We are among the number who believe the church is now facing the opportunity of her existence. When the church of Jesus Christ numbered 120, she "turned the world upside down." What can God do with her now, if his Holy Spirit falls upon her and tongues of fire sit upon each member? Look at our great army of Christian Endeavorers and Sunday-school pupils. There are the missionary societies. We are organized to take the world for Christ if we go about it in the right way.

Revival Essentials

In all the leaders and in all the workers there should be:

1. A holy spirit. This is vital. It reaches to the motives for action. This work must be undertaken solely for the glory of God.

2. A forbearing spirit. Do not criticise the absent. Do not find fault with those who are in attendance. Be thankful that so many are present. Do not scold sinners.

3. A praying spirit. Do not say any prayers. Pray often, and in secret. Secure the spirit of prayer. Do not grudge the time spent on your knees.

4. A working spirit. This will prepare a new message for every night. It will send you out after the man who needs you the most. It will fill you with energy, push, fire, and zeal.

5. A self-denying spirit. Deny yourself all things, everything that may hinder you or divert your mind from the one work of the hour.

6. A burdened spirit. Only when Zion travails are souls born into the kingdom.

7. A persevering spirit. Set your stakes and stay by them. Never give up. The Lord is never defeated.

8. A trusting spirit. Take God at his word. Take a promise, comply with the conditions, and then expect its fulfillment.

9. A bold spirit. Describe sin as it is, and sins as they are. Call things by their right names. Do not gloss. Tell the truth. Set forth the great doctrines of sin, punishment, regeneration, sanctification. Proclaim the law until men are pricked in their consciences. Do not flinch. Do not cringe. Do not compromise. Have a holy confidence in the truth you preach. So declare it that men will believe that you believe it. You are God's ambassador. Deliver the message as he gave it to you. Let him have a chance to use his own power in that message.

10. A persuasive spirit. Beg, exhort, entreat, with every art and device at your command. Study to find a way to the sinner's heart. Hold up Jesus as the mighty Saviour. Persuade your fellow-men to accept him. Do not argue nor waste time where there is no

conviction. Do not try to do the work of the Holy Spirit, which is to give conviction to men. But exhort and persuade.

11. A loving spirit. Look at your fellow-man as you do at your own brother. Love him as you do your own. See how sin has injured and defaced him. He is a wreck because of being overcome by the devil. Think of the end if he be not rescued. Help him up and out. He is blind and cannot see. Be eyes to him. Be will for him. In some way make him believe that you love him.

12. A praiseful spirit. Praise the Lord for the victory that is to be. Shout before you can see. Shout in faith. Do not make a shout; but if the Lord gives you a shout, let it out.

13. Over all, above all, and in all one must have the Holy Spirit. Do not forget that the Holy Spirit must have a holy spirit with which to abide.—HENRY W. BENNETT, D.D.

The Lenten Message

Evangelistic preaching is capable of greater variety than any other sort of preaching. It is all working toward one result, to be sure, but there are many roads that lead to Rome. The claim of Christ on a man is so wide, so imperious, that it can be asserted in an immense variety of ways. Recently I talked with the greatest specialist on nervous disorders in our country, and found him waiting to hear from a letter which he had written to a dipsomaniac who had come to him for help. He said he had presented in a long letter every plea he could think of from the certain ruin of health to the equally certain ruin of his immortal soul. If he could find the chord in the man's soul which would respond, he could hope to save him. That was part of his greatness. He had no cut-and-dried way of dealing with each case. There was only one thing he wanted to accomplish, but he would come at it by any path. If we make evangelistic preaching a serious business, we can do it so that neither we nor our people will be wearied by iteration. In a ministers' meeting once a man said: "There are only about twenty great evangelistic texts in the Bible." Even a common preacher could find a thousand, and the man who habituates himself to see the appeal of Christ in texts will find ten times that many. The great thing is that the preacher shall have in mind constantly the thing he is after—a decision for Christ. Then let him come to that goal from any angle.

The best preparation for evangelistic preaching is some definite work for the winning of men to Christ. If the pulpit is the only place where a man pleads for Christ then the appeal loses its eagerness. Its vitality is gone. No man can know what his fellowmen are thinking or feeling unless he comes into personal contact with them.—C. B. McAFEE, D.D.

The Need

1. Church members themselves need the stimulus which comes from active personal effort.

2. There are very many persons in the community whose Church membership has not been transferred. They have no identification with the Church in the town or city where they live. Feeling no responsibility there is a great danger that the child of God may become almost a hindrance to the cause of Christ, and as a matter of fact the presence of many lapsed members in a community lowers the spiritual atmosphere more than the presence of the unsaved.

3. The pastor sorely needs the assistance not only of his church officers, but of his entire membership.

4. There are many persons who are waiting for a definite invitation to come to Christ. The preaching of the minister is not enough. It is believed that scores of people would come to Christ if they were personally invited.

5. There are very many persons who are pre-engaged. Their activities are controlled by their own personal interests and they require a direct and definite appeal to realize the necessity of devoting themselves to Christ and his service.

Critical Hours in Religion

One advantage of the Lenten season is that there is more general thoughtfulness on religion and it is easier to get people to think.

There are critical hours in religion, especially in the matter of the soul's salvation. That young man spoken of in the Gospel by Mark was at such a point. It is said that when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." Not far! That means near.

There are critical hours that come into every life. Some of these have to do with worldly matters. "There is a tide in the affairs of men which, taken at its flood, leads on to fortune." If the astronomer wishes to see the transit of Venus after his months of preparation, there comes a critical hour when he must not sleep, but be awake and alert and watchful. There often comes a critical hour in sickness, as in fever, when the life of the patient depends on the watchfulness of the nurse and faithfulness in the administration of stimulants.

But let us be well aware that there are critical hours in spiritual matters also. One may be very near to the kingdom of God and yet not in it. There can not be a question, that, of persons who are as yet unsaved, some are nearer to salvation than are others. There are circumstances in life; there are elements of character; there are conditions of mind which make one man's case more hopeful than

that of another. Of these hopeful cases the young scribe to whom Christ spoke was one. Let us notice some of the features of his case that evidently brought from our Saviour's lips the words: "Thou art not far from the kingdom of God." What were some of the hopeful features of his condition? For one thing, he was not far from the kingdom, because he had begun to think seriously on religion. You observe that in his manner and language there was no trace of frivolity or captiousness. He was not one of your light-headed, brainless fellows, bragging of his unbelief. For such no one can have anything but contempt. But as a young lawyer he was evidently accustomed to think, and now he was in a state of serious inquiry in religious matters. It is always a hopeful indication when a man begins really to think upon religion and the interests of his soul.

It is marvelous how little some people think about religion, and how difficult it is to get them to think at all. Tell a man with a diseased finger that he is likely to lose it, and how he will sicken at the thought! Tell him that he is liable to lose his soul, and in many cases, he displays not the least anxiety or concern. He is far from the kingdom. But when one begins to realize the worth of his soul, to consider seriously, to think, his condition is beginning to be hopeful. It was because this young man was thinking, was seriously considering the welfare of his soul, was devoutly feeling his way and seeking further light, that our Lord looked him so kindly in the face and said: "Thou art not far from the kingdom."

And he was not far from the kingdom, because he had already begun to attach more importance to the spirit than to the letter. We are fully convinced that the Saviour was struck with this feature of this case. It is perfectly evident that this young lawyer had come to see that the spiritual side of religion was of far greater importance than the ceremonial. To love the Lord with all one's heart and to love one's neighbor as one's self, was more, he said, than all the whole burnt offerings and sacrifices. That was getting a good long way into the reality of religion.

Another favorable indication is that he seemed desirous of living up to all the light he had. He did not seem to be trying to raise an argument or draw Christ into a religious controversy. He was not evading. He seemed honest and humble, of teachable spirit, truly seeking the light; and this is yet another reason why Christ could say to him, "Thou art not far from the kingdom." And another favorable fact is that he was amiable and virtuous. Of course, amiability and virtue are not saving graces; but such qualities do make men more attractive to Christ than the opposite qualities do. It was not because he was so bad, but because he was so good, that Christ looking upon him could say, "Thou art not far from the kingdom."

But though in a very hopeful state there were some special dangers in his condition. Some of the most hopeful features of a soul's condition may be accompanied by the most threatening and awful dangers.

Oh, how many of these "hopeful cases" have we seen, young men and young women, older men and older women, who at the critical moment turned back—gave up their efforts to follow Christ! A hopeful state is a state with the very grave danger that the soul may slip back again into a worse condition than before.

A second danger is lest the awakened soul be content to stop at the spot it has already reached. Not far from the kingdom is not within the kingdom. Almost saved is not altogether saved. The man in the snow storm on the Dakota prairie was "lost in sight of home." After safely circumnavigating the globe the "Royal Charter" went to pieces on the coast of Wales, almost within the harbor. Nearness is not possession. Almost saved is not saved. It is a dangerous thing for an awakened sinner to stop where he is.

The case of the young lawyer also reveals a condition which had very pressing and immediate duties. Any one who is thus at a crisis in securing salvation has the same duties confronting him or her. What are some of them? The very first is of thankfulness to God that he is already dealing so graciously with you. If you are sincerely thoughtful, have discovered the importance of spirit above mere form, and have a genuine interest in religion, in your soul's welfare, you have great reason for gratitude to God, and you should express your thanks to him for his gracious dealings with you. Another immediate duty is for you to recognize your need of divine help, that you may fully enter into the kingdom. The kingdom is half won when you recognize your own helplessness.

The other duty is that you shall decide at once and commit yourself wholly to God's saving grace. In other words, it is to make an immediate and full surrender of yourself to him, and for all time. It is such a surrender, and nothing short of it, that carries the soul from being not far from the kingdom, to being fully within the kingdom.—H.

Lenten Preparatory Class

PREPARATION FOR DECISION DAY

Lesson I

God Our Father

In every land in the world where human life is found, there is some idea of an unseen being or beings, who can exert an influence for good or evil on individual lives. Consider India, with her wor-

ship of stone images found along the highways; Africa, whose natives believe in ever-present evil spirits, etc.

1. The Development of the Early Hebrew Conception of God in the Old Testament; Creator, Leader, Lawgiver, Judge, King.

As other books teach certain definite subjects, so in the Bible we learn about God. It records God's gradual revealing of himself to his children, covering a period of about sixteen hundred years.

2. The New Testament Conception of God.

Jesus referred naturally to God as his Father. Luke 2:49; Matthew 11:25, 26; John 11:41.

Jesus taught that God was our Heavenly Father also. Luke 15:11:32.

3. Our Father and We.

He is none the less real because we cannot see him. We cannot see "gravitation" or electricity, but we know they are facts.

He knows our needs before we ask or even know them. Matthew 6:8.

What did our earthly fathers do for us before we were able to do for ourselves?

Our Heavenly Father understands our personal needs in school, in daily work, in life plan, because he sees the whole stretch of our life from beginning to end.

He is more ready to do for us than an earthly father. Matthew 7:11.

He wants us to have the best of everything—education, pleasure, work, etc.

He will watch over us. John 10:29. In the midst of physical danger and harm. In unseen and moral dangers. There are always subtle currents that may swerve us unknowingly from the right course.

He will be near and help in the hard experience. Psalm 103:13; Deuteronomy 32:11; 33:27.

There are times when each has sense of his own helplessness when he is undecided and perplexed, when in adversity and sorrow, even in joy and prosperity. The presence of the Heavenly Father helps as none other.

He has a plan for each life. Matthew 10:29-31.

Could we think of God creating us in his own image for no other purpose than mere existence?

"He who alone knows enough and cares enough to do it, has planned out every human life, desiring the noblest things for it, fitting it into the richest associations."—SPEER, in "Christ and Life."

Let us not think of God only as Creator, Law-giver, King, but as a loving Father, with all which that implies, as well.

The leader should tell as vividly as possible the story of the Prodigal Son, laying special emphasis on the father's attitude toward

the returned boy. Then close with prayer, ending with the Lord's Prayer in concert.

Lesson II

Jesus Christ and the Holy Spirit

1. Jesus Christ Our Saviour.

"The Son of man came to seek and to save that which was lost."
Matthew 18: 11.

When a coin is lost, its intrinsic value is not changed, but its worth and usefulness are temporarily unavailable.

Sin is "missing the mark," it is failing to measure up to God's highest for us. Sin is that which is contrary to God's will.

Jesus Christ came to save men who were lost in sin, to restore their value to the world and to his Kingdom.

By his life, and teachings, and death, he revealed God and showed people how to come into right relationship with him.

2. Jesus Christ Our Friend.

"A friend is one who knows all about you and likes you just the same."

A real friend understands and sympathizes with you.

Christ is the ideal friend because he was on earth, lived among people, understands all that each of us experiences; therefore he can give just the help we need. Hebrews 2: 17; 4: 15, 16.

3. The Holy Spirit.

Christ promised the Comforter, the Holy Spirit. John 14: 26; 15: 26; 16: 7.

The Holy Spirit is the presence of Christ with us to-day, dwelling with us. 1 Corinthians 3: 16.

As people recognize this Spirit within them, they are strengthened and filled with power.

The Holy Spirit lives in us even though we cannot see him or his power.

Illustration: We can stop an electric motor with the hand, but the power is there ready to operate when the machine is unhindered.

Similarly, we sometimes hold back the Holy Spirit, preventing him from making our lives real worth-while powers.

Nothing is impossible for a young person with the Holy Spirit working with and through him.

Lesson III

What Is It to Be a Christian? ✓

Men were first called Christians at Antioch. Acts 11: 26.

1. A Christian Is a Follower.

John 1:35-37. The two followed him up the road, taking the same direction in which he was going.

Matthew 9:9. As Christians we make it the business of our lives to follow Christ, the Master of our lives, trying to be and do what he would have us be and do.

Ephesians 5:1. "Followers" here means to imitate.

Illustration: Learning to play a musical instrument requires practice. The more we practice intelligently the more expert we become. The same is true of the Christian life. Always something higher to strive for.

2. A Christian Is a Disciple.

The word disciple means "learner." Mark 4:34.

From these learners he chose the twelve who were to receive special instruction and training for their work.

A Christian seeks to learn of Jesus and about him. How can we do this? See John 8:31.

By reading his recorded life.

Through the Church and Church school.

By studying his life as revealed in other lives.

3. A Christian Is a Witness. Luke 24:48, Acts 1:8.

A witness is one who gives evidence that a thing is so. The word suggests a person called to tell what he knows about the matter.

Telling of something we are enthusiastic about is natural.

Witnessing on the part of Christians is essential to the spread of the Kingdom.

How can we witness? Through the church, in daily life, and by service for others.

How can one become a Christian?

When can one become a witness?

Lesson IV

The Christian Church

The first Christian Church consisted of twelve members.

Just whom do we mean when we speak of "the Church"?

1. Why Join the Church?

It is Christ's Church.

It provides a helpful environment. By joining we identify ourselves with a company of people with high purposes.

Through it we may grow in Christian character.

We often feel a sense of unworthiness, but the church is a school, and if we are willing to be taught by a great Teacher, Jesus Christ, then we have a rightful place in it.

It is the organized effort of men and women to establish the Kingdom of Christ on earth.

A soldier fighting alone may be well intentioned, but it is the united strength of a company that counts.

The church is the most powerful influence for good the world has ever known.

Consider what it has accomplished—the lives that have come from it, social betterment, etc.

2. The Sacraments of the Church.

a. Baptism.

Sprinkling has always been a sign of cleansing.

Sprinkling with blood. Leviticus 4.

Sprinkling with water. Ezekiel 36:25.

Use of baptism by John the Baptist. Mark 1:5.

For us to-day it has a two-fold meaning: A renouncing of the wrongs of the past. A public dedication to a new life.

b. The Lord's Supper.

As a memorial. Luke 22:14-22. 1 Corinthians 11:23-26.

(Compare with the purpose of Bunker Hill Monument, and other memorial shafts and buildings.)

For spiritual strength.

Bread and wine taken into the body become a part of it through rebuilding tissues of the body and making life-imparting blood. Partaking of these elements symbolizes the taking of Christ into our life, bringing a new spirit within us and building up a strong character through his living presence. The observance of the Lord's Supper is a time of communion with him.

All may participate, regardless of their particular church or denominational affiliation if they honestly love the Lord Jesus Christ and recognize him as their Master and seek to carry out his will in their lives.

Lesson V

Bible Reading and Prayer

The Bible is a whole library, comprising volumes written in various widely separated periods. They include: Books of law, history, poetry and songs, sermons, biography, and letters. The writers of these books were of all classes: fishermen, shepherds, physicians, business men, prophets, priests and kings. The Old Testament was written in Hebrew, and the New Testament in Greek. Jesus was familiar with the Old Testament. He quotes from the law, the sermons, and the poetry.

If possible, the leader of the class should trace quickly the story of the Bible—the early translations: John Wyclif; persecutions; invention of printing; William Tyndale; opposition of established church; smuggling of Bibles to England from Germany; kings and

bishops sought to stamp out the Bible, but failed; the Authorized Version; the American Revised Version.

There are two ways to get acquainted with a person:

1. By writings. Acquaintance can be made by correspondence.

The Bible may be thought of as God's letter to his children. If we would get better acquainted with him, let us read his Word.

How shall we read it?

Regularly.

Systematically. All parts not of equal value to us at the same time.

Read: Gospels again and again.

The history books of Old Testament.

Logical sections of a book at one time, rather than certain number of chapters or verses.

Endeavor to learn by whom, under what conditions and for what purpose the book you are reading was written.

2. By personal contact, holding conversation with a person.

Prayer is not dependent on formal phrases or special posture.

Prayer is not alone asking for things. Rather it is natural "conversation and intercourse with God." It is abiding with God, getting his viewpoint.

Consider Jesus' habits of prayer. He constantly looked up from his daily occupation to talk with his Heavenly Father. We can do the same.

"For Jesus' sake." John 14:13. If as Christians we are to grow in character and power we must read the Bible and pray.

Lesson VI

Forward Step or Decision Day

Progress is always dependent on forward steps. If men had been content with Benjamin Franklin's discovery that lightning was electricity we would never have had electricity harnessed for our needs to-day. If Marconi had been satisfied to send currents through the air a few yards only, we would never have had wireless messages sent across the sea.

If the two disciples had been content to see Jesus pass by up the road, without following after, they would never have known Jesus. Similarly it is natural to expect progress in the Christian life.

1. Some of you are already members of the Christian Church.

Joining the church is not like attaining a certain point and then relaxing because the goal is reached. It is a stepping out into the open door of larger service and opportunity.

The church is occupying a constantly enlarging place in the community.

Some opportunities for service in the church are these :

Assuming responsibilities as called upon.

Teaching in Sunday school.

Ushering.

Singing in choir.

Pastor's helper.

Using influence over other young people, etc., etc.

2. Some of you are Christians, but not members of the Church.

You may feel that you are honestly a "follower" of Jesus, but prefer to follow him privately.

You will lose much if you stop here; you need the Church and the Church needs you.

It may be suggested that you are not old enough, or not good enough to join the Church, etc., etc. But remember that the Church is not a "museum of models;" it is a school wherein we learn and seek to become better and train ourselves for greater service.

To join the Church is to rally to the cause of Christ and to haul up our colors showing where we stand.

3. Some of you have never made a decision to be a Christian.

You were brought up to attend church and Sunday school, to believe in God, and are trying to do what is right, but never definitely accepted Christ for yourselves, or openly announced your decision.

The highest character and finest living come only when we take Christ as our Master and become followers of him.

President McKinley once said: "There is only one kind of character, and that is Christian character."

To definitely make this decision is a great help in life.

At the Lenten season, when we consider especially the sacrificial love of Jesus, we naturally want to do something for him.

What will be your Forward Step this Easter?

At this point let the teachers distribute blank cards (3 x 5 in.) and pencils among the class. This should be planned beforehand so as to be carried out with the least possible time and confusion. Have each one put his name and address on the top of the card. Then urge each to write on the card underneath his name, just that which he (or she) wants his forward step to be. Make this part of the service very definite and meaningful. Give ample time to allow each to formulate and put in writing that which is in his heart. When this is done, request that the cards be turned face down while the teachers collect them. Follow this with a prayer of consecration and the hymn, "O Master Workman of the race."

These cards should be followed up during the week by teachers or pastors to actually realize the pledges made or forward steps taken, such as forms of service, joining the Church, etc.

It may be found advisable to have a seventh lesson, taking up the development of the Christian Church, and the principles of the de-

nomination under which the class is being held. The subject matter for this lesson would naturally depend on the material the leader has in hand. Denominational headquarters would doubtless be glad to furnish what is needed.—Arranged by FREDERICK L. FAY.

VII

DECISION DAY

An annual Decision Day by very general usage has been established for our Sunday-schools. It is usually held near the first of the year or in the month of March. In some churches more than one such day is held in the year. An objection raised against Decision Day is that it endangers the continual force of the Spirit's call, "Behold, now is the accepted time; and behold, now is the day of salvation." Such a special day must be guarded lest the children and young people be given the impression that God's call is an annual rather than an ever imperative invitation. But it will be the fault of parents, teachers and pastors if they ever get such an impression as that. Of course every day should be decision day if possible; nevertheless, there is unmistakable value in a definite day. The attention of the scholar is called to his or her duty and privilege by this anniversary. The attention of the teacher is also called to his or her obligation to see that every member of the class is definitely committed to a confession of Christ.

There is something to work for and something to pray for on the part of both the teacher and the scholar. Without a Decision Day the temptation to postpone or put off definite effort is powerful. With a Decision Day and a special object to work for, definite objects can be expected if sought with the divine blessing.

Of all meetings or opportunities in the Church, or the world, the most inviting field for winning souls is the Sabbath-school. A larger number of unconverted souls attend the Bible school than any other church service. This is the general rule. As a rule the unconverted in the Sabbath-school are composed of boys and girls— young people. These are far likelier to be won to Christ than any other class. The fact is, there are many children in our classes who are simply undeveloped Christians. They have been born again, but have not as yet been thoroughly won. It is the heavenly task of the teacher to ascertain their precise relation to Christ, and if they are in him, to develop in them the Christian life planted by the Holy Spirit.

The presence in the school, and in almost every class of numbers of youth who have found Christ as their Saviour; who have confessed Christ as their Lord, and are rejoicing in him, is a wonderful encouragement and help to the teachers in winning others.

It often occurs that the teacher, earnest for the salvation of his

scholars, finds that the blessed Spirit has gone before him. Some of his scholars have been so touched by him that they want to know what they must do to be saved.

The hearts of all children are more tender, and are more responsive to Jesus' love than those of adults. The child will accept Christ with a faith more simple than the grown-up person. It is easier for the child to love than for an adult, and the child can more readily learn to love Jesus. They have not been hardened by sin or by rejection of Christ.

Decision Day Is Flood-tide

“There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

Planting must be done in seed-time. Tending the field must be done in growing time. Harvesting must be done when the crop is ripe. We must make hay when the sun shines. We must grind our grist while the water is flowing by the mill. We must teach the child while he is a child. We must show love while the loved ones are still with us. We must prepare for the future while it is still today.—H. C. TRUMBULL, D.D.

In the Lenten Season

The great aim of personal work is to win souls into the kingdom of our Lord and Saviour Jesus Christ. To accomplish this beneficent result there is nothing more desirable on the part of Christian workers than definiteness of method, and the observance of what is called “Decision Day” has proved to be an efficient aid in promoting the growth of the Kingdom.

While the particular date upon which Decision Day shall be observed is a matter which has been left very much to the local churches, yet a large number have found it profitable to observe it in the season of Lent.

Making Decision Day a Success

The writer once spent a Sunday in a city two thousand miles from his home. On the day before he received an invitation to be present at a certain Bible-school. On reaching the school building he sought out the superintendent in order to ascertain what was expected of him. He was informed that he was to conduct a Decision Day service. Then followed a dialogue: “A Decision Day service!

Have you made any preparation for it?" "Yes, indeed." "What have you done?" "We have been praying for our pupils, we have been giving them special instruction, and we have talked about this day in many ways and in many places." "How long has this been going on?" "Five months ago we began to talk about it, and we have been planning for it ever since." "All right; I will conduct the service."

It is not to be wondered at that a comparatively very large number of boys and girls signified the fact that they had already, or that they would now, accept Christ as their Saviour. The pastor had made beforehand his plans for dealing with these children, and they were turned over to his care. There is no secret as to why that Decision Day was a success.—REV. A. H. MCKINNEY, D.D.

The Waiting Harvest

I received from a pastor a letter which stirred my heart to the depths. He writes: "It needs no arguments to convince the Church theoretically that early youth is the strategic opportunity for winning the life for Christ and his kingdom—but plainly enough, something is needed to arouse the Church to the point where she will make a practical application of the conviction to the demands of the hour of the hundreds of thousands of children and youth standing on the very threshold of the kingdom, waiting to be led through the open door." The pastor, who is himself greatly blessed in bringing every year many scores of young people to Christ, and into his church, adds this question, which comes straight to the soul: "Why not inaugurate a movement at once which shall sweep through the Church—from ocean to ocean—sure, if once undertaken, to lead into the fold of Christ, the Church fold, thousands of those waiting, hungry, timid, loving 'lambs' whom Jesus bids us 'feed'?" Brethren in Christ, I pass this question on to you. Will you, who only can, inaugurate this movement? Will you rally your forces, outline your plan, and backed up by your officers and all the teachers, begin at once to gather the harvest white and only waiting to be gathered?

An Earnest Pastor

In one school in Pennsylvania the pastor himself had secured the names of seventy-five of the scholars who had not accepted Christ, and with all the teachers on their knees he read over these names one by one until he could read no more, because of the sobs of those who filled the room, and he told me when the results were tabulated that he did not believe there was one of the seventy-five that had not taken a stand for Christ.—REV. J. W. CHAPMAN, D.D.

The Most Available Souls

Put emphasis on the Decision Day in the Sunday School. We do not believe that the day of revivals has passed or ever will pass; but we believe that the key of the situation lies in the Sunday School. Here is a field not far away, but at home; not inaccessible, but ready at hand; not with few isolated souls, but with great masses of people; a field not slow in growth, but already white unto the harvest. It contains the material for evangelistic work—the people who are near the kingdom, yet not within its walls. What would the pastor who expects to open a series of revival meetings give if he could be sure of seeing on the opening night one hundred people before him who are not church members? Yet that is what the pastor might perhaps have seen in his own Sunday School on Sunday afternoon or morning. Why not begin this work of soul-winning right there where are the souls to be won? The Sunday School now supplies the church with about 85 per cent of its members, and might give even more if it were worked, first as an aggressive agency to bring people to its sessions, and then as an evangelistic agency to bring them to Christ.

Direct and Personal

It would not seem to be an impossible goal to make sure that every pupil in your Sunday School of the teen age got a direct personal invitation to accept Christ. In one of the large cantonments of soldiers the Young Men's Christian Association staff of thirty or forty secretaries, with the help of volunteer workers from the adjacent city churches, questioned every one of the forty thousand or fifty thousand soldiers as to his spiritual condition. Certainly any Sunday-school with four hundred pupils and a staff, say, of fifty workers ought to be able to do as much.

Bible Decision Days

Think of them! There was Abraham called to decide whether he would leave home, country, friends, and go out not knowing whither—all he knew was that the Lord called on him to decide whether or not he would obey. Do you suppose he dawdled over that decision, and said, "I would like to do this thing which I suppose is right, but I don't understand much about it, and I don't know the way, and I don't know whether I shall hold out till I get to that unknown home which the Lord says he has prepared for me"?

Then look at that great Decision Day out in the Wilderness before rugged Mount Sinai. Can you not see that great camp of

hundreds of thousands of people listening to the voice of Moses? The first step had been to make them ashamed of their sin. Then Moses called for instant decision. Hear his ringing voice, "Who is on the Lord's side? Let him come to me!" See them "go forward" to the side of the leader.

And now they are in the promised land, in the lovely valley of Shechem, with the grim walls of rock rising on either side, mounts of cursing and of blessing. Which should it be? It was for them to choose. Joshua did not say, "Go home and think over this matter." Nor, "Have a few fast days and weep and wail." Nor, "Come week after week till I can fully instruct you in what this thing means." How the voice of the soldier Captain accustomed to giving orders rang and was echoed back from the rocks: "Choose ye—when? This day. What? Whom ye will serve." A national Decision Day! Think of that. Pray for that.

Again, on Mount Carmel, hear Elijah cry out, "How long halt ye undecided? Choose now between Baal, and the Lord, and follow one or the other."

I cannot stop to even hint at the many New Testament Decision Days. Again and again when the Christ called "Follow me" quick decision was made. And there was a certain Decision Day at Nazareth, when the decision was on the wrong side. That was Decision Day at Jericho when Bartimeus and Zaccheus decided for Christ. What a good thing, for he was passing by then but never came that way again. Yes, there are special times when Jesus of Nazareth is passing by.—M. G. K.

Sowing and Never Reaping

If a farmer were to occupy all his time in sowing the seed and make no provision for the gathering of a harvest which he would have a right to expect, we should think him bereft of all reason. There are certain laws governing the sowing of seed, the watching for growth and development and the reaping of the harvest. It is likewise true that there are certain well defined laws concerning the use of God's Word in teaching and preaching. It is the good seed indeed, and the heart of a child has always been found to be particularly good ground upon which it may fall. If, therefore, there are few conversions and the harvest in the Sunday School is not gathered, the responsibility for failure cannot be with the Lord of the harvest, but must be with those who are supposed to be the laborers in his field. I can find no reason in God's Word why there should not be a constant ingathering of the children and young people into the kingdom of Heaven, why there may not be frequent harvest seasons and oft repeated decision days.—REV. J. W. CHAPMAN, D.D.

Two Cautions

A Decision Day, preceded by preparation and prayer, and observed in a quiet, reverent spirit, may be very helpful in bringing pupils who have already given their hearts to Christ, to a public acknowledgment. Two cautions should be observed: 1. Do not rely on Decision Day to the exclusion of other efforts. 2. Do not make the mistake of feeling that Decision Day is the culmination and end of evangelistic work in the school. It should rather be regarded as a day of enlistment in the service of Christ, to be followed by careful instruction and training.

How Decision Day May Be a Failure

One Sunday noon a superintendent came from the church service into the Sunday-school with his Bible under his arm and a new-formed resolution in his heart. Going over to the secretary of the school, a conversation which is substantially as follows took place: "I think it would be a good thing to observe Decision Day this afternoon. What do you think?" "I think it's a good idea." "Let us have a Decision Day." "All right!"

Just after the school was called to order the good man announced that he had spoken to the secretary and that it had been decided to hold Decision Day services.

In accordance with this announcement, there was especial prayer offered, and the time for the study of the lesson was shortened, and toward the close of the session an appeal was made to the non-Christian members of the school in which they were urged to accept Christ as their Saviour.

A few responded by signifying their acceptance of Christ, but the majority of those present were either bored or amused. A short time afterward it was plainly evident that some of those who had decided for Christ had no adequate conception of what they had done.—REV. A. H. MCKINNEY, D.D.

The Pastor's Privilege

"No pastor can conduct the Decision Day service unless he has been in the school in sympathy with the teachers and scholars. No one can conduct it so effectively as he if the results are to be conserved. No one is so competent to do it. If he in this way reaches the children, he will be much more able to reach the parents."

The Natural Time for Decision

Jesus said, "Suffer the little children to come unto me and forbid

them not, for of such is the kingdom of heaven." The child should be led to Christ because it is God's will that the child be saved.

It is comparatively easy to lead the child to Christ. Vast sums of money, much time, and great labor are expended in rescue mission work. If that money, time, and labor were put into definite efforts to lead the boy and girl to Christ, the results would be far greater and there would not be such great necessity for rescue work.

Besides this, when a child is won for Jesus the future life with its possibilities belongs to him. It has been demonstrated over and over again that a large majority of active Christian workers to-day confessed Christ before they were sixteen years old. Decisions for Christ are natural in the adolescent period. Few who pass it without making the great decision enter the service of Christ. Every encouragement should be given to yield the heart to Christ at this time.

Planning for Decision Day

In planning for carrying out a successful Decision Day, certain points must be carefully considered. Everything, both in planning and in execution, should be done in absolute dependence on the Holy Spirit. To know the mind of God, and to be in such an attitude that the Holy Spirit can use the workers, there must be much prayer.

The time for the Decision Day exercises should be announced well in advance. The pastor, the Sunday-school officers, and teachers, the parents and friends of the pupils should be asked to co-operate both in prayer and in work. Two appeals may well be made to every pupil—one privately by the teacher to the individual, and the other by the pastor or superintendent to the school collectively.

Those whose names have been taken as having expressed their desire or made their decision to follow Christ, should be followed up by personal effort on the part of those best fitted to help them. Wherever possible, a Pastor's Probationers' or Instruction Class should be formed.

It is best to deal with the pupils individually and in private. Patience, perseverance, and constant vigilance must be exercised. Haphazard or intermittent efforts on the part of the teachers are responsible for much of the poor Christian discipleship which is so greatly lamented.

Little Girl's Prayers

Five sailors went to hear Rev. Dr. A. C. Dixon preach. A little girl nine years of age noticed them, and began to pray earnestly that, if they were not Christians, they might be converted that night. When an invitation was given, one went forward; then one went out. She

prayed that he might be brought back, and in a few minutes he returned; soon a second went forward; but three remained in their seats. Several men spoke to them, but they refused invitations. At last the eager little girl herself rose, went to them, and pleaded that they would accept the Saviour. She had the joy of seeing them all rise, go forward, and make a bold confession of Christ. This incident occurred at the Bible Institute of Los Angeles, Cal., Sunday night, October 30, 1921. It is vouched for by Miss A. S. Wright, Hollywood, Cal.

Too "Choicy" in Salvation

Some people are too "choicy" in the matter or way of salvation. Naaman, in the old time, did not like the method of getting healed. He was almost as foolish as a certain woman who complained about the life preservers to the captain of the boat. "Just look at them," she said. "What's the matter with them?" asked the captain. "Matter with them?" echoed the woman. "Don't you see that they art dirty? If a woman with a nice summer dress on had to put one of those things over it, it would never be fit to wear again!" —*Christian Herald*.

The Value of Decision Day

Christians are all agreed that young people ought to come to Christ. It is not difficult to tell why, it is not so easy to tell how.

The child without Christian nurture should be led to know and love God in Christ Jesus. It should be remembered that while some boys and girls have a marked experience of conversion, many come to be Christians as naturally as night turns into day. No one should feel that he must duplicate the experience of another.

It is much to be regretted that so many parents feel the children should receive all their spiritual training in the Sunday-school. Every boy would like to make his father his ideal, but too few fathers covet that place enough to pay the price for it.

The Sunday-schools, in order to meet the great responsibility of winning and training these young people, have adopted various methods. Some schools hold monthly evangelistic services; others have special evangelistic meetings for the children at a time other than during the Sunday-school services. Among the many institutions connected with the Sunday-school none seem destined to result in more spiritual good than that which is popularly known as Decision Day.

Many objections are raised by parents to the observance of Decision Day. Some parents take the attitude that they do not want their children unduly influenced in regard to religious matters; they

wish them to grow up unbiased and to choose intelligently when they are old enough to do so for themselves. But if children are not influenced for Christ, they are being most strongly and persistently influenced against him. No child can grow up unbiased; if not turned to Christ, he will be turned away from him. Other parents feel their children are too young to become Christians. Others say their children already are Christians. That may be so; then the effort put forth on Decision Day should be to get them publicly to take a stand for Christ. This will affect the child all through life and will also encourage others.

Decision Day should mean an especial effort put forth, after much prayer and preparation, to have every unconverted member of the Sunday-school face the question of deciding for Christ, and to urge every Christian member of the Sunday-school, who had not already done so, to confess Christ. We observe Decision Day in order to bring to fruitage the teaching of parents, pastors and Bible-school workers.—R.

Some Real Decisions for Christ

The boys and girls enter the intermediate department in a certain school at eight or nine years, and remain three years. In giving the summing up of the lesson, which was an appropriate one, the superintendent asked that each one present write his decision on a bit of paper,—a little personal note out of his heart to the superintendent. Every one in the room responded. Here are some of the expressions:

"I do not think I have been acting just like a Christian, but I will try."

"I want to be a Christian all my life. I will try to do as God wishes me to." From a girl.

"I intend to be a servant of God, my remaining days," says a boy who united with the church the next Sunday.

"I intend to be a Christian, but I do not know whether I will join the church. I will decide that after a while," wrote a boy who decided it the next Sunday.

"I choose this day to serve Christ, and to do his will all my life,"—by a fine lad who came into the church at once.

"I want to become a Christian, and intend to pray to God to help me serve and obey him,"—a sweet, motherless girl.

"I am not old enough to unite with the church, but I want to be a Christian first."

An honest boy writes: "I do not think I have been as good as I could have been, but I will promise with all my heart to be true to the Lord and serve His name, for it is my one great wish to be a Christian."

A sincere girl says: "I would love to be a Christian, but I know I am not good enough, but I will try to be, if God will help me."

A boy, who has known what temptation is, says, "I am a Christian, and always will be one, whether in church or at play. I am going to have God for my Father always."

"I want to be a Christian, but I cannot join the church because I am not large enough."

Nothing was said to these boys and girls about "joining church," though that idea seems to have entered into many minds. It is a serious confusion of ideas for our children to feel that joining the church is the end of attainments, instead of its beginning, after the decision for Christ has been fully made. These answers are given for what they may teach others who have the care of children.—L.

The Great Day

The Sabbath morning dawns, ushered in by the prayers and affectionate anticipations of the entire people. Surely no pastor will fail to make a most profound impression during the morning service! The conduct of the school that day should be under the direction of the pastor and superintendent. "A stranger intermeddleth not with their joy." And, however proper it may be to invite a neighboring pastor or other Christian worker to be present and assist, the shepherd of the flock must gather, tend and feed the sheep and the lambs.

Of course the hymns will be among the most tender and exalted. It may be well to lay aside the lesson of the day and to devote the entire time to a very simple, unmistakable setting forth of Christ Jesus as the Saviour, and the way of coming to him.

If thought wise, at the close of this address, which should not be over twelve minutes in length, the classes may be turned over to the teachers with a request that the one subject of conversation and instruction in the class shall be the personal relation of each scholar to the Lord Jesus.

Teachers might well be furnished with Decision cards. Full opportunity should be given to the scholars deliberately to sign these cards. And, while the teacher is affectionately interested, he should not use undue pressure to obtain hurried signatures. Indeed, if any of the scholars desire to take the cards home and to consider the matter more fully, or to consult their fathers and mothers before signing, they should be encouraged to do so.

Teacher's Pledge of Prayer and Personal Work

God helping me, I will earnestly pray each day, by name, for the conversion of each member of my Sunday-school class; and will

endeavor to so illustrate in my life the gospel of Christ which I teach, and to so come in personal contact with my scholars outside the Sunday-school, as to help answer my own prayers, and secure the conversion of every member of my class.

Decision Day a Good Method

The old adage about burning the candle at both ends contains a lot of good advice, and yet at the same time, as Henry Van Dyke quaintly quotes, "It is better to burn the candle at both ends, and in the middle too, than to put it away in a closet and let the mice eat it." We have need to remember that "He that saveth his life shall lose it." We are saved to serve, and the time to let our light shine is in the beginning, so that God may have the full benefit of it. So many selfishly prefer to shine for the world all the best part of their lives, and when life is nearly over and they are of little use they are willing to give the last flickering rays to the One who has suffered and died for them. Let us make it our business to get decisions for Christ from our young people while they are young. The observance of Decision Day is one good method.

Sample Decision Day Cards

The use of some sort of card on Decision Day is almost universal. The following are samples of some that have been found suitable.

There is a passage in Isaiah which seems to give Scriptural warrant for the use of Decision cards. It is found in Isaiah 44:3-5: "I will pour my spirit upon thy seed and my blessing upon thine offspring, and they shall spring up as among the grass, and as willows by the water courses. One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Indeed, this entire passage seems to be Jehovah's word of encouragement to our Sabbath-school workers during Decision Days.

Rev. Dr. John Henry Jowett uses these two decision cards.

My Sacred Decision (1)

Relying upon the Lord Jesus Christ and trusting only in his grace and love, I resolve to offer my life to him as his sacred possession, in humble prayer and faith that he will lift me out of every form of evil bondage into the glorious liberty of the children of God.

Name

Address

Joining the Church (2)

Believing in the Lord Jesus Christ, and trusting him as my Saviour, I desire to confess his name before men in seeking the fellowship of his church; and I therefore humbly resolve to have my name enrolled in the communion of the visible church, and become a member of "the household of faith."

Name

Address

Decision Day Card (3)

Turning from all my sins and trusting in the Lord Jesus as my personal Saviour, I now decide henceforth to lead a Christian life. With God's help, I will.

Name

Address

Decision Day Card (4)

I know that Jesus Christ died for my sins, and has asked me to accept him as my loving Saviour. I know that he wishes all who love and accept him to do this publicly before others, and so, looking to him for strength, I have joined with others to-day in deciding to accept him as my Saviour.

Name

Address

Decision Day Card (5)

I do accept Christ as my personal Saviour and will confess him.

Name

Address

Church

Decision Day Card (6)

I acknowledge Jesus Christ as my Lord, and I trust in him as my Saviour. From this day, by God's help, I will follow him.

Name

Address

A Good Card to Use (7)

Frank Whitehall Smith, a Junior in Princeton College, was a son of Hannah Whitehall Smith. He was drowned at Princeton in his Junior year. After his death a card was found among his papers, upon which was printed the following:

I take God to be my Father.
 I take Jesus Christ to be my Saviour.
 I take the Holy Spirit to be my Guide.
 I take the Bible to be the rule of my life.
 I take Christian people to be my associates.
 I take Christian work to be my duty.
 I likewise dedicate myself to the Lord, and this I do freely, de-
 liberately, sincerely and forever.

Name
 Address
 Church Preference

Are you a church member here?.....Elsewhere?.....
 This card will be returned to you after it is recorded.

Decision Day Card (8)

The following decision card was used by the late Mr. Charles M. Alexander in his army camp work.

My Decision

Believing that the Lord Jesus Christ died for me:—
 I now accept him as my Saviour,
 I ask him to blot out all my sins;
 I will acknowledge him before others,
 And trust him day by day.
 If you make the above decision, put your own name (instead of
 "whosoever" in John 3:16), and sign it on the blank line below,
 "For God so loved the world that he gave his only begotten Son,
 that
 who believeth in him should not perish, but have everlasting life."

Acceptance Card (9)

I do accept Christ as my personal Saviour and will confess him.
 Name
 Address
 Church

Decision Day Card (10)

I have an Honest Desire henceforth to live a Christian life.
 I am willing to follow any Light God will give me.
 I ask the people of God to pray for me.
 Name
 Address
 Church or Pastor Preferred

Decision Day Card (11)

"Choose You This Day Whom Ye Will Serve"

I am not now a member of the Church. I accept Christ as my personal Saviour and hereby confess him.

Name

Address

My Covenant With God (12)

I have this day accepted and confessed Christ as my Saviour, and committed the direction of my whole life to him. As he gives me strength I will strive from day to day to be a true and faithful Christian.

Signed

Date Place

Give this part of the card to your pastor, superintendent, teacher, or a member of the session.

Decision Day Card (13)

My Covenant with God

Believing the Gospel I turn from every known sin to Christ and look to him for forgiveness and life. I do now receive and confess Christ as my Saviour, (John 1:12, Matt. 10:32, Rom. 10:9, 10) and, trusting that he will keep me, I commit the direction of my whole life to him, (Heb. 7:25; Jude 24).

Signed

Date Place

God's Command: Repent and believe the Gospel. Mark 1:15.

The Gospel: Christ died for our sins and rose again. 1 Cor. 15:1-4.

God's Promise: As many as received him to them gave he the right to become children of God. John 1:12.

A Double Card (14)

I Am Not a Christian

I would like to become a Christian. I am willing this day to confess and forsake my sins and begin the Christian life.

Name

Address

Class

I Am a Christian but Not a Church Member

I have been trying to live a Christian life. I feel the need of uniting with the church. Consider me an applicant for church membership.

Name

Address

Class

Calling Classes on Decision Day

If, as each class is called, the Christian and those now ready to confess Christ should rise together, and if class after class should thus rise and remain standing, and if at the beginning and close of the roll call a loving invitation should be given for instant decisions, to be shown by simply standing with the rest, many would be swept, by the current of feeling and action, over their doubts and difficulties, which once surmounted, would never trouble them again. Only, one caution; let nothing be done or said that would fix a soul in denial, and place it definitely in opposition to Christ. This is Decision Day, and they have not decided yet; that is all. They must think it over. They must talk it over with the teachers. They must pray about it. They must never call it a closed question till the decision is made. And they must remember that tomorrow may be too late.

After Decision Day—What?

Christian nurture, of course, of the most painstaking and practical kind. But how shall this be secured? Permit a suggestion or two spoken not in theory, but out of personal experience.

A Catechetical or Communion Class—Call it by any name that seems wisest is my first suggestion. Try to get every child who decided for Christ to join this class, otherwise the start is likely to prove only a nominal or negative one. To this end, I would advise that two such classes be formed—one meeting in the afternoon to accommodate the younger children, another in the evening for those engaged during the day with work or study. The Pastor would do well to take this class himself, and if he has no unoccupied time, he will find he has many appointments or less importance that he would be justified in cancelling to keep this one. He should go over with the children all the essential truths of the Gospel, starting, of course, with the fact and nature of sin, and then turning to God's plan of saving men from sin. Such questions as, What is it to be a Christian? How may I know I am a Christian? How may I maintain a Christian life? Why should I join the Church?

How may I fit myself for Church membership? and others of like bearing, will naturally all be answered with more or less fullness in the course of the instruction.

The children should not be kept more than a half hour, or possibly, in exceptional cases, three-quarters of an hour; and a few verses read responsively, or repeating in concert a familiar passage like the Twenty-third Psalm, the Lord's Prayer, and a little singing, will help to make the class more attractive and interesting to the children.

The Pastor, in beginning this work, will need to set himself to be simple, illustrative, patient, true to his own experience, gentle, and, above all else, to keep himself from turning school-master. The class must be put on a high spiritual level, or it will be sure to fail of wholesome results.

My second suggestion would be to organize these young recruits at once for service. Spiritual exercise, we must not forget, is with children no less than older people one of the first conditions of spiritual growth. To set them to work will require ingenuity and careful study, but the Pastor who is at all resourceful will have little difficulty here. If there is not already in existence a Junior Christian Endeavor Society, one should be organized forthwith, and the children induced to join it.

My third suggestion: Let the minister go over his membership with care and, selecting the most competent people among them, appoint for each child a spiritual guardian, who shall be asked to make the nurture of that child's religious life his special study and attention. He should see that the child has good literature to read, encourage his regular attendance at church, occasionally visit him, or invite the child to his own home, and, by these and various other means, seek to deepen and mature the Christian life of this spiritual ward.—JOHN BALCOM SHAW, D.D.

Organize a Communion Class

At the close of the tender and joyous Decision Day service, all those who have signed cards, and others too, should be gathered by the help of their teachers into a meeting for the creation of a Communion Class. The faithful pastor will desire immediately to see those who have taken their first step in confessing the Lord Jesus, and to give them his cheering words. He will desire to form them into his own special class. He will have the assistance of the superintendent and the other workers. The name and address of each member of the class will be recorded. They will be given some specific words of cheer and guidance, and announcement will be made of the regular meetings of this class and of the general outline of the matters to be considered. Here the

pastor will find his best coign of vantage. Here he can meet the young inquirers and those who have decided for Christ, and, instead of seeing them hurried without intelligent preparation for admission into the Church, he can give them explicit words of instruction and guidance concerning the vital matters of sin and salvation, the need of a Saviour; the work of the Holy Spirit in our behalf; the true nature of repentance and faith; what is involved in an open confession of Christ; and preparation for the Holy Communion; the duties of church members; prayer and the study of God's word; and subjects of like importance, so that when his lambs are received into the fold he may feel that they have come prepared.

The unspeakable advantage of such classes—call them communion, catechetical, pastor's preparatory, or by whatever name—has been demonstrated by the experience of all Christian ministers.

The Pastor's Place in Results

The conservation of the results of Decision Day will depend very largely upon the pastor, who should at once take steps to carry out the plans that he has long ago made for helping the various individuals to carry out the decisions they have made. For example, the young converts should be put into classes for especial teaching; those who confessed Christ should be put into a communicants' class for instruction, with a view to church membership, and those who decided to engage in definite service should be directed and encouraged in that service.

Our Children Called

The history of the church proves that many of those who have been the real pillars in the house of God came to an acceptance of Christ before the age of twelve years. So, whatever may be our individual opinion concerning the conversion of children, God said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."—REV. J. WILBUR CHAPMAN, D.D.

A Teacher's Prayer

My Lord, I do not ask to stand
 As king or prince of high degree;
 I only pray that hand in hand
 A child and I may come to Thee.

To teach a tender voice to pray,
 Two childish eyes Thy face to see,
 Two feet to guide in Thy straight way—
 This fervently I ask of Thee.

Oh, grant Thy patience to impart,
 Thy holy law, Thy words of truth.
 Give, Lord, Thy grace, that my whole heart
 May overflow with love for youth.

As step by step we tread the way,
 Trusting, and confident, and free—
 A child and I shall, day by day,
 Find sweet companionship with Thee.

—RICHARDSON BRADLEY.

The First Thing

Imprimis, begin now. The first decisions of decision day must be made by the teachers. Hold a meeting, teachers and officers together. Let each teacher tell how many scholars in his class are yet outside the church. By the time this list is completed you will have formed a sufficient argument for Decision Day. You will decide to observe it.—A. R. WELLS.

Two Methods

The United States Government has two methods of saving human life. The Life Saving Station and the Light House. In the Life Saving Station there is little work to do in time of calm or even in time of storm, until the boat has been buffeted and driven upon the shoals or beaten upon the rocks. Then, when all are terror-stricken and life is immediately imperiled, the life-boats are sent out and strenuous efforts made against great odds to save the passengers. In the Light House, day by day, the lenses are polished, the lamps filled, the wicks trimmed and when twilight begins to gather the light shines out across the waters, either in time of quiet or time of storm, to warn the passing boat from places of danger and guide it into an harbor of safety. While those who labor in the Life Saving Station deserve more credit than we can express, yet those who work in the Light House certainly succeed in saving many more lives.

The church of Jesus Christ has two methods of saving souls. One method is to wait until much of the earthly life is passed, until the soul, beaten by the storms of sin, is driven upon the shoals of despair and cries, "What shall I do to be saved?" Then the brave and devoted Christian men and women come to their assistance and lead them from darkness into light. The other is the Sunday School method of leading a soul into the knowledge of Jesus Christ as the Saviour of men early in life. It has been aptly said that he who leads a child to Christ not only "saves a soul

from death, but a soul plus a life." So long as there are men and women who have been led astray into lives of sin, there will be need of the strenuous efforts which are always necessary to lead them to Christ, but how much better it would be if more attention were given to that department of church work which is laboring earnestly to save our children. Let us not pay less attention to the saving of men and women, but let us give more attention to the saving of the child.

To this end there should be several Decision Days during the year. The young should be led to a definite decision for Christ.

To the child who has been taught from infancy to love God as his Father and Jesus Christ as his Saviour and to whom the Spirit life may have been imparted, the decision may be but a ratification of the teaching which he has received from his parents or his Sunday School teacher, or it may be but the ratification by the will of that which the heart has already chosen. To the child which has not been brought early to a knowledge of Jesus, the decision will be of a different nature and the experience more radical. But in both cases the need of decision is absolutely essential.

Divine Love

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14.

1. The Father's will. "It is not the will of your Father."
2. The Saviour's love. He yearns for the little ones' safety.
3. The Holy Spirit's word. He has written it.
4. The source of joy. The Salvation of the children.
5. The light of hope. Not one shall perish.

Boys of the Bible

I. The cheerful boy. Isaac, Gen. 21:5. Isaac means "laughing." A joy to his parents. V. 6. A willing, obedient disposition makes cheerfulness.

II. The ambitious boy. Joseph, Gen. 37:5-8. Ambition when it is good is consistent with innocence and purity.

III. The devout boy. Samuel, 1 Sam. 2:18. The boy who loves God's house and hears God's voice, and who serves God as best he can.

IV. The patriotic boy. David, 1 Sam. 17:40. Who defends his father's flock and his country at the risk of his life.

V. The heroic boy. Daniel, Dan. 1:8. Brave enough to say No in a king's palace. Learn to say No and it will prove to be of more use to you than to read Latin.

Use of a Boy

John 6:9

How was the boy in the multitude? He was desirous of hearing Christ speak. Boys always found in the crowd; always to the front. We may learn—

1. The interest a boy can have in Jesus.
2. The use Jesus can make of a boy.
3. Always best to keep in good company, for being blessed, and becoming a blessing to others.

Little Ships

“And there were also with him other little ships.” Mark 4: 36.

Here we have little pictures, little treasures, little traders, and little pilgrims.

1. Little ships were not forgotten. Hope for all.
2. Little ships' need in the storm. A picture for all.
3. Little ships in touch with Jesus. The anchor for all.
4. Little ships enjoying the calm. A blessing for all.
5. Little ships in active service. A lesson for all.

Why a Boy Should Be a Christian

1. Reason one. You need the help of Christ. You are in the world, and you must pass through it. You will have questions to settle which you will not quite know how to decide if you are left alone to yourself. You will be tempted to do wrong. You will have more or less trouble, and no one will help you in all these things so well as Jesus Christ.

Besides this, you have a character to form. Life is not all for fun, even for boys. Jesus is the only One who ever lived a perfect life. He is, therefore, the best teacher you can have. But more than that, he will come into your heart and live with you if you will let him, for he says: “Behold, I stand at the door and knock; if any man (or boy) hear my voice, and open the door, I will come in to him.”

You know how it is when you are with a very good man. You come to think as he thinks, and do as he does, and it is easy to be good in his presence. Much more will you find it easy to be good if you will let Christ come into your heart and direct your life.

Then, too, Jesus is the only one who can forgive sin, and, my dear boy, you are a sinner, for the Bible says so, and you know it. Do you not therefore need a Saviour?

2. Reason two. Jesus needs your help. He has a place for you

in his kingdom, and a work for you to do. He needs you in your school and on the playground to show how brave and manly and true a Christian boy can be. He needs you in your home to brighten it by a happy life, as he brightened his home when a boy. He needs you everywhere to live for him and talk for him and to win other boys to himself, for God wants the boys.

And what a grand thing it is that Jesus does need you. You would be sorry to think that he had no use for you, and that the world would go along just as well without you. You need not think so, for there is plenty of work that will not be done unless you do it. Respond to his call. Come up to his help, as a good soldier of Jesus Christ.

3. Reason three. His requirements are reasonable. All that he asks of you is to do right. He does not expect you to be a Christian man, but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and jump and shout as loud as ever, but never to forget that you are one of Christ's boys.

4. Reason four. As we think about the future the outlook is very bright for a Christian boy. The same Jesus whom he has loved and served in life will be with him in the hour of death, and will usher him into the gates of the Eternal City. Eternity is a long time, my boy, an awfully long time if spent apart from Jesus, but a blessed long time if spent in his company.

5. Reason five. You ought to be a Christian, and you know it. Christ died for you. He loves you and he longs for your love, and it is a burning shame for you not to love him and try to please him. Will you not begin to-day, my boy, by asking him to forgive your sins and enroll you as one of his followers? The manliest thing a boy can do is to stand up for Jesus.

When President Garfield was a boy at Williams College, he climbed Mount Greylock one day with a lot of his companions. Their plan was to spend the night on the mountain. Seated around the camp fire they sang college songs and told stories all the evening. At length young Garfield took a Testament out of his pocket and said: "Boys, it is my custom to read a chapter in the Bible and have a prayer before going to bed. Shall we have it all together?" And they did. That is the kind of boy that you and I admire; one who serves the Lord and isn't afraid to say so. That is the kind of boy I hope you will be; a boy who can say from his heart:—

"I will go where you want me to go, dear Lord,
 Over mountain or valley or sea;
 I will say what you want me to say, dear Lord,
 I will be what you want me to be."

—Author Unknown.

VIII

PASTORAL EVANGELISM

If the minister of a church has a soul-hunger for a revival in that church, even though it seems impossible, let him praise God for his hunger and claim his Lord's promises. In the power of the prayers of a little group—though there are only two or three—who will join him in praying through, let him preach the truths that point straight to the revival of the individual and the church and the community as the only hope of escape from the bondage of Satan.

Having a Revival

A revival is the result of one or more persons' letting the Lord Jesus Christ be not only their Saviour but their supreme Lord and Master; faithfully studying the Word of God to know his will; faithfully praying in his name in order that his will may be done in them and through them; faithfully witnessing to his power in order that he may enter into lives round about them. When the mind of Christ becomes the mind of one or more persons in a church, and his burdens become their burdens, his suffering their suffering, his intercession their intercession, his witnessing their witnessing,—a revival is likely to follow.—*Sunday School Times*.

Two Pastors

Years ago two classmates were called to be pastors. They were good young men. The one was a man of good abilities, the other was a genius. As they neared the grave the latter mourned over the barrenness of his ministry. The former exulted over the prospect of meeting in heaven many, many hundreds of his spiritual children. Why this difference? They were both highly esteemed, but they started with a different purpose. The man of genius proposed to preach great sermons. He would draw and hold the people by the power of his argument, the fervor of his intellect, and the soundness of his doctrine. He had a literary enthusiasm for the Bible. He enjoyed logic, general instruction, and brilliant style. He lacked faith and point, and concentration of purpose and power. He often neglected to pray for the impenitent. Having preached a good sermon he left the result with a sovereign God.

The very first day that the other young pastor looked down upon

his congregation he said to himself: "These are my dear people. I am responsible for their souls, and, God helping me, they shall be won to Christ." And so he gave himself to his work. He prepared his own soul. He aroused the sympathy and co-operation of the church. He made the Sunday School, the meeting of the week, and the personal interviews exceedingly interesting and impressive. He loved the souls of his people. He adopted the most appropriate revival methods. His whole soul was fixed on one resolve.

In winning the people to Christ the difference between these men was about the same that we see in two men of business. The one hoped for it, the other believed in it; the one desired it, the other willed it; the one tried it, the other did it.

The Cost of a Revival

Every pastor wants a revival in his church. In fact, it is the cry of the soul that in some way, by some means, there might come to his church a blessed revival. While this is true, yet there are some who are not willing to pay the cost of a great revival. They will take it if it just drops down from above without any effort on their part. What is the cost one must pay to have a revival in his church?

1. We must be willing to pay the cost of a careful preparation both on the part of the preacher and his church. Many a revival fails of success because the preacher has not prepared himself for the revival. He should be prepared in mind, body and soul for the great work. Having prepared himself, the faithful pastor will find but little trouble in preparing his church.

2. We should be prepared to pay the cost of a long and hard pull. Many a revival fails because it is closed too soon. In the day of sin and indifference you can not undo in a week what sin and the devil have been doing a whole lifetime in men. It costs something to hold on; yes, much faith, hard work, a great deal of prayer and a cheerful heart, all the time believing God is going to see something done before the close. We should go into the revival meeting to gain great victories.

3. We should be willing to pay the cost of a complete surrender of our all to God. If thou wilt be perfect, "Go sell—give." These words to the young man by Christ should be heard by the preacher who desires a revival. "Go." Anywhere and everywhere hunting for souls. "Go." Out of self into Christ in a surrender of your all. "Sell." Sell out your old notions and completely follow Christ. "Give," yes, "give." You should give out all you have for Christ and the Church. Resolve you will have a revival, cost what it may. Prayer, faith, work, preaching, singing, house-to-house, hand-

to-hand work, all at it, hard at it and holding on to God and the meeting till results are seen.—REV. ROBERT STEVENS.

The Pastor's Relation to the Revival

A young city pastor recently said: "I am so discouraged; I watch and pray and preach and work; but it is so dark; my people are respectable and conservative; they are kind and attentive, but there is no spiritual quickening; there are no conversions to God; I am trying to do my best; do tell me what more can be done!"

The late Dr. Gardner Spring, of the Brick Church, New York, was greatly depressed in his early ministry. He says: "It seemed to me that I must abandon my post and never preach another sermon." He saw no way of securing a religious movement. The revival that soon followed was a revelation to him.

Another beloved pastor recently said: "I weep and say, 'Lord, speak for thy servant heareth.' I preach with all my heart and soul; I dismiss the people; they go out into the world impressed; but the world, the flesh and the devil press in, and by the coming Sabbath the impressions are lost. What can I do?"

One of the most able pastors rushed into a ministers' meeting and said: "Brethren, you must all come to my help! A revival of religion has begun in my church, and I know not what to do."

A member of an evangelistic committee once said: "Wherever we go we always hear this one remark: 'Our difficulties here are very peculiar.'" Each church seems to be palsied by the idea of insuperable obstacles. Crowds of churches are thus waiting,—waiting, it may be, like the blinded sinner, for the interference of heaven.

God has disclosed to us the methods used in the revivals of Josiah and Nehemiah. Jesus shows us how the revival began in Samaria, and Luke how it commenced in the Jerusalem chamber.

Urge upon all your people the supreme worth of right feeling, true prayer and wise action. Show that revivals without the power of the Holy Ghost are a monstrosity and a failure. Constantly refer to the best methods of reaching the neglecters of the sanctuary. Do this with such clearness that Christians in ordinary circumstances and with honest desires may see their way to an immediate and powerful revival.

Will you not engage in such work? Can you do a better thing? To be sure the outward prospect is dark. Men's hearts are hard and callous. The people seem to be marshalled around the god of this world. Satan seems bound to defeat us. He has the vantage ground. His citadels are manned. His banners are waving over every valley and his standards are fixed on every hilltop. But our Lord is omnipotent. Look to him. He has determined to prevail. He says: "And I, if I be lifted up, will draw all men unto me."

(John 12:32). Says God: "I have sworn . . . that unto me every knee shall bow." (Isa. 45:23). These revivals are coming. They must come, for nations are to be born in a day. "The Prince of this world shall be cast out." (John 12:31). Jesus is on our side. He loves revivals. Angels rejoice over them. Let us arise in the majesty of God's strength. Let us press on—vast in numbers, one in purpose, bold in action, supreme in faith, quenchless in zeal. Our Leader calls. Light is dawning, fear is vanishing, victory is coming.

How to Win Souls

William Evans, in his book, "How To Win Souls," says that successful soul winning for God is conditioned upon certain qualifications that are few and simple, and within the reach of the humblest child of God. He suggests seven of them:

1. Be a Christian yourself. "First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."

2. Live in the Spirit. "And the Spirit said unto Philip, Go near and join thyself to his chariot." We must "live, move and have our being" in the Spirit.

3. Have a desire to see souls saved. "And when he beheld the city he wept over it."

4. Have a working knowledge of the Bible. The Word of God is "the Sword of the Spirit."

5. Have confidence in the word and promises of God. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

6. Have confidence in the power of God. "For the Son of man is come to seek and to save that which was lost."

7. Must be a man of prayer. "Continuing steadfastly in prayer," remembering that though "Paul may plant, and Apollos water, yet it is God that must give the increase."

Special Evangelistic Meetings

All the agencies of the church, the home, the school, the pulpit, and the public and stated services, should have as a chief object the winning of souls to Christ. Some of these agencies have lost their interest in this object and regard their purpose as only educational. The special meetings are regarded by many as the only means of evangelistic work. Special meetings have been blessed of God in all the centuries, but there always has been and now is a strong temptation to artificiality. We will all recognize the fact that the Holy Spirit is the divine Executive Agent in any regener-

ative work. It is the Spirit alone that quickeneth and giveth life, therefore he has much to do about the time of special meetings.

Evangelistic work is thoroughly spiritual. It must have the Spirit's presence and activity. The Holy Spirit comes in answer to prayer, and he manifests his saving power when the hearts of believers are ready for his reception and co-operation with him.

The suggestions of Pentecost are still timely. The disciples by the command of our Lord waited for his coming. This waiting for God has been blessed in all ages. The early disciples waited in one accord, in fellowship, in prayer and supplication, and at last he came with demonstration and power. The beginning of a revival and of periods of soul-saving is generally with those whose hearts the Lord has touched. It may be at a communion season some soul has been melted at the vision of the Lord's love. There is a yearning to serve him and a yearning that others should know his saving love. This person meets a fellow Christian, whose heart has also been touched by the same Spirit and in like manner. They talk together, they pray together. Others are found, for the Spirit is moving upon the hearts of his people. The numbers increase. Often it is the pastor with whom this yearning begins. He finds some member of like mind. It spreads. It comes into the prayer-meeting. It appears in the Sabbath-school. The pulpit grows warmer, more sympathetic and direct. Sermon after sermon deals with sin, with Christ's victory over sin, with salvation, with eternal pardon, etc. At last there comes a general yearning and stirring, and the overseers of the church, after prayer and counsel, are persuaded that the time for special meetings, for repeated preaching, has come. Rarely, when so begun, will revival fail to appear, and with the revival of God's people rescue work is manifest in souls saved.—*The Presbyterian*.

Fishers of Men

To fish well it is necessary to study the peculiarities of fish, and you must go to the fish. One must know fish and he must go to the fish. What a book can tell about fishing is worth knowing, but it is little that a book can do toward making a man a true fisherman. "If a man is going to fish for fish," said a minister, who was a good fisherman, "he must first become their scholar before he becomes their master. He must go to school in the brook, to learn its ways. And to fish for men he must learn their nature, their prejudices, their tendencies, and their courses. A man to catch fish must not only know their habits, but their tastes and their resorts. He must humor them according to their different natures, and adapt his instruments according to their peculiarities,

providing a spear for some, a hook for others, a net for others, and baits for each one, as each one will. To sit on a bank or deck and say to the fishes, 'Here am I, authorized to command you to come to me and to bite what I give you,' is just as ridiculous as it can be, even though it does resemble some ways of preaching. The Christian's business is not to stand in an appointed place and say to men, 'Here am I; come up and take what I give you as you should.' The Christian's business is to find out what men are, and to take them by that which they will bite at."

Not all the truth is contained in these words, but a very great and important element of truth is found in them.

Mr. Charles H. Spurgeon once summed up some of the qualities a true fisherman must possess: "A fisherman must be acquainted with the sea; we must know the locality in which we have to work. A fisherman must know how to allure fish. A fisherman must be a man who can wait with patience. A fisherman is one who must run hazards. The fisherman must be one who has learned how to persevere and how to expect."

Discussing the International Sabbath School lesson for Feb. 6th, speaking on the verse, "Go ye therefore into the highways," Mr. William H. Ridgeway said in his racy but true fashion: "I was at Yellowstone Park a few years ago. When we came to the lake some of our party went fishing. In less than an hour almost every man had caught as many salmon trout as he could comfortably carry. I watched one man pull out four at one time, using four hooks on his line. Yes, indeed, that's the place to fish. Because the fish are there. And 'out unto the highways' is the place to do religious work. Because the 'fish' are there. There is no more fishing here in the Brandywine. All fished out. Now and then you see an old fellow along the banks with hook and line, but he is never very hilarious. There he sits like a 'dead one.' Just as you see them in that church at Squedunk. Yes, and in some Sabbath schools. When you meet the Trotters, the Wyburns, the Noonans, the Crawfords, and any of that company of rescue workers, and the Salvation Army bunch—all highway sportsmen—you will find them full of enthusiasm and carrying big strings of fish, suckers, eels, catfish and what not. The fellow who wants the most fun in religious work will go down-town or out of town to the mission Sabbath school in the little red schoolhouse, Griggsby's barn, or Murphy's old saloon. Tramping a mountain stream is not exactly the same thing as a rocking-chair on a shady porch, but look into the creek once! Yes, a fellow is tired and all in when he gets home late Sabbath afternoon, but you ought to see him get away with that pie, preferably raisin. And he goes to sleep at night without rocking. Yes, the highways are the places to fish." (Matt. 4:19; Jer. 16:16.)

This is exactly in line with what Mr. D. L. Moody once said. Some one asked him, "Mr. Moody, what is the way to reach the masses with the Gospel?" "Go for them!" was the quaint and characteristic answer. It expresses the life-principle of Mr. Moody. It ought to express the life-principle of far greater numbers of Christians.

In all soul-winning work we must remember it is Christ we are to exalt, put in the front, and not ourselves. Those familiar rules for fishing given by the late Mark Guy Pearse are rules it would be well for us to keep always in mind. "I watched an old man trout fishing the other day," said he, "pulling them out one after another briskly. 'You manage it cleverly, old friend,' I said. 'I have passed a good many below who don't seem to be doing anything.' The old man lifted himself up and stuck his rod in the ground. 'Well, you see, sir, there be three rules for trout fishing, and 'tis no good trying if you don't mind them. The first is, Keep yourself out of sight; the second is, Keep yourself farther out of sight; and the third is, Keep yourself farther still out of sight. Then you'll do it.' Good for catching men, too, thought I."

Let us learn to fish. Let us learn of Christ how to become fishers of men. Let us learn to know fish and to go to the fish.—H.

Revival Preaching

How can I so preach the gospel that God's people shall be quickened and sinners shall be saved? This is the grave question of the day. For the want of such preaching myriads of souls are perishing. It is found in certain localities that the number of persons awakened and led to Christ through the efforts of the pulpit is sadly small. Tens of thousands of sermons have no special adaptation to such a result. An occasional sermon of the right stamp is usually unavailing.

Why some pastors have few revivals: The reason of such failure in the case of some pastors was very evident. Some laid their failure to the sovereignty of God. Others drifted on, waiting for God to revive them, as sinners wait for God to convert them. They seemed to have no plan, purpose, nor efficient effort for revivals. Said one pastor: "I have determined to draw to my church men of intellect." His first aim was to have a leading church. His intellectual efforts did not result in religious fervor. A thousand concentrated rays of the moon give no heat. Another pastor was an able preacher, but he was positive and independent; he stood aloof from the living, busy world. He did not attract the people. Another pastor interested his congregation, but he was deeply absorbed in newspaper, periodical, and literary works. Another pastor was preaching faithful gospel sermons in the morning, and lecturing

on morality on Sabbath evenings. He failed to follow up the serious impressions of the morning. Another pastor was a thoughtful preacher. He pleased the fastidious hearer. He fed the sheep to repletion; but he rarely addressed a word of alarm to the ungodly, or even prayed for them. He seemed to forget the children and the stranger. The weekly lecture took the place of the prayer-meeting. The spiritual work of the church was left mostly to his assistant and the choir. Another pastor was good-natured and indolent. He was fond of lounging and talking. These pastors were men of ability. They occupied most responsible positions. Another pastor, less distinguished, studied and wrote and meant well. He had a good congregation, but he lacked practical skill. He utterly failed to bring the truth home to the heart and conscience of his hearers. Another pastor was doubting and irresolute. His motto was: "It is better to do nothing than to venture upon an effort and fail." To his vision, the children of Anak were so tall and the obstacles were so mighty that, like Israel of old, he chose to wander in the wilderness. But cowardice and incapacity in the leader of the Lord's host is worse than timidity in the general of an army. Courage is indispensable. Another pastor was fond of technicalities, abstractions, and polish. He failed to proclaim the pointed and powerful truths of the gospel. Another pastor was averse to excitement. He believed in the quiet private way, and his people were just as quiet as he was. Another was a popular and conscientious young pastor who mourned his supposed inability to move his people. I would not depreciate the good accomplished by these pastors, but I would to God that their preaching might rise to the grand emergency of rescuing souls. The preaching like that of Peter and Paul, must be adapted to this end. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). The word of God is quick and powerful (Heb. 4:12). "Is not my word like as a fire, saith the Lord, and like as a hammer that breaketh the rock in pieces?" (Jer. 13:29).

This is the preaching that reaches the hardened sinner. How utterly do some preachers fail in this style of address. "Paul and Barnabas so spake that great multitudes believed" (Acts 14:1). It was truth, emotion, and manner adapted to this one end.

In revival preaching the speaker must be very nigh to the Saviour; he must be a humble man, full of faith and the Holy Ghost; he must have a personal experience of the truth which he preaches; he must be much in prayer and thoroughly in earnest; he must say, "God helping me, this one thing I do." Thus prepared he must reach and move the Church of Christ. In a revival of religion the soldiers of the cross strive to rescue prisoners from the enemy. It is a conflict with Satan for souls; it is a weighty, arduous business. The state of feeling must be watched, and one truth

after another must be presented that is exactly adapted to rescue the largest number of souls.—H.

Pastor's Communion Class

The outline may be used in nine lessons, or combined for a shorter series. No class should be held for more than forty or fifty minutes.

I. The Bible

The Bible is God's message to us. In it he tells us about himself and how he dealt with different persons, and how he will deal with us. He tells us important things that we may know are true, and how we ought to live. The Bible tells us most of all how we may be saved from sin and its consequences to true and holy living with all its blessings, and about Jesus who came to earth to bring us this salvation. The Bible has many precious promises and wise warnings and much good instruction and is in every way well fitted to help us to be true and noble. We should give it careful attention, "receive it with faith and love, lay it up in our hearts and practice it in our lives."

1. What is the Bible?
2. What does God tell us in it?
3. What is its most important message?
4. Describe its contents.
5. How should we use it?
6. Where do we find the Ten Commandments? Exodus 20:3-17.
7. The Beatitudes? Matthew 5:3-12.
8. The Lord's Prayer? Matthew 6:9-13.
9. How many books in the Bible? In Old Testament 39; in New Testament 27.
10. How did God send his Word to us? 2 Peter 1:21. 2 Timothy 3:16.

II. God

God is "a spirit and the Father of our spirits." He is the creator, keeper and governor of all things. He is perfectly good, holy, wise and powerful, loving and merciful, just and true. We speak of God as the Father, the Son and the Holy Spirit, but these three persons agree and unite in one God. God loves each one of us and cares for us, and wishes and requires us to love and obey him.

1. What is God?
2. Name some qualities of God?
3. How do we speak of God?

4. How does God feel toward us?
5. How should we feel and act toward God?
6. How can you show your love for God?

III. Sin and Temptation

Sin is everywhere contrary to God's will, whether active wrong or failure to do right. One of the greatest sins is failure to believe in Christ. God's Word, conscience and older Christian friends tell us what is sinful. Doubt whether a thing is right is God's warning against it. Sin is so bad because it is an offence against God to whom we owe such love and gratitude. Every sin grieves God and deserves his wrath and punishment. God punishes sin because he loves us and wants to keep us from going wrong. Sinful acts come from a wicked heart. There is no one free from sin. Sin dwarfs and destroys the soul. It separates from God and thus produces spiritual death. There are no rewards which come from a life of sin. Sin is always injurious. It may look attractive, but its end is very bitter. When guilty of sin we can find forgiveness through Jesus Christ.

A temptation is anything that makes one want to do wrong. Temptations come from our own evil desires as well as from without. By yielding to them we fall into sin and are brought into bondage to evil habits, but in overcoming them we grow strong. We should be on our guard against them and when they arise pray for God's help. He will make a way of escape or give strength to stand the test.

1. What is sin? James 4:17.
2. How do we know what is sinful?
3. What does sin deserve? Why?
4. What is the result of sin? James 1:15. Romans 6:23.
5. What is temptation? James 1:14, 15.
6. From whence do our temptations come?
7. What is the result of temptation in our lives?
8. How should we meet temptation?
9. What is the best way of overcoming temptation? Romans 12:21
10. Why is love for God such a great help?
11. Was Christ tempted? Hebrews 4:15.
12. Did Christ sin?
13. What is the reward of overcoming temptation? James 1:12.

IV. Jesus Christ and Salvation

Jesus Christ was from the beginning the Son of God in heaven. When he was born in Bethlehem he became a human being also,

and is now both God and man. He came to earth to seek and to save the lost. He taught the true way to live, healed the sick, did other kind and wonderful deeds, and called people to believe in him and follow him. Though sorely tempted, he never sinned. But he took our sins upon him and died on the cross to save us from them. He rose from the grave and went back to heaven, where he is now praying for us and preparing a place for us. If we are sorry for our sins, and purpose to please Jesus, he will forgive our sins when we ask him in faith. We must also forgive others if we would be forgiven. When our sins are forgiven God feels towards us and treats us as if we had not sinned. Jesus helps us to overcome temptation and his love in the heart leads us to live a true and useful life. If we do not look to him for help we will surely fall. We cannot work our way up into character alone. Thousands have tried it and failed. Jesus loves us and if we love and trust and obey him he gives us eternal life. They alone cannot be saved who will not come to him for forgiveness and help.

1. Who is Jesus Christ? John 20:31.
2. Why did he come to earth? John 3:16. 1 Timothy 1:15.
3. Why was he called "Jesus?" Matthew 1:21.
4. What did he do for us here? 1 Peter 2:24.
5. What does he do for us now? Hebrews 7:25.
6. What must we do to be forgiven? 1 John 1:9.
7. How does Christ help us to live right?
8. Why should we love Christ? 1 John 4:19.
9. How much should we love him?
10. What will love for Christ lead us to be and do?
11. Why do any people fail to love Christ?

V. The Holy Spirit

The Holy Spirit comes to us first when we are sinners and makes us feel how bad our sin is, and prompts us to accept Christ as our Saviour and confess him as our Lord. By heeding this prompting we begin the Christian life and God gives us a new heart, so that we love and trust Christ and love what is right instead of what is wrong. To be a Christian is to accept Christ as Saviour and Lord, to be a follower of Christ, and to strive in all things to obey him. In becoming Christians we must give up what is wrong, but nothing that is good and right. The Christian life is the happiest life there is, and we cannot begin it too soon. Some signs of the Christian life in the soul are sorrow for sin, belief in Christ, love for God, love for God's people, and a desire to serve God. When we become Christians the Holy Spirit comes and lives in our hearts to prompt and help us in studying the Bible and praying and working for Christ. In this way we grow in the

Christian life. The Christian life crowds out the sinful life. If we give up our lives completely to the Spirit's control he will fill us with himself, and give us joy and comfort, purity, power and victory over sin. Do not resist, grieve or quench the Holy Spirit. It should be our constant endeavor to come nearer to the perfect character of Christ.

1. Who is the Holy Spirit? 1 John 5:7. John 14:26. John 15:26.
2. What does the Holy Spirit do for the sinner? John 16:8-11.
3. How do we become Christians? Acts 16:30, 31. Romans 12:1.
4. What must I give up in becoming a Christian?
5. What do I gain? 1 Timothy 4:8.
6. When should one become a Christian? 2 Corinthians 6:2.
7. What is it to lead a Christian life? Luke 9:25.
8. What does the Holy Spirit do for the Christian? John 14:17.
9. How do we grow in the Christian life? Psalm 119:11. 1 Thessalonians 5:17. James 2:14.
10. Does the Holy Spirit love you? Romans 15:30.
11. Do you think of and love the Holy Spirit?
12. How can one resist or grieve the Holy Spirit?
13. How can one best invite the Holy Spirit into his heart?
14. How best cause him to remain with us?
15. What blessings do we enjoy from his presence within us?

VI. Baptism and the Lord's Supper

Jesus has appointed two special customs or holy observances for his followers, called sacraments. They are baptism and the Lord's Supper. In them things we can see are used to represent Christ and the blessings he bestows. They are also a covenant he makes with us and a means he uses to bring us his blessings.

In baptism water is used to represent an inward cleansing. It is a sign of our forsaking sin and beginning a new life of holiness by the Spirit. It is an expression of faith in Christ and a pledge of our being given to him and of his abiding with us and saving us.

The Lord's Supper is eaten in remembrance of him. It represents his sacrifice for us and the shedding of his blood to take away our sins. It is a renewal of the baptismal covenant and a means used to strengthen us in fidelity and love. It is a real and important help in the Christian life. Jesus wishes and commands all who believe in him to be baptized and gather at his table.

1. What is a sacrament?
2. How many sacraments are there?
3. Name them.
4. What is the meaning of baptism?

5. What is the meaning of the Lord's Supper? 1 Corinthians 11:23-26.
6. Who should observe the sacraments?
7. Why are we baptized but once?
8. Why do we observe the Lord's Supper often?
9. What should be our thoughts when at the Lord's Supper?
10. Of whom should we think most?
11. How should we feel toward him? 1 John 4:19.
12. How does this coming to the Lord's Supper help and bless us?
13. How does coming to the Lord's Supper bring us strength?
14. How does coming to the Lord's Supper bring us joy?

VII. Confessing Christ and Joining the Church

Jesus wishes all his followers to be loyal to him by confessing him before men as their Saviour and Lord. All such he owns in heaven. An open confession is a means of strengthening our faith and securing our salvation. We should confess Christ by our lives as well as by our words. One of the clearest ways of confessing him is by joining the Church, which is recognized as the company of Christ's followers. Its work is to worship God, save the lost, strengthen Christians and help the needy. We can best serve Christ by joining in his Church with other Christians in this work. As Christians we need the help of the duties and fellowship of church membership for our own lives. When we join the Church we are baptized and receive the Lord's Supper. In these observances we publicly profess our faith in Christ. If our parents have expressed their faith for us by having us baptized in infancy, when we join the Church we make for ourselves the baptismal confession and pledge, and their faith is fulfilled in ours.

Unless we join the Church we remain outside the one organization Jesus himself established to develop, extend and express Christianity.

1. Why should every Christian confess Christ? Romans 10:9, 10.
2. How should we confess him? Acts 2:41, 42. 2 Corinthians 6:17.
3. What is the Church? 1 Corinthians 1:2.
4. What is its work? Ephesians 4:11-16. Matthew 28:19.
5. Why should we join it? Luke 12:8. Romans 14:19. Hebrews 10:24, 25.
6. Show how church membership is the clearest confession of Christ.
7. What is the relation between infant baptism and joining the Church?

8. What is true of us if we do not join the Church? Matthew 12: 30.
9. How does joining the Church help us in the Christian life?
10. How does our joining the Church help to make other Christians?
11. Does Christ love the Church?
12. In what ways can we show love for it?

VIII. Prayer and the Daily Life

God wishes us to talk with him, and this is prayer. In prayer we should thank God for his benefits, praise him for his excellence, confess our faults and ask him to forgive them and help us to be better. We may ask for anything we desire and if he sees that it is best he will give it. If we pray in faith and sincerity, with a heart surrendered to God, results will come. We should have regular times to pray, but should pray whenever there is special need. We should expect God to answer our prayers, and listen and watch for the answer. The Lord's prayer is a good model.

The Bible is God's message to us. We should study it daily, looking for things that apply to ourselves. We should remember it, meditate on it, believe it, heed it.

We should use the Sabbath so as to honor God and help us most in our Christian life, laying aside work, sports and visiting; but making it the brightest and best day of the week. "Keep your Sundays for the great things of the soul."

We should guard against temptation and have good companions. Those who lead one to disregard sacred things are dangerous. Humility, patience, forgiveness, unselfishness, diligence, courage, self-control, should be cultivated. Each day should be better than the last, and some one happier and better for our living in it.

1. What is prayer?
2. How can we get the most benefit from it?
3. How should we study the Bible?
4. How should we use the Sabbath?
5. Speak of other things that should mark the Christian's daily life.

IX. Christian Service

The true Christian wishes to do all the good he can. In this Jesus is the great example. We can do Christian service by doing our work faithfully, showing a Christian spirit at home and with associates, visiting the sick and strangers, helping the needy, encouraging people to do well, being good citizens, and by our prayers. There are many who need help besides the poor, and better ways

of helping than giving money. The Church, which includes such organizations as the Sunday School and Endeavor Society, is the great organization for Christian service. We should help all we can in its work, attending and taking part in its services, bringing and welcoming others, and doing the definite work assigned to us. We should give cheerfully of our means as God has prospered us. The Old Testament teaches the duty of giving one-tenth to the Lord. The New Testament nowhere clearly teaches that this is no longer our duty. Those who follow this rule God richly blesses as he has promised. The greatest and most delightful service is to win some one for Christ. Jesus has commanded his followers to "go and make disciples of all nations." Some can go to heathen lands with the story of salvation, and the rest can help them go while they themselves are missionaries to those around them. Faithful service for Christ brings a sure reward.

1. Why should we do Christian service? Matthew 20:28.
2. How can we do good in our daily life? Acts 20:35.
3. Why and how should we work in the Church?
4. What is our duty in giving? Proverbs 3:9.
5. Is it possible for us to help others to become Christians? Acts 1:8.
6. How can we do this?
7. Why should we do it? Daniel 12:3.
8. Is it right for us to leave the heathen without true knowledge of God?
9. How can we give them the Gospel? Matthew 28:19, 20.
10. Will Christ accept the service of every Christian?
11. What rewards for service will he give? Matthew 10:42. Matthew 25:37-40. Revelation 2:10.—Adapted and used by H.

'After the Revival

"After the revival" is a time of special responsibility, and also of special opportunity. Opportunity means not in the harbor, but just opposite the port—the place where entrance is easily obtainable. Chances for usefulness confront us on every hand—unusual chances, containing possibilities of success. But not one of these chances is anything more than a place opposite some port which must be entered by our own efforts if we would realize the good our bright outlook holds in store.

Even as concerning the new members received, or soon to be received, let us remember that our duty toward them has only just begun, and that their Christian characters will become largely what our churches make them.

Do we realize that all of these who have come into our churches

are just Hopeful cases? They have started, but we are to see that they do not turn back. They are souls we are to help, and guide, and teach, and lead.

It has often been said that new members uniting with the Church assume grave responsibilities. True, they do; but their responsibilities are no greater than those laid upon the Church. If anything, the greater weight of responsibility rests upon the older members of the Church who receive them into their midst. Much is going to depend in all our churches upon how we do our duty toward the new members admitted.

Among our duties, one is this—to receive them with Christian love, and not with the cold formality of a business transaction.

Scientific men tell us that if the chrysalis of a butterfly is placed in an ice house its development into the perfect insect may be retarded for months, but place it in a hothouse, and it flutters a thing of beauty in a few days. The same principle holds good as to the new members in our churches. We heard a minister at a Christian Endeavor convention say not long ago that he often wondered why some naughty college boys did not steal the sign, "Cold Storage," off some of the great city warehouses where ducks, and geese, and rounds of beef, and cabbage heads, etc., are stored, and nail it up as an appropriate sign over certain churches he knew. He thought it would not prove a misfit.

God forbid that we should give our new converts nothing but church storage—cold storage at that! God forbid that we should let them get into spiritual ice houses, where the frigid atmosphere will only chill their hearts and retard their growth. Let us see that we open wide our affections, and receive every one of them to a cheerful Christian fireside, a warm church home, a place of sympathy, and helpfulness, and love.

Again, it is our duty to receive them with hopeful confidence, and not with dubious suspicion of their future. Already we have heard questionings as to how long or how many of our converts will hold out. Well, that, too, is going to depend largely upon us. They will hold out if we hold on. There is no question at all about the most of them holding out if we will each begin to do like Interpreter in the House Beautiful, and edify, and exhort, and comfort, and help these pilgrims. They are all beginners in the Christian life; they are "babes in Christ;" they are "lambs of the flock;" and they are to be nurtured and cared for accordingly. Remember that we are to feed, not beat, the lambs.

Furthermore, and just as important as either of these things we have mentioned, is it that we should enlist them actively in Christian work. This, too, should be done right at the beginning. A speaker at a recent convention of young people told the story of a little boy who fell out of bed, and when asked why, explained

by saying, "I presume I went to sleep too near where I got in." Well, a good many people fall out of church for the same reason—they go to sleep too near where they got in. Probably, under unfavorable surrounding conditions, there is no time when people go to sleep quite so easily as immediately after they unite with the church. Having accomplished what may have seemed to them a very difficult duty, the tendency is to take a good long breath, and—go to sleep. Yet it is also true that there is no time in their history when they can so readily be kept awake and set to work. Now, it is our bounden duty to help these new members further in. We must keep them awake, and enlist them heartily and actively in all kinds of Christian effort. This will prove best not only for the work, but for the workers, too; for let us remember that there is nothing like exercise to keep people warm and well. Why, even a horse, if shut up in a stall, unused, will become loggy and dull, and eventually will die. So is it with Christians, and especially with beginners. They need exercise. As far as that is concerned, none of us are ever more truly alive than when we are busily engaged in Christian service, doing what we can "in his name" and "for his sake."

Keeping these things in mind, and acting upon them, we will find that, instead of a reaction, the most prosperous, active, and useful period in the life of our churches may be that season known in common language as "after the revival."—H.

IX

VOCATIONAL EVANGELISM

Real Value of an Evangelist

We do not believe that evangelists are to take the place of regular, faithful ministers, but there are times when an evangelist, specially trained in the art of persuading people to decide, may build upon a pastor's good work and bring many into the kingdom. The following from the pen of Dr. J. Wilbur Chapman illustrates this fact:

I remember being invited to a community where a pastor had been in charge of the church for forty-five years. When I appeared in his pulpit on Sunday morning he made an introductory speech something like this: "My friends, I have invited this minister here in order that he may preach to you. He will have no new message, but he may have some methods different from mine. The most of you have grown up under my pastorate. I baptized you as children, and I have baptized your own children, and since coming into the pulpit this morning I have counted forty-three heads of families who are not professed followers of Christ. And, oh, my friends," he said, "I beseech you to listen to this message from other lips and yield yourselves to Christ." He spoke with much emotion, and with such an introduction I began my work. All of the forty-three came to Christ and united with the church. I was simply building upon his invitation. I was reaping where he had sown, and the success God gave me was a tribute to his faithfulness.

The Vocational Evangelist

The Church has always recognized that its Divine Founder "gave some pastors and teachers." Why has it been so slow to recognize the other fact that "he gave some evangelists"? Professional evangelism—professional in the good sense of the term—or better, vocational evangelism, has been slow coming to recognition in the Church. There is every call for pastoral evangelism; but that does not contradict the call to vocational evangelism.

A leading American pastor has well said: "It is time that we stopped sneering at the 'professional' evangelist. It is a right use of words, but a wrong use of emphasis. The evangelist is professional in the same sense that a minister, a physician, or a

carpenter is professional, and only so. When we want a piazza built, we employ a professional carpenter, not a wood butcher. When we want our appendix removed, we call upon a professional surgeon. When we see the necessity of arousing churches and communities from lethargy, we turn to an evangelist."

The person we quote spoke of the lethargy of respectability. We would add that there are other kinds of lethargy besides that. There is the lethargy of indifference, the lethargy of an even tenor of the way, the lethargy of spiritual indolence, the lethargy of pre-occupation, the lethargy of sinful indulgence. Even good people sometimes fall into the lethargy of a love for things as they are, and need to be jarred out of their accustomed content. At such a time there is need for a vocational evangelist.

Just what is a vocational evangelist? In the New Testament sense an evangelist is a "herald of glad tidings." The word translated "evangelist" is from the same root as the word translated "Gospel," and to evangelize is to "preach the Word." In the Epistle to the Ephesians evangelists are enumerated side by side with the apostles, prophets, pastors, and teachers. This gives no implication that only evangelists could or should evangelize. All who knew the Gospel had a right to do that. Timothy was exhorted to "do the work of an evangelist." Philip, one of the seven deacons at Jerusalem, is called an evangelist. But evangelists were regarded as itinerants, traveling from place to place. This was the case with Philip, who preached in Samaria, expounded the Word to the eunuch on his way to Gaza, and then labored in Cæsarea and the cities round about. Evangelists no doubt often acted independently, but more largely as "fellow laborers" with and assistants to the apostles.

There is such a thing as a vocational evangelist, and vocational evangelists are coming into more general recognition. At no time has vocational evangelism played such an important part in modern church life as it has within the last four or five years. It is a factor that no careful observer can fail to take into account. Evidence is irrefutable that whole communities are lifted up to higher ideals of right living and that multitudes are won to Christ.

The cause of temperance, also, has had no more powerful adjunct than the tabernacle and other meetings of evangelists.

Sometimes objections are made to evangelists that they use high-pressure methods. They do use such methods. And there are obvious limitations to high-pressure methods. But so are there also to low-pressure methods. But these objections are nothing compared to those that should be made against no-pressure methods. Almost anything is better than indifference. An old pilot once said: "You can not steer a boat while it is lying still." In movement there is life, and there is possibility. Stagnation itself is death.

“And he gave some, evangelists.” Vocational evangelism deserves to have recognition. It should be given its rightful place not only as a New Testament order of the ministry, but as a very vital factor in our twentieth-century church life. The right kind of vocational evangelism will have many healthful results.

We believe in revivals of religion. We believe in special efforts to promote them. And we believe that such efforts are both rational and scriptural. We are not afraid even of the expression, “getting up a revival.” Why should we be? Though we might prefer the expression, “bringing down a revival.” But we are not afraid of revivals.

Are men afraid of special efforts when they want to promote other interests, educational, financial, patriotic? Who calls a man a fanatic if he pleads for the cleaning up of his village, or town, or for public improvements, or for better schools? Who does not know that to arouse the public attention, or to reach the individual in any good, often requires the most persistent, prolonged and earnest agitation? Why should we be so slow to see that the history of the race shows that the majority of men never see their highest good without powerful appeals to them on the part of others? The whole trend of Scripture is in favor of revivals of religion. The whole history of the Church is in favor of revivals of religion. The Christian Church was born in a revival. It has never lived without revivals, and it never will.

The tendency of the race is toward materialism in secular life and formalism in devotion. These things creep upon us as insidiously as malarial poison inoculates all who come in its way. The Church may do many good things in a social way in the community. It may do large things in an educational way. It may do much for higher culture. It may very properly do all these things and more. But the business of the Church and the business of the ministry is to convert men from evil unto God, to turn men from the ways of death unto the path of eternal life. Christians everywhere know that this is true. The Church has many tasks, all high and noble. But its first and great task is to win men to Jesus Christ, the world's Saviour. No one need ever be afraid of the work of any really worthy vocational evangelist.—H.

The Preaching That Attracts

At a Christian Endeavor rally in New York City, Rev. J. Wilbur Chapman, D.D., said: “I am just returned from what, practically, has been a four years' absence from my native land. And out of this opportunity for reaching a just estimate, I can say that all over the world the men who are holding the crowds, the men whose labors are being signally crowned with success, the men who above

all others are being listened to and followed, are the men who stand four-square on the Bible as the authoritative Word of the living God, and who are preaching the unimpeachable divinity of Jesus Christ as Son, Saviour and Lord."

That is a preacher's testimony. Let us listen to what a layman, a busy business man, Mr. William H. Ridgeway, of Coatesville, Pa., says along a kindred line. "When I go down into the earth (into the coal mine) I am always interested in and glad to see that far-away little white spot that shows the place out. The preacher makes the greatest mistake of his life if he thinks the intellectual audience wants the intellectual sermon in preference to the good-news sermon. Both the Avenue and the Slum want to see the way out, whether they make for it just then or not. I have been to hear great music by great artists. The audience goes wild on the heart song. They just applaud when she 'shows what she can do.'"

With evangelists and evangelistic meetings he has heartiest sympathy, for he adds: "Down at Formaltown there is no getting together, no outburst of song, no wakening up. Down there religion is a pretty cold, half-dead thing, where they 'take no stock in this Billy Sunday business.' I have just been in a town or two where crowds have packed tabernacles night after night for weeks, and the sawdust trails have had no grass growing on them. This is what I find, Dr. Disapprove: The churches are all crowded full of worshipers, the Sunday schools humming like factories, and both pulpit and pew vibrating with joy and spirit."

The gospel is the great attraction. The good news of salvation from hell below to heaven above is the great attraction. Yes, the divine Christ, Son of God and Son of man, able and willing to save, is the great attraction. Where the saving Christ is lifted up men will be drawn, and when he is lifted up hearts will go out to accept and love and serve him.—H.

Evangelists

When our Redeemer "ascended up on high, he gave gifts unto men"—"some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith unto a perfect man, unto the measure of the stature of Christ." Thus we see that the work was not to be done through one department of Christian labor, nor were different offices to be merged in one, and placed on one man; but there were to be several distinct offices of ministerial labor, each calling for special qualifications, and each filled by its own special workmen, yet all working in perfect harmony, and for the same end—the perfecting of the kingdom of Christ.

The Saviour having established these different departments, has always placed his seal of approbation on them, and says to those who labor in either of them, "Lo, I am with you always, even unto the end of the world."

One of these departments, as we have seen, is that filled by the evangelist. An evangelist is a minister who is not settled over a church, at least permanently, but is temporarily to fill a vacancy, to form new churches and to assist pastors and churches in special labor for the salvation of souls, whenever such labor is needed.

Work began in this branch of service with the commencement of the church of Christ. Thus we find Philip, the evangelist, going forth and engaging in meetings in different places, for the purpose of promoting revivals of religion. "He went down to the city of Samaria, and preached Christ unto them," continuing the meeting for some days and perhaps weeks. The work became so deep and general, that Peter and John were sent down from Jerusalem by the brethren, to assist in carrying it forward. After a while these brethren returned to Jerusalem, but Philip went on towards Gaza, baptizing the eunuch on the way. So pressing were the calls for this kind of labor, that the "Spirit caught away Philip," and hastened him on to other places that were waiting for him. His next field of labor was at Azotus; but how long he remained there we are not told. From Azotus he went on, and preached in all the cities till he came to Cesarea. Here was his home—the evangelist's home.

Paul and his company stopped with this evangelist, and rested several days. It was no doubt a pleasure to Philip and his family to entertain such distinguished guests.

One great source of comfort to an evangelist in his work is the necessity of living near the Saviour, if he would have success. Most pulpits are now supplied with good, and in many instances talented ministers, who preach clearly the gospel of Christ: the ground is ploughed, and the seed sown, and only needs the showers and harvest sun to commence "bringing in sheaves," so that the evangelist's work consists largely in helping "gather in the harvest." To do this work, he must have "power with God." He must abide in Christ if he would reach and move the hearts of men.

It is said, "Barnabas was a good man, and full of the Holy Ghost and faith; and much people was added to the Lord."

We ought to abide in the fullness of Christ's love; but if we do not from choice, it is a great blessing to be compelled by the very nature of our work to do so. This alone is an ample reward for any sacrifice we can make.

There is to the evangelist also the joy of constantly making new friends—and very warm and lasting friends are those made in a revival. What a joy, then, to be yearly increasing the number of real friends by thousands!

Another joy in this work is that of seeing immediate results from his labors. He labors for this, and looks for it—if he is right himself—without a doubt, and is not disappointed. Here the reaper overtakes the sower, and both rejoice together. Every month of his labor he is, perhaps, permitted to see hundreds of precious souls gathered into the kingdom of Christ, and the churches greatly revived and strengthened.

But the greatest joy connected with the work of a faithful evangelist is in reserve for him until his labors are ended, and he has passed within the pearly gates of the New Jerusalem. Then, when the glories of that wondrous world have fully burst upon his enraptured vision; when his feet have really pressed its gold-paved streets, and the bright, beautiful banks of its flowing river; when the music of the harps of gold, and of angel voices have thrilled his soul; when he has really seen and bowed himself before the Saviour; when he begins to realize the blessedness and peace of such a home,—who shall describe the joy of his heart, as, from that white-robed throng there come many thousands, gathering around him, grasping him by the hand in gratitude and love, and lead him to the Redeemer, saying, “Jesus, we have believed on thee, and been led to this beautiful world through this one whom thou didst appoint to ‘do the work of an evangelist’ in thine earthly kingdom!” Oh, the joy of such an hour! And the endless ages roll on, and his expanding mind ranges in wider fields of knowledge, and comprehends more and more the glories and wonders of the “inheritance of the saints,” that joy will be ever growing deeper and sweeter, as he meets from time to time those who were brought there through his labors.

There may be greater trials in other departments of ministerial labor than in that of the evangelist, but there cannot be greater joys. And he whom God calls to this work may well rejoice and give to it all his strength and powers.—REV. A. B. EARLE, D.D.

X

TEN GREAT REVIVAL SERMONS

ONE GOD AND ONE MEDIATOR

By CHRISTMAS EVANS

(Born December 25, 1776)

TEXT: "*For there is one God, and one Mediator between God and man, the man Christ Jesus.*" 1 Tim. 2:5.

The apostle Paul urges the propriety and importance of praying for all men in the several conditions and relations of life from a consideration of God's merciful intentions toward all men as exhibited in the sufficiency of the gospel provision for their salvation. But if any are saved it must be through the medium which God has ordained and in the manner which God has prescribed. Therefore the apostle adds: "For there is one God, and one Mediator between God and man, the man Christ Jesus." "There is one God," to whom sinners have to be reconciled; "and one Mediator," through whom that reconciliation is to be effected. We have a nearly parallel passage in another epistle.

"To us there is but one God, and Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." The unity of God and the mediation of Christ are the two great topics of the text to which we solicit your attention.

I. "For there is one God." Two infinite beings cannot co-exist, unless they are one in essence and in operation. The God of Israel pervades the universe of matter and fills the immensity of space. There is no room for another God possessing the same ubiquity. "There is one God and Father of all, who is above all, and through all, and in you all." In him alone all things live, move, and have their being.

This doctrine is stamped on all the works of nature. They all exhibit unity of design and must have been contrived by the same infinite wisdom and executed by the same infinite power. The hand which created and arranged them is constantly seen in their preservation. The Maker of all things continues to uphold all things by the word of his power. The great Architect still presides over the immense fabric which he has reared. The universe from age to age is governed by the same unvarying laws. All things remain as they were from the beginning. The earth, the air and the

sea sustain the same mutual relations and answer the same important ends; and the sun, the moon and the stars, shine on for ever. The same order and regularity everywhere prevail as when the chorus of the morning stars welcomed the new creation into being. Nature proclaims aloud: "There is one God."

The same doctrine is impressed upon the Bible. It is not only the book of God, but evidently the book of "one God." It is a series of Divine Revelations reaching from Eden to Calvary, and from Calvary onward to the end of the world. It is a golden chain passing through all time and uniting the two eternities; and all its links are similar, and depend upon each other. Its several parts are perfectly harmonious, proving them to have emanated from the same infinite mind. Everywhere we find the same character of God and of man; the same description of the law and of sin; the same way of pardon, and holiness, and immortal life. The same Eternal Spirit that inspired the Historian of Creation speaks in the Apocalypse of St. John, and in all the intervenient books of the Bible. It was the same Sun of Righteousness that rose in Eden, and set on Calvary; and thence rose again the third day to set no more for ever.

"The world by wisdom knew not God." The heathen lost the doctrine of the unity of God; not because it was difficult to preserve but because they did not love the character of God, "did not like to retain God in their knowledge." The pride of the carnal mind led them to turn away from the light of heaven to walk amid sparks of their own kindling. They boasted of their wisdom; they boasted of their philosophy. And what gained they by the exchange? The most absurd and stupid notions of the Great First Cause; almost total ignorance of his attributes. "Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made with hands, like unto corruptible man, and to birds, and four-footed beasts, and creeping things." Shame to philosophic Greece and Rome!

No nation having once lost the doctrine of the unity of God, ever regained it by the light of nature. If the light of nature is sufficient to preserve it in possession, it is not sufficient to restore it lost. It is restored only by the gospel. The gospel has restored it in India, in Otaheite, and other heathen lands. It has done more; it has revealed to the savage the only way of salvation; it has "brought life and immortality to light."

"Fly abroad, thou mighty gospel!
Win and conquer! never cease!"

Lift up thy voice with strength, and proclaim to Greece and Rome, and to all the ends of the earth, as well as to the cities

of Judah, that the Son of Mary is the God of Israel, "God manifest in the flesh," "God blessed forever!" "The man Christ Jesus" is "the brightness of the Father's glory, and the express image of his person, in whom dwelleth all the fullness of the Godhead bodily;" "in whom also we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

II. But this leads us to our second topic: "And one Mediator between God and man, the man Christ Jesus." The two doctrines you perceive are intimately related to each other. "One God"—"One Mediator." As we have but "one God," we need but "One Mediator." As that Mediator is himself God, the merit of his mediation is sufficient for the salvation of all them that believe.

The office of a Mediator supposes two parties at variance, between whom he interposes to produce a reconciliation. It is thus "between God and man." God gave man a law, "holy and just and good;" man revolted, and "there is wrath." Reconciliation is impossible without the intervention of a mediator. Let us look at the parties engaged in this dreadful controversy.

On one side we see Jehovah possessed of infinite perfections and clothed with uncreated excellence and glory. He is self-existent, independent and eternal. Omnipresence, Omniscience and Almightyness are his. He is great in wisdom, full of goodness, slow to anger, and ready to pardon. His love is ineffable, and "his mercy endureth for ever." He is "glorious in holiness, fearful in praises, doing wonders." These perfections are the pearls and diamonds in his crown. "With him also is terrible majesty." Life and joy are in his smile, but the angel of destruction waits upon his frown. One beam of his love can raise thousands of men to heaven: one glance of his anger sink myriads of angels to hell. "He sitteth upon the circles of the earth, and the inhabitants thereof are as grasshoppers." "All nations before him are as nothing; they are counted less than nothing and vanity." "He doeth according to his will among the children of men, and ruleth the armies of heaven." "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Oh, what majesty and power belong unto the Lord our God!

With this imperfect view, contrast the impotence and insignificance of sinful man. What is he? A being of yesterday, "whose breath is in his nostrils," and "whose foundation is in the dust." A frail, helpless, perishing thing; dependent upon God, the Creator, for all his comforts, for life itself. What is man? A fool; an alien from all good; an embodiment of all evil. His understanding is dark; his will perverse; his affections carnal. His "throat is an open sepulchre;" swallowing up "whatsoever things are true, pure, lovely, or of good report;" emitting a pestilential vapor, which withers every green herb and sweet flower and delicious fruit of

honor to God and happiness to man. "The poison of asps is under his tongue;" an inflaming poison, affecting all the members, and "setting on fire the whole course of nature, and it is set on fire of hell." "His heart is fully set in him to do evil;" "deceitful above all things, and desperately wicked." He is an enemy to his Maker; a rebel against Jehovah; a blank—nay, worse—a blot in God's creation; dead to every virtue, dead to every thing but sin; lost to every gracious purpose of his being; a withered branch, fit only to be plucked off and cast into the fire; stubble, ready for the burning. "Let him alone!" said Reason. "Cut him down!" cried Justice. "I hate the workers of iniquity!" added Holiness. "He or I must perish!" exclaimed Truth. "Spare him! Spare him! Spare him!" pleaded weeping Mercy. And Wisdom came forth, leading the Son of God, and said: "I have found a ransom! Behold the Mediator!" And all the attributes met and embraced at the manger, and kissed each other at the cross!

It was man's place as the offender to seek a reconciliation. God was under no obligation. But, alas! man had neither the means nor the inclination. What could be done? Hear, O ye heavens! and be astonished! Listen, O earth! and wonder and adore! While man was far from God, an enemy in his heart by wicked works, rushing on in determined hostility to his Maker's government, and there was no sacrifice found for his sin, and no disposition in him to seek a sacrifice, God sought within himself the adequate and only means of pardon and peace. He found in his own bosom the Lamb for the altar; exhibited him to Israel in the predictions and promises of the Old Testament; and in the fullness of time sent him forth to expiate sin by the offering of himself, once for all. "For 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." "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross."

God provided a Mediator. Why? Did he fear that the deserved ruin of the human race would dethrone eternal Justice? No. Eternal Justice would have been honored as much in their destruction as in their salvation. The law would have been as fully vindicated in the infliction of its penalty upon the transgressor as in the reparation of its breach by a vicarious atonement. The glory of the Divine government would have been untarnished, as when the rebel angels were cast down from heaven and locked up in everlasting darkness. This wondrous provision was not the result of necessity, but the prompting of Infinite Love. Divine Mercy sought to remove the barrier interposed by Divine Justice. The sinner cannot be pardoned till his Great Substitute has met the demands of the law. There must be a full satisfaction and settlement of its claims as the only ground on which the rebel can be acquitted.

Love is the "Alpha and Omega" of redemption, the love of God to man. Read it in the journey of the Mediator from heaven to earth! Read it in his pilgrimage through the land of sorrow! Behold him "nailed to the shameful tree!" See the blood and water gushing from his side! Hear the sound of the water-spouts, as the floods of wrath roll over him! Then ask the reason. The answer is: "God is love." "He is not willing that any should perish." It seemed good in his sight to save his rebel children, whatever it might cost him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." "Herein is love, not that we loved God"—no; we hated him; we were his sworn, inveterate foes; "but that he loved us"—loved us while we were yet enemies—loved us with an ineffable love; "and sent his Son to be the propitiation for our sins."

Wonderful must be the qualifications of such a Mediator. He fills with his own merit the gap between two worlds. He bows the heavens and lifts up the earth to meet them. He takes hold of God and man and brings them together in himself. He reconciles the rebel and the law, glorifies the Father by humbling himself, and his cross becomes our life and his tomb the birthplace of our immortality.

England and Wales could not be united till the son of the king of England was born in Wales, and became Prince of Wales. The English regarded him as heir to the throne of England; while the Welsh claimed him as their brother, a native of their own country, born in the castle of Cærnarvon. Behold "the well beloved"—"the only begotten of the father," "heir of all things," "Lord of lords, and King of kings," born "in Bethlehem of Judea;" "the Son of God—the Son of man;" partaking of both natures and representing both parties in the great controversy. He is "the Mighty God, and the Everlasting Father;" yet he is our near kinsman—bone of our bone, and flesh of our flesh. In his person, heaven and earth are joined; by his blood God and man are reconciled. Heaven is his throne, for God is his Father; earth is his principality, for it is the land of his nativity. In him angels recognize their King, and men behold their brother.

I gaze on the cross, and methinks I hear the victim say: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and beside me there is none else. I opened a way for my people of old, by dividing the waters, to the Canaan of Promise; I am now preparing a path for believers, through the red sea of my blood, to the inheritance in heaven. I gave the law amid fire and smoke on Sinai, and thundered forth my curse upon its violator; I am here on Calvary, to honor that violated law, and remove that curse from its violator by taking it upon myself. Behold my hands, my feet, my side! This blood, O men! is your sacrifice. I will expiate your sin

by my sufferings. I will magnify the law, and make it honorable. And though in your nature I hang on this tree to-day, I will revive, and live for ever, to make intercession for the transgressors, and save to the uttermost all that come unto God by me!"

III. The mediatorial office of "the man Christ Jesus" consists of two parts, sacrifice and intercession. They are equally important, and mutually dependent. Without sacrifice, there is no ground of intercession; without intercession, there is no benefit in sacrifice. The former renders the latter influential with God; the latter renders the former available to man. The one removes the obstacles to reconciliation, the other brings the adverse parties together.

1. The first part of the mediatorial office is sacrifice. In order to understand this aright, we must have correct views of God, of man, and of sin. We must consider God as the lawgiver and governor of the universe, eternally hostile to all iniquity, and determined to sustain his just administration. We must consider man as a guilty and polluted creature, a rebel in arms against his Maker, a prisoner under sentence and deserving punishment. We must consider sin as an inexcusable omission of duty, and a flagrant transgression of the law under circumstances of peculiar aggravation. The debt must be paid or the sinner must perish. An atonement must be made, of merit equal to the turpitude of our crimes. The stain which we have cast upon the law must be washed out by blood of infinite preciousness. This is the work of our Mediator. He "gave himself a ransom for all." He made a perfect satisfaction for our sins. "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." It is not by blood of bulls and goats, slain on Jewish altars, but by a nobler and costlier sacrifice—the paschal "Lamb of God," that heaven and earth are reconciled—God and man united.

2. The second part of the mediatorial office is intercession. It was through the High-priest, the typical mediator, that God communicated with Israel and Israel communicated with God; it is through "the man Christ Jesus," the real Mediator, that God speaks to the world and receives the prayers of his people. Having "borne the sins of many," he "maketh intercession for the transgressors." "He hath entered into heaven himself there to appear in the presence of God for us." He has gone into the holy of holies, with "the blood of sprinkling, which speaketh better things than the blood of Abel." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Through him we both"—that is, both Jews and Gentiles—"have access by one Spirit unto the Father." He holds in his hand the golden censer and offers much incense before the throne. It is this that perfumes our prayers and renders them acceptable to God. He pleaded for his murderers when he

hung upon the cross and now he pleads in heaven for those who crucify him afresh. And what is the ground of his plea? Not the merit of our works, but the merit of his own sufferings. Not the infinitude of the Father's mercy, but the sufficiency of his own sacrifice. This is the sure foundation of a sinner's hope. If Satan suggests that his crimes are too great to be forgiven, he may reply: "The man Christ Jesus" is my advocate, the advocate of "the chief of sinners;"

"And should I die with mercy sought,
When I his grace have tried,
I sure should die—delightful thought!—
Where sinner never died!"

"One Mediator." There is no choice. You must accept of him, or remain unreconciled, and be cast into hell. Israel found but one path through the Red Sea; the church shall never find more than one way to the heavenly Canaan. It is only by faith in the "One Mediator" that you can obtain the favor of the "One God." He is the elect and beloved of the Father, the appointed medium of man's approach, the designated channel of God's communication. "Neither is there salvation in any other." No other has been provided. No other is suited to our necessities. O sinner! come through this "new and living way!" Christ invites your confidence.

"Venture on him; venture freely;
Let no other trust intrude!
None but Jesus, none but Jesus,
Can do helpless sinners good."

These glorious truths we cannot read too often, or meditate too much. They represent to us the great evil of sin, the infinite mercy of God, the inflexible character of the law, and the incalculable preciousness of the gospel. Such is the Father's estimate of the Mediator that he will be reconciled to sinners only through his blood. He is well pleased with his Son, and well pleased with all who seek him through his Son, and nothing is more offensive to him than the rejection of his Son. May these remarks preserve you from despair under a sense of your guilt and wretchedness; drive you from all false refuges to the cross, with a penitent and grateful heart; induce you to trust, not in your own strength, or wisdom, or righteousness, but in the adorable name of Jesus; to live a life of faith in him, of love towards him, and of patient waiting for his mercy unto eternal salvation!

If you are already partakers of these blessings, how transcendent is your privilege! "Ye are come unto Mount Zion, the city of the

living God, the heavenly Jerusalem; and to an innumerable company of angels; and to the spirits of just men made perfect; and to the general assembly and church of the first-born, which are written in heaven; and to God, the judge of all; and to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel." Follow the Captain of your salvation. Cleave to him in the fire and the flood. Turn not aside to the lying vanities of the world, lest you drink the cup of its eternal sorrows. Remember that those who suffer with the crucified shall reign with the glorified; that such as are faithful unto death shall receive the crown of life. Be careful to "keep the unity of the spirit in the bond of peace." Endure unto the end, and ye shall be saved.

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ our Lord, to whom be glory for ever and ever." Amen.

YE WILL NOT COME TO ME

BY REV. ROBERT MURRAY McCHEYNE

(Born May 21, 1813)

TEXT: "*And ye will not come to me, that ye might have life.*"
John 5:40.

There is nothing more sad and nothing more strange than that when there is a Saviour that is enough for all the world, so few should come to him to be saved. If a life-boat were sent out to a wreck sufficient to save all the crew and if it came back with less than half of them you would inquire with anxiety why the rest had not been saved by it. Just so, when Christ has come to seek and save that which was lost and yet the vast majority are unsaved it behooves us to inquire why so many are not saved by Christ. We have the answer in these words: "Ye will not come to me, that ye might have life." Sinners are lost, not by reason of anything in Christ, but by reason of something in themselves. They will not come to Christ, that they might have life.

I. It is not by reason of anything in Christ that sinners are lost.

1. It is not because Christ is not sufficient to save all. The whole Bible shows that Christ is quite sufficient to save all the world; that all the world would be saved if all the world were to come to Christ: "Behold the Lamb of God that taketh away the sins of the world." The meaning of that is, not that the sins of the whole

world are now taken away. It is quite plain that the whole world is not forgiven at present. Because the whole world is not saved. Because God everywhere calls sinners to repentance, and the first work of the Spirit is to convince of sin—of the heavy burden that is now lying on Christless souls. Because forgiveness in the Bible is everywhere attached to believing. When they brought to Jesus a man sick of the palsy, Jesus seeing his faith, said unto him: "Son, be of good cheer; thy sins are forgiven thee." Believe on the Lord Jesus, and thou shalt be saved. The simple truth of the Bible is, that Christ hath suffered and died in the stead of sinners—as a common person in their stead; and every man that is a sinner hath a right to come.

Christ is quite sufficient for all, and I would prove it by this argument: If he was sufficient for one sinner, then he must be sufficient for all. The great difficulty with God (I speak as a man) was, not how to admit many sinners into his favor, but how to admit one sinner into his favor. If that difficulty has been got over in Jesus Christ then the whole difficulty has been got over. If one sinner may come unto God clothed in Christ then all sinners may. If one sinner may have peace with God and God be yet just and glorious then every sinner may have peace with him. If Christ was enough for Abel then he is enough for all that come after. If one dying thief may look to him and be saved so may every dying thief. If one trembling jailer may believe on Jesus and rejoice, believing, so may every other trembling sinner. O brethren! you may doubt and wrangle about whether Christ be enough for your soul but if you die Christless you will see that there was room enough under his wings but you would not.

2. Sinners are lost not because Christ is unwilling to save all. The whole Bible shows that Christ is quite willing and anxious that all sinners should come to him. The city of refuge in the Old Testament was a type of Christ; and you remember that its gates were open by night and by day. The arms of Christ were nailed wide open when he hung upon the cross; and this was a figure of his wide willingness to save all, as he said: "I, if I be lifted up from the earth, will draw all men unto me." But though his arms were firmly nailed they are more firmly nailed wide open now by his love and compassion for perishing sinners than ever they were nailed to the tree.

There is no unwillingness in the heart of Jesus Christ. When people are willing and anxious about something, they do everything that lies in their power to bring it to pass. So did Jesus Christ: "What could have been done more for my vineyard, that I have not done in it?" But if they are very anxious they will attempt it again and again. So did Jesus Christ: "O Jerusalem, Jerusalem, how often would I have gathered your children as a hen gathereth

her chickens under her wings, and ye would not!" But if they are still more anxious they will be grieved if they are disappointed. So was Jesus Christ: "When he came near, he beheld the city, and wept over it." But if they are very anxious they will suffer pain rather than lose their object. So did Jesus Christ: The good Shepherd gave his life for the sheep. Ah! dear brethren, if you perish, it is not because Jesus wishes you to perish.

A word to anxious souls. How strange it is that anxious souls do most of all doubt the willingness of Christ to be their Saviour, yet these should least of all doubt him. If he is a willing Saviour to any, oh, surely he is a willing Saviour to a weary soul! Remember the blind beggar of Jericho. He was in your case, blind and helpless, and he cried, "Jesus, thou son of David, have mercy upon me." And when the crowd bade him hold his peace he cried so much the more. Was Jesus unwilling to be that beggar's Saviour? He stood still, and commanded him to be brought, and said: "Thy faith hath made thee whole." He is the same willing Saviour still. Cry after him; and though the world may bid you hold your peace, cry after him just so much the more.

A word to careless souls: You say Christ may be a willing Saviour to others, but surely not to you. Oh, yes! he is quite willing for you too. See him sitting by the well of Samaria, convincing one poor sinful woman of her sins, and leading her to himself. He is the same Saviour towards you this day. If you do perish, it is not because Christ is unwilling. He wills all men to be saved and to come to the knowledge of the truth. He pleads with you and says: "Turn ye, turn ye, why will ye die?"

II. True reasons why men do not come to Jesus Christ. It is because they will not come. The reason is not in Christ, but in themselves.

1. Ignorance of Jesus Christ is one reason why sinners do not come to him. So it was with the Jews. They being ignorant of God's righteousness and going about to establish their own righteousness, would not submit themselves to the righteousness of God. And so it is with many sinners amongst us. They will not come to Jesus Christ because they do not know him. It is quite amazing the great ignorance which exists in the midst of us. Some who have lived under the preached Word for years yet do not know who Jesus Christ is. He is an utter stranger to them. Some do not know from whence he came, or whither he has gone, or who sent him into the world, or why he came, and why he suffered and obeyed. Many more have no personal knowledge of Jesus Christ. They have had no revelation of Christ made to them. They are ignorant of his beauty and fitness to their own case as a Saviour; and therefore they will not come to Christ to have life. In a shower of rain, you would not turn aside into a shelter unless you knew that there

was a shelter there. Though you had lived at the time of the flood, if you lived in complete ignorance of the ark, it is plain you would not have fled to it; or even if you had known it and seen it and heard of it, yet if you did not know the use of it you would never have fled to it. So is it with sinners now. Many do not know about Jesus Christ though he is the only ark; and therefore they will not come to him. Many know something about Jesus Christ but they do not know the use of him to their perishing souls; and so they also will not come to Christ to have life.

Do not live in ignorance of him, dear souls, I beseech you. Seek for him as for silver, yea, search for him as for hid treasures. Do not say you are too old to learn. If the Spirit be your teacher he can make it quite easy. He can take of the things of Christ, and show them unto you. Do not say you are too young to learn. Happiest they who know him soonest! Happy lambs, that are soon gathered into the Saviour's bosom!

2. Another reason why sinners do not come to Christ is that they have no sense that they need him. If you had slain a man but had no sense that the blood-avenger was pursuing you, you would not flee to the city of refuge. If your vessel was sinking but you did not perceive it, you would not get into the life-boat. If you were sick and dying but had no sense of it, you would not send for the physician. Just so if you have no sense of being under the wrath of God and exposed to hell, you will not come to Christ that you may have life. If you look around, you will see that the most of men have no feeling of anxiety about their souls. You will find men anxious about their families; about their money or their goods; about their character in the world; but, ah! why so few come to Jesus Christ? I answer, Because so few are anxious about their souls. Now, if a man be never awakened to flee from wrath it is plain and certain that he will never come to Jesus Christ. The three thousand were pricked in their hearts and then inquired after Christ. The jailer trembled for his soul and then was brought to rejoice in Christ Jesus. But no one was ever brought to Christ without being convinced of sin.

Careless persons, you should seek these convictions; you should cry to God for them; you should try to get your heart made alive to the sadness of your natural condition; for if you are never awakened you will never come to Jesus Christ; you will never be saved.

Anxious persons, you should seek to keep up these convictions. They are easily lost. You should cry to God to make them deeper in your heart. If you lose them they may never come back. You may become another Lot's wife—a pillar of salt. If you lose them you will never come to Christ, and never be saved.

3. A third reason why sinners do not come to Christ is that the

heart rises against him. Many are brought in some measure to a sense of their sin and lost condition, who yet cannot be persuaded to come to Jesus Christ. It is not anything in Christ that prevents them—it is something that rises up in their own hearts. Christ is quite open—he is a door which no man can shut; and they would fain be at rest in him, and yet their proud hearts rise up against him.

There may be two reasons for this: (1) Perhaps your anxiety has set you upon establishing your own righteousness; and, therefore, you are too proud to come to Jesus Christ. This was the way with the Jews. They were not only ignorant of God's righteousness, but they went about to establish their own righteousness; and, therefore, they would not submit to the righteousness of God. Perhaps you thought when you were first awakened that you would soon find your way to peace. You thought by tears and prayers and amendment of your life to blot out past sin. You have been making a false Christ to yourself, and that is the reason you do not like the true Christ; and Christ says of you: "Ye will not come to me that ye might have life." To come to Christ, you would need to forsake your own righteousness—to confess that your wisdom is folly—to lie down empty and vile and without praise, and to consent that Jesus Christ shall have all the praise; but your proud, self-flattering heart rises against this; and this is the reason you perish; "You will not come to me, that you might have life." (2) Another way in which anxious souls keep away from Christ is this: You have been shaken off from all dependence on your own repentance or prayers or amendment to make you righteous in the sight of God. You have laid you down in the dust and confessed that if ever you are to be justified it must be through the obedience and sufferings of the Son of God. Now, you have lain so long thus emptied that you think Jesus Christ should have been revealed to you by this time. In a word, you have been humbling yourself to make yourself worthy of Jesus Christ. Alas! this is a still prouder thought than the one before. You are not seeking to buy forgiveness from God by your humblings and by your tears, but you are seeking to buy Christ from God by these humblings. You think that your humblings and tears deserve Christ; so that you have been attempting to buy that which buys forgiveness. This is a deep snare of the devil which hinders many anxious souls from coming to Jesus Christ without money and without price.

There is reason to think that many souls perish in this way. They fulfill this sad word of Christ; "Ye will not come to me, that ye might have life." I would leave two directions with anxious souls. (1) You must be made willing to come to Jesus Christ, if you would be saved. You cannot be saved against your will. Some people have hopes that they will be lifted into Christ against their

will. This is impossible. Noah was not lifted into the ark, but God said: "Come in." So Christ's people are a willing people. They come willingly, with all their heart and soul. Not only do they flee willingly from wrath, but they flee willingly to Jesus Christ; they choose to be saved by him rather than any other way. If there were ten thousand other saviours, they would still choose Christ; for he is the chiefest among ten thousand, and they feel it sweetest and best to be nothing and have nothing that Christ may be all in all. (2) God only can bend your will to come to Jesus Christ: "No man can call Jesus Lord, but by the Holy Ghost." "No man can come to me, except the Father which hath sent me draw him." It is God that must beat down all your proud imaginations. It is he that must reveal your guilt and nakedness. He must make you feel the emptiness and sin of all your self-righteousness. He must reveal the beauty of Christ unto you, his comeliness, his desirableness. He must convince you that it is sweetest to have no praise, and to let Jesus have the whole. Oh! seek the teaching of God. The teaching of man is a mere dream, if you have not the teaching of God. Cry night and day for the inward teaching of the Spirit. "Every man, therefore, that hath heard and hath learned of the Father, cometh unto me;" and, "Him that cometh unto me I will in no wise cast out."

III. The sinfulness of not coming to Jesus Christ.

The words of Jesus are full of pathos—enough to break the proudest heart: "Ye will not come to me, that ye might have life."

1. The greatness of the Saviour shows the sinfulness of not coming to him. He is the eternal Son of God, whom sinners are despising. John bore witness of him; his miracles bore witness to him; his Father bore witness of him; the Scriptures on every page testify of him; yet ye will not come to him that ye might have life. It is the Son of God that hath undertaken the doing and dying in the stead of sinners; and yet you, a trembling sinner, will not honor him so much as to trust your soul upon his finished work. Ah! how shall we escape, if we neglect so great a salvation?

2. The loveliness of the Saviour shows the sin of not coming to him. Methinks there is a touch of heaven's melody in these words: "Ye will not come to me." I know not whether they more express the high indignation of an insulted Saviour or the tender compassion of him that wept upon the Mount of Olives over Jerusalem. It is as if he said; I have left the bosom of the Father to suffer and bleed and die for sinners, even the chief; yet, O sinner! ye will not come unto me. I have sought the lost sheep over mountain and hill; I have stretched out my hands all the day to the gainsaying and disobedient; I have cried after sinners and wept over sinners; and yet ye will not come to me that ye might have life. Ah! dear brethren, if sin against love be the blackest sin under the blue vault

of heaven, this is your sin, because ye trample under foot the blood of the Son of God and do despite unto the gentle Spirit of grace.

3. The very anxiety of some sinners increases their sin. Some sinners are very anxious about their souls yet will not come to Jesus Christ. They are in search of a saviour, but they will not have Jesus Christ. Are there not some of you who would do anything else to be saved: "Will the Lord be pleased with thousands of rams, or with tens of thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" If we would bid you pray and weep, you would do that; if we would bid you fast and use the shirt of hair, you would do that; if we would bid you afflict your soul and body, and make pilgrimage to the Holy Land, you would do that; if we would bid you live as monks and nuns, you would do that, as thousands are doing this day; but when we say, Come to Christ, ah! you will not do that. Ah! proud, sinful, self-ruining heart, you would choose any balm but the Balm of Gilead, any saviour but the Son of God.

Oh! that these words of the sweet Saviour, whom you thus despise, would pierce to the very bottom of your soul. "Ye will not come to me, that ye might have life."

SIN LAID ON JESUS

BY REV. CHARLES H. SPURGEON

(Born June 19, 1834)

TEXT: "*All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*" Isaiah 53:6.

The verse opens with a confession of sin common to all the persons intended in the verse. "We have turned every one to his own way" in a confession importing that each man had sinned against light peculiar to himself, or sinned with an aggravation which he at least could not perceive in his fellow. This confession being thus general and particular has many other traits of excellence about it of which we cannot just now speak. It is very unreserved. You will observe that there is not a single syllable by way of excuse; there is not a word to detract from the force of the confession. It is, moreover, singularly thoughtful, for thoughtless persons do not use a metaphor so appropriate as the text: "All we like sheep have gone astray," like a creature wise enough to find the gap in the hedge by which to escape, but so silly as to have no propensity or desire to return to the place from which it had perversely wandered. I like the confession of the text because it is a giving up of all pleas

of self-righteousness. It is the declaration of a body of men who are guilty, consciously guilty; guilty with aggravations, guilty without excuse; and here they all stand with their weapons of rebellion broken in pieces, saying unanimously, "All we like sheep have gone astray; we have turned every one to his own way."

I hear no dolorous wailings attending this confession of sin; for the next sentence makes it almost a song. "The Lord hath laid on him the iniquity of us all." It is the most grievous sentence of the three; but it is the most charming and most full of comfort. Strange is it that where misery was concentrated mercy reigned, and where sorrow reached her climax there is it that a weary soul finds sweetest rest. The Saviour bruised is the healing of bruised hearts.

I want now to draw the hearts of all who feel the confession to the blessed doctrine set forth in the text: the Lord hath laid on Christ the iniquity of us all.

We shall take the text first by way of exposition; then by way of application; and we shall conclude with serious, and I hope profitable, contemplation.

I. First, let us consider the text by way of exposition.

1. It may be well to give the marginal translation of the text, "Jehovah hath made to meet on him the iniquity of us all." The first thought that demands notice is the meeting of sin. Sin I may compare to the rays of some evil sun. God, as it were, holds up a burning glass, and concentrates all the scattered rays in a focus upon Christ. That seems to be the thought of the text, "The Lord hath focused upon him the iniquity of us all." Or take the text in our own version, "The Lord hath laid on him the iniquity of us all;" put upon him, as a burden is laid upon a man's back, all the burdens of all his people; put upon his head, as the high priest of old laid upon the scapegoat all the sin of the beloved ones, that he might bear them in his own person. The two translations you see are perfectly consistent; all sins are made to meet, and then having met together and been tied up in one crushing load the whole burden is laid upon him.

2. The second thought is that sin was made to meet upon the suffering person of the innocent substitute. I have said "the suffering person" because the connection of the text requires it. "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." It is in connection with this, and as an explanation of all his grief, that it is added, "The Lord hath laid on him the iniquity of us all." The Lord Jesus Christ would have been incapable of receiving the sin of all his people as their substitute had he been himself a sinner: but he was, as to his own divine nature, worthy to be hymned as "Holy, Holy, Holy, Lord God of Sabaoth;" and, as to his human nature, he was by miraculous con-

ception free from all original sin, and in the holiness of his life he was such that he was the spotless Lamb of God, without spot, or wrinkle, or any such thing, and therefore he was on all accounts capable of standing in the room, place, and stead of sinful men.

3. It has been asked, Was it just that sin should thus be laid upon Christ? Our reply is fourfold. We believe it was rightly so, first, because it was the act of him who must do right, for "the Lord hath laid on him the iniquity of us all." Remember, moreover, that Jesus Christ voluntarily took this sin upon himself. It was not forced upon him.

But I would have you remember, beloved, that there was a relationship between our Lord and his people, which is too often forgotten, but which rendered it natural that he should bear the sin of his people. Why does the text speak of our sinning like sheep? I think it is because it would call to our recollection that Christ is our Shepherd. Yet there is a fourth consideration that may remove the difficulty of sin being laid upon Christ. It is not only that God laid it there, that Jesus voluntarily took it, and moreover was in such a union with his church that it was natural that he should take it, but you must remember that this plan of salvation is precisely similar to the method of our ruin. If we grant the fall,—and we must grant the fact, however we may dislike the principle,—we cannot think it unjust that God should give us a plan of salvation based upon the same principle of federal headship. At any rate we, accepting the principle of the federal headship in the fall, joyfully receive it as to the restoration of Christ Jesus. It seems right, then, on these four grounds, that the Lord should make the sins of all his people to meet upon Christ.

4. I beg you to observe in the fourth place, that laying upon Christ brought upon him all the consequences connected with it. God cannot look where there is sin with any pleasure, and though as far as Jesus is personally concerned, he is the Father's beloved Son in whom he is well pleased; yet when he saw sin laid upon his Son, he made that Son cry, "My God! my God! why hast thou forsaken me?" To crown all there came death itself; death is the punishment for sin. "He became obedient to death, even to the death of the cross."

II. Let us come briefly to the application.

A friend now puts a question to you. There is a countless company whose sins the Lord Jesus bore; did he bear yours? Do you wish to have an answer? Are you unable to give one? Let me read this verse to you and see if you can join in it. I do not mean join in it saying, "That is true," but feeling that it is true in your own soul. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." If there be in you this morning a penitential

confession which leads you to acknowledge that you have erred and strayed like a lost sheep, if there be in you a personal sense of sin which makes you feel that you have turned to your own way, and if now you can trust in Jesus, then the Lord hath laid on him your iniquity.

III. Now consecrate a few minutes to hallowed contemplation.

You do not want talk, you want thought: I will give you four things to think of.

1. The first is the astounding mass of sin that must have been laid on Christ. All the sins against light and knowledge, sins against law and gospel, week-day sins, Sabbath sins, hand sins, lip sins, heart sins, sins against the Father, sins against the Son, sins against the Holy Ghost, sins of all shapes, all laid upon him; can you get the thought now?

2. The next subject I offer you for contemplation is this, the amazing love of Jesus which brought him to all this. Remember Paul's way of putting it, "Scarcely for a righteous (or strictly just) man will one die; peradventure for a good (or benevolent) man one might even dare to die; but God commendeth his love towards us in that, while we were yet sinners, in due time, Christ died for the ungodly." When Christ has renewed us by his Spirit, there may be a temptation to imagine that some excellency in us won the Saviour's heart, but, my brethren, you must understand that Christ died for us while we were yet sinners.

3. Wonder of wonders that I need another minute to set you thinking on another subject, the matchless security which this plan of salvation offers. I do not see in what point that man is vulnerable who can feel and know that Christ has borne his sin. How grandly does the apostle put it! It seems to me as if he never was worked up by the Holy Spirit to such a pitch of eloquence as when speaking about the death and resurrection of the Saviour, he propounds that splendid question, "Who shall lay anything to the charge of God's elect?" There, where eternal justice sits upon a flaming throne, the apostle gazes with eye undimmed into the ineffable splendor, and though some one seems to say, "The Judge will condemn," he replied, "Who shall lay anything to the charge of God's elect? It is God that justifieth."

4. Lastly, I desire to give you as a subject for contemplation, and I pray you do not forget it, this question: What then are the claims of Jesus Christ upon you and upon me? Napoleon singularly enough had power to get the hearts of men twisted and twined about him; when he was in his wars there were many of his captains and even of his private soldiers, who not only marched with the quick obedience of a soldier wherever they were bidden, but who felt an enthusiasm for him. Have you never heard of him who threw himself in the way of the shot to receive it in his bosom to save the

Emperor? No obedience, no law could have required that of him, but enthusiastic love moved him to it; and it is such enthusiasm that my Master deserves in the very highest degree from us. What shall I do for my Master? What shall I do for my Lord? How shall I set him forth? My brethren and sisters, my highest aim before God, next to the conversion of the unconverted among you, is this, that you who do love Christ may really love him and act as if you did. Contribute of your substance to the common work of the church, and do that constantly, and as a matter of delight. Do something for yourself, speak for Christ yourself, have some work in hand on your own account. O Christian, by the blood of Jesus devote yourself to him again! In the old Roman battles it sometimes happened that the strife seemed dubious, and a captain inspired by superstitious patriotism would stand upon his sword and devote himself to destruction for the good of his country, and then, according to those old legends, the battle always turned. Now, men and brethren, sisters, every one of you who have tasted that the Lord is gracious, devote yourselves this day to live, to die, to spend, and to be spent for King Jesus.

FAITH

BY REV. A. B. EARLE, D.D.

TEXT: "*Have faith in God.*" Mark 11:22.

Faith is a persuasion of the mind, resting upon evidence. Faith must have a basis to rest upon; we cannot have faith in the absence of evidence. God never asks any one to believe anything without furnishing a basis for that belief. Does he ask us to believe in his own existence, he opens the great volume of nature, and bids us look up. Does he require us to receive the Scriptures as divinely inspired, they bear in themselves the evidence of their divine origin. Does he bid us come to him in prayer, he furnishes us with daily answers to prayer.

Some persons have faith in appearances; that is, they believe they are going to have a revival of religion because there is a general solemnity and seriousness in the community. This is not faith in God, but in appearances. Withdraw these indications, and faith has nothing to rest upon. To true faith in God the darkness and the light are both alike.

We hear others say they have faith to believe they would have a glorious revival could they secure the labors of a favorite minister. This is faith in a minister or measure—not in God. Get your minister, if in your judgment he would do you good, but let your faith anchor in God and his promises.

As faith must have a basis to rest upon, let us see what ground we have to expect an immediate revival of religion, and souls to be converted to God, if we go on with this meeting, and preach, and pray, and exhort, and sing, and visit.

I. God appointed these means to effect this end.

God, who cannot make a mistake, and who knows all about the difficulties to be overcome in a dark, cold time, bids us go and preach, pray, exhort, and sing in simple faith, and he will bless.

No matter how dark, or cold, or dead,—we are to look for an immediate outpouring of the Spirit, in the use of these means. I have come to believe that God means just what he says in his Word, and I expect an outpouring of the Spirit whenever and wherever the means are used in faith.

If God had told me to go into your graveyard and sing "Old Hundred" among the graves, and that by this means the dead would be raised, I would come to one and another of you, and ask if you had any friends in that graveyard; and if so, to get ready to receive them—they were going to be raised. Perhaps you would ask me, "Can you raise the dead?" I should answer, "Not at all; but God has sent me to sing 'Old Hundred' among the graves, and says through this means he will raise the dead." I should expect to see the graves open, and the dead come forth. My faith would not rest in any power of yours or mine, but in the fact that God appointed this means to effect this end.

Just so when Jesus says, "Go preach my word, and, lo! I am with you, and will pour out my Spirit upon you," we should expect him to do it. I do expect it; I have not one fear but that we shall have a glorious result, if we use these means in faith in this place.

Moses had faith in God, when he lifted the brazen serpent to the bitten Israelites; his faith was not in the piece of brass, nor in his own power to heal, but in the fact that God had appointed that piece of brass thereby to make his power known. As Moses lifted that piece of brass in the wilderness, so must Jesus be lifted to the view of lost men.

We can have faith in God, in using these means, then, because he appointed them to effect this end.

II. Another strong ground for faith in God, in using these means, to expect an immediate revival of religion, is, that God's heart and hand are in this work.

God felt so deeply for the salvation of souls, before we cared anything about it, that he gave his own Son to die for them.

God sees the end from the beginning, and tries no experiment—has all necessary resources of providence and grace; so that we can follow where he leads, with unwavering faith.

How often does some providence occur that is made the means of a powerful work of grace. In one part of Maine, nine churches

united in asking me to assist them in a series of union meetings; but before I reached the place, death had taken one of the pastors, almost instantly, out of the world. This pastor had drawn off the names of more than twenty persons, whom he was going to seek, at once, to bring to the Saviour. One day, with these names in his pocket, he went to the post-office, and died before reaching his home again. The effect was so great upon his congregation and the community, that it was necessary to commence meetings at once; and, when I reached the place, more than a hundred persons were anxious about their souls.

While I was holding a series of meetings in ——, N. Y., one evening a lady was passing near the church door, and one of the sisters asked her to come in, saying, "We are having good meetings here; quite a revival has commenced, and I would like to have you attend some of these interesting services." The lady replied, "Do you think I would go into such a meeting—a revival meeting? No, never!" This lady went on home, scorning the meeting and religion. A day or two after this she was passing that church door again while the congregation were singing one of their sweet revival hymns. The notes went through the open door and reached her ear. She paused, and said, "That sounds good." The same sister who had invited her in before, again at the door, said "Come in and hear more." She replied, "I am too proud to sit down in a meeting-house, unless I can own a seat." The sister told her she might have their seat, which could be emptied for her at once. This was done, and the lady spent the rest of the evening in our meeting; her heart was deeply moved. Within one short week this lady and her husband were both rejoicing in a Saviour's love. Very soon both united with that church. So we see that God here blessed the songs of praise to the salvation of souls.

One of the greatest victories ever won by Jehoshaphat was won by singing. "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and praise, . . . (their enemies) were smitten." 2 Chron. 20: 21, 22.

We find, then, as in all ages, God blessed his people when they sung his praise.

I would urge all who desire to promote revivals of religion, and to lead men to Jesus, to have the best singing you can in all your meetings. Sing with life and spirit. God appointed singing, and will bless it. Have faith in God.

How often we see a whole community moved by the power of a little prayer meeting. Peter was brought out of prison, while the church were praying in the house of Mary, the mother of John.

Let the "nothing-wavering" prayer be offered, and it cannot fail.

Have faith in God when you pray, for he appointed these means to effect this end. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" but let it be done in faith.

III. God has always blessed these means, when they have been used in faith. None ever knew a failure, except when faith was lacking.

The walls of Jericho fell down after they had been compassed about in faith; yet I presume many of those who went round those walls, like many church members now, had no faith in God, but marched with those that had.

God honors all the faith he finds in his people. I would advise all to use what faith they have, for in this way faith grows—it is strengthened by use. Just as David's faith, after he had rescued the lamb from the mouth of the lion, and the paw of the bear, became so strong he believed he could kill Goliath.

Naaman, the Syrian, went into the Jordan to wash seven times, with very great unbelief (yet he must have had a little faith, or he would not have gone at all); but, after the wonderful cure, he went home with strong faith. He found God's word reliable. God always blesses the use of the means he has appointed, when used in faith; and he blesses in proportion to the strength of our faith.

When Ezekiel preached to the dry bones, there was nothing remarkable in his sermon or manner of presenting the truth, but simply in his faith in God. His faith did not rest in any wonderful skill, or power in preaching, nor in any favorable appearances, but in God. He would do just what God directed him to do, knowing that God could not make a mistake, and that he was able to do just as he promised. So, standing up among the bones,—dried, and bleached, and scattered as they were,—Ezekiel began to cry, "Dry bones, hear the word of the Lord! Dry bones, live! Dry bones, come together!" Power accompanied the means God appointed, and bone came to his fellow-bone, and they were clothed with flesh and sinews. But the breath of life was not yet in them. Then followed prayer, or calling on the wind to blow upon the slain. The breath of life entered into them, and there stood upon their feet an army of men. By this figure Ezekiel was shown how God saves sinners.

As Ezekiel went among those dry bones and preached to them, and called on the wind to blow upon them, and they lived, so Christians must go among wicked men, and preach and pray, and use the means God has appointed, in faith, and he will bless these means, and save souls, and build up his church.

Perhaps some one will ask why God does not bless the labors of

all his ministers, alike, in the conversion of souls. It is because they do not expect it. They hope God will bless their labors; they pray him to do it; they really desire it, but do not in faith, without wavering, expect it. Faith is as necessary here, as is fire to produce heat. Persons may perish in the cold surrounded with good fuel, for the want of fire to kindle it; so men can go down to death under the ablest presentation of truth, just for the want of faith in God on the part of the preacher and those that hear. So important is faith in God, that Jesus said to the anxious around him, "Only believe." "All things are possible to him that believeth."

Let me mention an incident or two that have greatly strengthened my faith. A few years ago, in a ministers' conference, the text for criticism was, "Is not the set time to favor Zion come?" Among other questions raised, was this: "Is it perfectly safe for a minister to commence a series of meetings in a church or community where there are no indications of a revival of religion? Ought he to go to work expecting an immediate outpouring of the Spirit?" I had just begun, as it were, to believe God, and take him at his word, and, with several others, said, "It is safe." In a few days I commenced a series of meetings in a little church of about twenty members, who were very cold and dead, and much divided—the only green spot being a little prayer-meeting, kept up by two or three sisters. I preached the first evening, and closed the meeting at eight o'clock. There was not one to speak or pray. I succeeded the next evening in getting one brother to say a few words, and closed again about eight o'clock, but said to the people, "We will go on with the meeting." All around looked dark, but to the eye of faith the darkness and the light are both alike.

The next morning I rode six miles, to a minister's study, to get him to pray with and for me. We both kneeled at the same chair and prayed, feeling and believing that faith in God could not be disappointed. I went back, and said to that little church, "If you can just make out to board me, I will stay with you until God opens the windows of heaven. God has promised to bless these means, and I believe he will." I trusted it all to Jesus, and went to work; and within ten days there were so many anxious souls, that I met one hundred and fifty of them at a time at an inquiry meeting, while Christians were praying in another house of worship. A powerful work of grace followed, and I think several hundred souls were led to Jesus. This greatly strengthened my faith in God.

On another occasion I commenced a meeting near Boston, and preached the first evening on this same subject—Faith in God. We had a pleasant evening and a large assembly. Everything seemed favorable. I told the congregation that I believed we should have a great work, and they must provide seats for the aisles of the meeting-house.

The very next day a terrible snow-storm came on, so that we were shut out of the meeting-house and in our homes. For six successive days I preached in a private parlor at my boarding-place (which was only a few rods from the church) to ten or fifteen persons. This was a trial of my faith; yet I knew God was able to fulfill his promises, and I believed he would.

About the seventh day, the storm being over, we came together again in the meeting-house. On the first or second evening one hundred men and women came forward for prayer, deeply convicted. While they were shut up at home, the Spirit of God had been at work upon their hearts. God had given a voice to the howling winds, and moved the hearts of his people just as well as though they had gathered in his house. A great work followed, and many precious souls were brought to Jesus.

With these and many other tests of God's promises, I have come to believe and trust him, so that I can follow where he leads.

Let me ask you all to go home from this meeting, to preach, and pray, and sing, and visit, in faith. Do all you can; speak to all of Jesus; but rely alone on God, asking and expecting great things.

THE GREAT SALVATION

BY REV. T. DEWITT TALMAGE, D.D.

(Born January 7, 1832)

TEXT: "*How shall we escape, if we neglect so great salvation?*" Hebrews 2:3.

I stand before you to-night borne down with two great and all-absorbing desires: one, to get to heaven myself; the other, to take all these people along with me. Who knows but God may hear my prayer, and that all swept by the circle of those walls shall within one hour be inclosed in the arms of a pardoning Jesus? It is not time for argument, for you mentally accept all these truths. It is no time for philosophy, for it is your hearts we want, and not your heads. It is no time for poetry, for tulips and daffodils will not satisfy those who are famishing for bread. The oft-repeated prayer of Rowland Hill, in the midst of his sermon, is my prayer at the beginning: "Master, help!" While I stand here, the audience vanishes from my vision, and it is the world's great trial-day, and the books are opened. O my Saviour! if I do not speak as I ought, what will become of me? If these people do not hear as they ought, what will become of them? "How shall we escape, if we neglect so great salvation?"

1. Paul was right when he called it great. The most stupendous

undertaking since God existed, was the hoisting of this world out of ruin. It had made shipwreck—going down with all hands on board. From none of the surrounding worlds did a life-boat push out. The Lord God Almighty rose up, and bringing into action all the omniscience, and omnipotence, and majesty, and loving-kindness of his nature, he set about the redemption of the world. John Frederick Oberlin put off all earthly comfort to redeem a barren district of France from poverty and ignorance, with his own pickaxe beginning the building of a high-road from Ban de la Roche up to the city of Strasburg. But here was a highway to be constructed from the squalor of earth to the heights of heaven. Clarkson pleaded before the English Parliament and the Russian emperor, against the slave-trade. But here was the question of deliverance for a hundred thousand millions of bondmen. Ay! it was the pounding off of an iron chain from the neck of a captive world.

I think it was the greatest and most absorbing thought of God's lifetime. I do not think that there was anything in all the ages of the past, or that there will be in all the ages of the future, anything to equal it. The masterpiece of eternity! There were so many difficulties to be overcome! There were such infinite consequences to be considered! There were such gulfs to bridge, and such heights to scale, and such immensities to compass! If God had been less than omnipotent, he would not have been strong enough; or less than omniscient, I do not think he would have been wise enough; or less loving would have been sympathetic enough. There might have been a God strong enough to create a universe, and yet too weak to do this. To create the worlds, only a word was necessary; but to do this work required more than a word. It required more than ordinary effort of a God. It required the dying anguish of an Only Son. Oh! is not that which took all the height, and depth, and length, and immensity, and eternity, of his nature to achieve, worthy of being called a great salvation?

2. Paul was right when he called this salvation great, because it was founded upon a great sacrifice. When Elizabeth Fry went into Newgate Prison to redeem the abandoned, she was told to lay off her purse and watch lest they be stolen, but refused, saying that confidence in the criminals would be one way of touching them. When Christ came into the prison of this world's sin, he brought with him all the jewels of heavenly affection upon him. If a host of angels had been hurled off the battlement, they would not so much have been missed. It is an exciting time around an old homestead, the morning the son leaves home to go away; for they know not what will happen, or whether he will ever return. What a morning it must have been in heaven when Jesus left! I think all heaven hung around him—some asking him not to go;

some speaking to him of the perils by the way; some standing in silent grief at his departure; and when the cavalcade for Bethlehem dashed up to the golden gate, and the cry was, "All ready!" there was a warm good-bye, and a rain of tears and last words and a scene that the oldest inhabitants of heaven remember now as though it were but yesterday.

During our last war, squadrons went out, and we knew nothing of them until they were reported off shore, and landing amidst fiery assault of battle. I do not think that heaven knew for what shore Jesus and his cohorts were bound and when one Christmas night they were seen off the shores of earth, and word got back to glory that the crusading fleet were landing amidst storms of persecution, there must have been a cry of amazement in heaven. If the expedition had steered into the sun, that would have been a more brilliant landing-place; or, if it had sailed into Jupiter, that would have been a mightier world. But no; they chose one of the smallest worlds in God's astronomy—a little world, a proud world, an unclean world, a defiant world, a cruel world, a dying world, a dead world. Was not this salvation great in its humiliation?

3. So also was this redemption great in its sufferings. It is fortunate that we can not foresee our trials. If that man who last week lost his property could have known for ten years that he was going to become bankrupt, all those ten years would have been shadowed with trouble. If that parent who last year lost his child had known for ten years previously that he would lose it, for ten years that parent would have been overshadowed. Christ's sufferings were augmented by the fact that he foresaw them. For thirty-three years he was dying. The last horror hung over him at the sea-side, at the wedding, and everywhere. He knew that every pulse's beating took him nearer to the last throb of anguish. He saw the walls shutting in around him, the circle of fire contracting, the vise screwing up. When he flew away from Herod, he knew that at last he would be captured. He went into court knowing that the verdict would be against him. There was an upright piece of wood and a transverse piece of wood that hung over him by day and by night—the shadow of a cross.

The final year came. It was his birthday. It was Christmas. He was thirty-two years old. I hear him saying, "This is my last year. What a thirty-two years! Trouble all the way! Betrayed! Cast out! Poor! Full of pain! But a few more months, and I will go up to my death-hour. The tree is growing on which I shall be spiked. The hammers are forged that will some day smite me fast. The military are drilled for my execution." My hearers, if Christ's death had been a sudden surprise, it would not have been so awful. But it was a long-expected anguish.

That last hour of Christ was the focus to which the woes of time and of eternity converged. Heaven frowned from above. Hell rode up from beneath. I hear the click of the hoofs of the cavalry troop as they ride out toward the fatal hill. I hear the buzz, and hum, and roar, and blasphemy of a great mob. They have cornered him at last! Put those women out of the way! It is no place for women! Do not let his mother see this! Take her away! This spectacle would kill her! Put out all the candles of the sky. The spears are sharp, and they plunge them. The heavens are burdened with woe, and they thunder. Unlifted darkness—save as a flash of lightning reveals the eye of God, peering through the gloom to see what they are doing with his well-beloved Son. Methinks the thrones of heaven shiver at the deed. He has been hanging there five hours and fifty minutes. What next? Whom will the Omnipotent Sufferer first consume with his curse? Will he not take his right hand from the nail, and hurl everlasting fury upon his crucifiers? Wait a moment. Listen! I am sure he will speak! Yes, he speaks: "Father, forgive them. They know not what they do."

This was death at the stake; but the fires kindled around it were the flames of the world's hatred, inwrapped with the fiercer fires of eternal woe—wreathing feet, hands, eyes, brain, soul, in the worst horror that ever shuddered through God's universe. Was not this salvation great in its suffering?

4. This redemption was also great in its pardon. It takes all the sins of a life, and cuts them off with one stroke, so that all the crimes the worst man ever committed, as soon as he takes hold of this salvation, are gone at once, utterly and forever. Gone, so that you can not find them. Gone, so that the light of the judgment-day can not discover them. Says some one, "Do you mean to say that I could have that done for me?" I answer, "Yes!" "When?" Now! Though you had committed fifty murders, though your life were rotten with debauchery, though you had gone through the whole catalogue of crimes, I announce full pardon for all your sins the moment you take hold of this salvation.

5. This redemption is great in its final deliverance. There is a hell. Rationalism rules it out; but there is where our modern essayists and the Bible differ. People say there ought not to be a hell; but there is where modern theologians and the Lord God Almighty differ. I am one of those few benighted mortals in this day who take the whole Bible. "What! you do not believe everything in it?" Everything! Absolutely everything! "What! that about the serpent in Eden? and the sun standing still? and the whale swallowed Jonah?" Everything! I believe it all as much as I do in my own existence. "Well, then, you can not have read

the arguments on the other side." Yes, I have; read them day and night; read them by the year; read every word that Tom Paine, or Theodore Parker, or Renan ever wrote on the subject; read them from the title-page to the last word, of the last line, of the last page, of the last book; read them until it is only through the mercy of God that I did not kill my soul through the sin of reading them; read them until I found out that the land of skepticism is a desert, where the sands are red-hot coals, swept by the smothering simoon of all-consuming wretchedness; read them until I have found that there are two hells instead of one—the hell of skepticism and the hell spoken of in the Bible; and I believe in the last because it is the more tolerable.

Come to my house some time at six o'clock in the evening, and I will show you fifty-four passages in the Bible, all positively asserting that there is such a place, and as many more implying it. If I do not believe God when he tells me a thing ten times, certainly I will when he tells it to me twenty times. If I do not believe what he has asserted twenty times, I will when he has told it to me forty times. But if I doubt him the fortieth time, certainly when he announces a thing to me the fifty-fourth time I had better accept it. Paul says, "They shall be punished with everlasting destruction from the presence of the Lord." Luke says, "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourself thrust out." Christ, who ought to know, says, "And these shall go away into everlasting punishment." It is not more certain that there is a city called Constantinople or Moscow than that there is a great metropolis of suffering; that Satan rules over it; that there are fires that can not be put out, and tears that ever fall, and groans that are forever uttered. When a man gets into that place, he never gets out.

There may be difference of opinion about the exact nature of that suffering. You may, if you like, discard the old-fashioned notion of fire, but the Bible in many places says that the suffering is like fire; and if it is like fire, it is as severe as fire; and if it is as severe as fire, it might as well be fire. You say that it is mental torture, and not physical. But you know that mental torture is worse than physical. So the style of suffering that you believe in is far more intolerable than the style of suffering your fathers and mothers used to believe in.

But suppose you throw overboard most of the testimony on this subject—is there not some slight possibility that there may be such a place? If there should be, and you have no preparation to escape it, what then? A young woman, dying, said to her father, "Father, why did you not tell me there was such a place?" "What place?"

"A hell!" He said, "Jenny, there is no such place. God is merciful. There will be no future suffering!" She said, "I know better! I feel it now! I know there is such a place! My feet are slipping into it this moment! I am lost! Why did you not tell me there was such a place?" It is the awful, stupendous, consuming, incontrovertible fact of the universe.

Now, is not a salvation that keeps down the hatches so that these flames can not scorch us, and that muzzles these lions so that their teeth can not touch us, worthy of being called a great salvation? Every one may escape it. God never puts a man in perdition. He puts himself there. If you have a great fire on your farm in which you are consuming a large amount of rubbish, and I deliberately rush into it and get burned, who is to blame? Myself. God has told us there is a place of burning. He makes for us every possibility of escaping it. If deliberately and of our own choice we dash in, upon whom comes the responsibility? Answer! Your conscience has answered!

6. This salvation is great in its consummation. It does not leave a man shivering and half starved on the outskirts of a fine city, but gives him citizenship in the great capital of the Almighty. The Bible says that one day an angel went out and measured heaven. He took a golden rod. I see that rod flashing in the light of the sun that never sets. With it the angel measures all along by the gates, all along by the towers, and all along by the foundations—a hundred miles, five hundred miles, a thousand miles, fifteen hundred miles around—so the Bible intimates. What a city! London and New York are villages compared with it. Though the account be figurative, what a heaven God has ready for us! But that heaven spoken of in the Bible was heaven before the improvements. It is a grander place now; for the great and good souls of the last eighteen hundred years have gone in since then. Excepting Jesus, the best part of our heaven has been made up within the last thirty years, since our friends have been going in.

In the great park of the universe we may walk; and we shall want not one thing for all eternity. No sickness will pale the cheek. No discord will strike the ear. No shadow will darken the path, save under the palm-trees through which sifts the golden light of eternal summer. Jesus will be there; and all the good will be there. O land of light, and love, and joy! A land where the redeemed of the Lord come with songs upon their heads. A land where—I fail! I break down under the thought! I can not express it! "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those who love him." Is not a salvation that opens such a gate, and rouses such an anthem, and consummates such a friendship, a great salvation?

7. Now, are you ready for the apostle's question? Are you all ready? In the light of this salvation—so great in its Author, so great in its humiliations, so great in its sacrifices, so great in its pardon, so great in its final deliverance, so great in its consummations—the question bursts, crackles, and thunders upon our ears: "How shall we escape, if we neglect so great salvation?"

No escape at all! For the man who neglects it there is no possibility of excuse or rescue. Everything will plead against him. The waters will hiss from the fountains, and say, "We told him of the living stream where he might wash all his sins away, but he would not come. Escape he must not!" The rocks will say, "We told him of a shelter and defense to which he might run and be saved; but he would not come. Escape he must not!" The sun in the sky will say, "We told him of the light of the world and of the dayspring from on high but he shut his eyes to the glory. Escape he must not!" The star will say, "I pointed to his only hope—the Jesus of Bethlehem; but he would not look and be saved. Escape he must not!" The Bible will say, "I called him by a thousand invitations, and warned him with a thousand alarms; but he would not heed; he would not listen. Escape he must not!" The tree of Calvary will say, "On my bloody branch I bore the fruit that might have fed his starving soul; but he would not pluck it. Escape he must not!" The angels of God will say, "We flew to him on errands of mercy, and would have charmed him into life but he beat us back in our ministry. Escape he must not!" The throne of judgment will say, "I have but two sentences to give—that to the friends of God, and that to his rejectors. Escape he must not!" All the voices of the destroyed will speak out, and say, "We neglected it no more than he. Why should he go free when we are banished? Escape he must not!" Jesus will say, "I called to him for many years, but he turned his back on all these wounds; and by all those despised tears, and by that rejected blood. Escape he must not!" Then God will speak, and answer the waters, and the rocks, and the sun, and the stars, and the Bible, and the bloody tree, and the angels, and the throne of judgment, and the voice of the destroyed, and the plea of a rejected Christ, and with a voice that shall ring all through the heights, and depths, and lengths, and breadths of his universè, say, "Escape he shall not!"

May the Lord God Almighty, for Jesus' sake, avert such a catastrophe. Hark! The city clock strikes nine. Thank God, it is not the clock of our destiny striking twelve! The day of mercy has not fully passed. But it is the eleventh hour, and it may be our last chance. If I never say another word to you, let this go forth as my last and dying utterance:

Come to Jesus! Come now!

REPENTANCE AND RESTITUTION

By DWIGHT L. MOODY
(Born February 5, 1837)

TEXT: "*God commandeth all men everywhere to repent.*" Acts 17:30.

Repentance is one of the fundamental doctrines of the Bible. Yet I believe it is one of those truths that many people little understand at the present day. There are more people to-day in the mist and darkness about Repentance, Regeneration, the Atonement, and such-like fundamental truths, than perhaps on any other doctrines. Yet from our earliest years we have heard about them. If I were to ask for a definition of Repentance, a great many would give a very strange and false idea of it.

A man is not prepared to believe or to receive the Gospel, unless he is ready to repent of his sins and turn from them. Until John the Baptist met Christ, he had but one text, "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:2). But if he had continued to say this, and had stopped there without pointing the people to Christ the Lamb of God, he would not have accomplished much.

When Christ came, he took up the same wilderness cry, "Repent; for the kingdom of heaven is at hand" (Matt. 4:17). And when our Lord sent out his disciples, it was with the same message, "that men should repent" (Mark 6:12). After he had been glorified, and when the Holy Ghost came down, we find Peter on the day of Pentecost raising the same cry, "Repent!" It was this preaching—Repent, and believe the Gospel—that wrought such marvellous results then. (Acts 2:38-47). And we find that, when Paul went to Athens, he uttered the same cry, "Now God commandeth all men, everywhere, to repent" (Acts 17:30).

I. Before I speak of what Repentance is, let me briefly say what it is not.

1. Repentance is not fear. Many people have confounded the two. They think they have to be alarmed and terrified; and they are waiting for some kind of fear to come down upon them. But multitudes become alarmed who do not really repent. You have heard of men at sea during a terrible storm. Perhaps they have been very profane men; but when the danger came they suddenly grew quiet, and began to cry to God for mercy. Yet you would not say they repented. When the storm had passed away, they went on swearing the same as before. You might think that the king of Egypt repented when God sent the terrible plagues upon him and his land. But it was not repentance at all. The moment

God's hand was removed Pharaoh's heart was harder than ever. He did not turn from a single sin; he was the same man. So that there was no true repentance there.

Often, when death comes into a family, it looks as if the event would be sanctified to the conversion of all who are in the house. Yet in six months' time all may be forgotten. Some who hear me have perhaps passed through that experience. When God's hand was heavy upon them it looked as if they were going to repent; but the trial has been removed—and lo and behold, the impression has all gone.

2. Then again, Repentance is not feeling. I find a great many people are waiting for a certain kind of feeling to come. They would like to turn to God; but think they cannot do it until this feeling comes. When I was in Baltimore I used to preach every Sunday in the Penitentiary to nine hundred convicts. There was hardly a man there who did not feel miserable enough: they had plenty of feeling. For the first week or ten days of their imprisonment many of them cried half the time. Yet, when they were released, most of them would go right back to their old ways. The truth was, that they felt very bad because they had got caught; that was all. So you have seen a man in the time of trial show a good deal of feeling: but very often it is only because he has got into trouble; not because he has committed sin, or because his conscience tells him he has done evil in the sight of God. It seems as if the trial were going to result in true repentance; but the feeling too often passes away.

3. Once again, Repentance is not fasting and afflicting the body. A man may fast for weeks and months and years, and yet not repent of one sin. Neither is it remorse. Judas had terrible remorse—enough to make him go and hang himself; but that was not repentance. I believe if he had gone to his Lord, fallen on his face, and confessed his sin, he would have been forgiven. Instead of this he went to the priests, and then put an end to his life. A man may do all sorts of penance—but there is no true repentance in that. Put that down in your mind. You cannot meet the claims of God by offering the fruit of your body for the sin of your soul. Away with such a delusion!

4. Repentance is not conviction of sin. That may sound strange to some. I have seen men under such deep conviction of sin that they could not sleep at night; they could not enjoy a single meal. They went on for months in this state; and yet they were not converted; they did not truly repent. Do not confound conviction of sin with Repentance.

5. Neither is praying Repentance. That too may sound strange. Many people, when they become anxious about their soul's salvation, say, "I will pray, and read the Bible;" and they think that will

bring about the desired effect. But it will not do it. You may read the Bible and cry to God a great deal, and yet never repent. Many people cry loudly to God, and yet do not repent.

6. Another thing: it is not breaking off some one sin. A great many people make that mistake. A man who has been a drunkard signs the pledge, and stops drinking. Breaking off one sin is not Repentance. Forsaking one vice is like breaking off one limb of a tree, when the whole tree has to come down. A profane man stops swearing; very good; but if he does not break off from every sin it is not Repentance—it is not the work of God in the soul. When God works he hews down the whole tree. He wants to have a man turn from every sin. Supposing I am in a vessel out at sea, and I find the ship leaks in three or four places. I may go and stop up one hole; yet down goes the vessel. Or suppose I am wounded in three or four places, and I get a remedy for one wound; if the other two or three wounds are neglected, my life will soon be gone. True Repentance is not merely breaking off this or that particular sin.

II. Well then, you will ask, what is Repentance? I will give you a good definition: it is "right about face!" In the Irish language the word "Repentance" means even more than "right about face!" It implies that a man who has been walking in one direction has not only faced about, but is actually walking in an exactly contrary direction. "Turn ye, turn ye; for why will ye die?" A man may have little feeling or much feeling; but if he does not turn away from sin, God will not have mercy on him. Repentance has also been described as "a change of mind." For instance, there is the parable told by Christ: "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not" (Matt. 21:28, 29). After he had said "I will not" he thought over it, and changed his mind. Perhaps he may have said to himself, "I did not speak very respectfully to my father. He asked me to go and work, and I told him I would not go. I think I was wrong." But suppose he had only said this, and still had not gone he would not have repented. He was not only convinced that he was wrong; but he went off into the fields, hoeing, or mowing or whatever it was. That is Christ's definition of repentance. If a man says, "By the grace of God I will forsake my sin, and do his will," that is Repentance—a turning right about.

Some one has said, man is born with his face turned away from God. When he truly repents he is turned right around towards God; he leaves his old life.

Can a man at once repent? Certainly he can. It does not take a long while to turn around. It does not take a man six months to change his mind. There was a vessel that went down some time

ago on the Newfoundland coast. As she was bearing towards the shore, there was a moment when the captain could have given orders to reverse the engines and turn back. If the engines had been reversed then, the ship would have been saved. But there was a moment when it was too late. So there is a moment, I believe, in every man's life when he can halt and say, "By the grace of God I will go no further towards death and ruin. I repent of my sins and turn from them." You may say you have not got feeling enough; but if you are convinced that you are on the wrong road, turn right about, and say, "I will no longer go on in the way of rebellion and sin as I have done."

Just then, when you are willing to turn towards God, salvation may be yours.

I find that every case of conversion recorded in the Bible was instantaneous. Repentance and faith came very suddenly. The moment a man made up his mind, God gave him the power. God does not ask any man to do what he has not the power to do. He would not "command all men everywhere to repent" (Acts 17:30) if they were not able to do so. Man has no one to blame but himself if he does not repent and believe the Gospel. One of the leading ministers of the Gospel in Ohio wrote me a letter some time ago describing his conversion: it very forcibly illustrates this point of instantaneous decision. He said:

"I was nineteen years old, and was reading law with a Christian lawyer in Vermont. One afternoon when he was away from home, his good wife said to me as I came into the house, 'I want you to go to class-meeting with me to-night and become a Christian, so that you can conduct family worship while my husband is away.' 'Well, I'll do it,' I said, without any thought. When I came into the house again she asked me if I was honest in what I had said. I replied, 'Yes, so far as going to meeting with you is concerned; that is only courteous.'

"I went with her to the class-meeting, as I had often done before. About a dozen persons were present in a little school-house. The leader had spoken to all in the room but myself and two others. He was speaking to the person next me, when the thought occurred to me: he will ask me if I have anything to say. I said to myself: I have decided to be a Christian sometime; why not begin now? In less time than a minute after these thoughts had passed through my mind he said, speaking to me familiarly—for he knew me very well—'Brother Charles, will you close the meeting with prayer?' He knew I had never prayed in public. Up to this moment I had no feeling. It was purely a business transaction. My first thought was: I cannot pray, and I will ask him to excuse me. My second was: I have said I will begin a Christian life; and this is a part of it. So I said, 'Let us pray.' And somewhere

between the time I started to kneel and the time my knees struck the floor the Lord converted my soul.

"The first words I said were, 'Glory to God!' What I said after that I do not know, and it does not matter, for my soul was too full to say much but 'Glory!' From that hour the devil has never dared to challenge my conversion. To Christ be all the praise."

Many people are waiting, they cannot exactly tell for what, but for some sort of miraculous feeling to come stealing over them—some mysterious kind of faith. I was speaking to a man some years ago, and he always had one answer to give me. For five years I tried to win him to Christ, and every year he said, "It has not 'struck me' yet." "Man, what do you mean? What has not struck you?" "Well," he said, "I am not going to become a Christian until it strikes me; and it has not struck me yet. I do not see it in the way you see it." "But don't you know you are a sinner?" "Yes, I know I am a sinner." "Well, don't you know that God wants to have mercy on you—that there is forgiveness with God? He wants you to repent and come to him." "Yes, I know that; but—it has not struck me yet." He always fell back on that. Poor man! he went down to his grave in a state of indecision. Sixty long years God gave him to repent; and all he had to say at the end of those years was that it "had not struck him yet."

Is any one waiting for some strange feeling—you do not know what? Nowhere in the Bible is a man told to wait; God is commanding you now to repent.

Do you think God can forgive a man when he does not want to be forgiven? Would he be happy if God forgave him in this state of mind? Why, if a man went into the kingdom of God without repentance, heaven would be hell to him. Heaven is a prepared place for a prepared people. If your boy has done wrong, and will not repent, you cannot forgive him. You would be doing him an injustice. Suppose he goes to your desk, and steals \$10, and squanders it. When you come home your servant tells you what your boy has done. You ask if it is true, and he denies it. But at last you have certain proof. Even when he finds he cannot deny it any longer, he will not confess the sin, but says he will do it again the first chance he gets. Would you say to him, "Well, I forgive you," and leave the matter there? No! Yet people say that God is going to save all men, whether they repent or not—drunkards, thieves, harlots, whoremongers, it makes no difference. "God is so merciful," they say. Dear friend, do not be deceived by the god of this world. Where there is true repentance and a turning from sin unto God, he will meet and bless you; but he never blesses until there is sincere repentance.

David made a woeful mistake in this respect with his rebellious son, Absalom. He could not have done his son a greater injustice than to forgive him when his heart was unchanged. There could be no true reconciliation between them when there was no repentance. But God does not make these mistakes. David got into trouble on account of his error of judgment. His son soon drove his father from the throne.

Speaking on repentance, Dr. Brooks, of St. Louis, well remarks: "Repentance, strictly speaking, means a 'change of mind or purpose;' consequently it is the judgment which the sinner pronounces upon himself, in view of the love of God displayed in the death of Christ, connected with the abandonment of all confidence in himself and with trust in the only Saviour of sinners. Saving repentance and saving faith always go together; and you need not be worried about repentance if you will believe."

"Some people are not sure that they have 'repented enough.' If you mean by this that you must repent in order to incline God to be merciful to you, the sooner you give over such repentance the better. God is already merciful, as he has fully shown at the Cross of Calvary; and it is a grievous dishonor to his heart of love if you think that your tears and anguish will move him, 'not knowing that the goodness of God leadeth thee to repentance.' It is not your badness, therefore, but his goodness that leads to repentance; hence the true way to repent is to believe on the Lord Jesus Christ, 'who was delivered for our offences, and was raised again for our justification.'"

Another thing. If there is true repentance it will bring forth fruit. If we have done wrong to any one we should never ask God to forgive us, until we are willing to make restitution. If I have done any man a great injustice and can make it good, I need not ask God to forgive me until I am willing to make it good. Suppose I have taken something that does not belong to me. I have no right to expect forgiveness until I make restitution.

I remember preaching in one of our large cities, when a fine-looking man came up to me at the close. He was in great distress of mind. "The fact is," he said, "I am a defaulter. I have taken money that belonged to my employers. How can I become a Christian without restoring it?" "Have you got the money?" He told me he had not got it all. He had taken about \$1,500, and he still had about \$900. He said, "Could I not take that money and go into business, and make enough to pay them back?" I told him that was a delusion of Satan: that he could not expect to prosper on stolen money; that he should restore all he had, and go and ask his employers to have mercy upon him and forgive him. "But they will put me in prison," he said: "cannot you give me any help?" "No, you must restore the money before you can expect

to get any help from God." "It is pretty hard," he said. "Yes, it is hard; but the great mistake was in doing the wrong at first."

His burden became so heavy that it got to be insupportable. He handed me the money—950 dollars and some cents—and asked me to take it back to his employers. The next evening the two employers and myself met in a side room of the church. I laid the money down, and informed them it was from one of their employes. I told them the story, and said he wanted mercy from them, not justice. The tears trickled down the cheeks of these two men, and they said, "Forgive him! Yes, we will be glad to forgive him." I went down stairs and brought him up. After he had confessed his guilt and been forgiven, we all got down on our knees and had a blessed prayer-meeting. God met us and blessed us there.

There was a friend of mine who some time ago had come to Christ and wished to consecrate himself and his wealth to God. He had formerly had transactions with the government, and had taken advantage of them. This thing came up when he was converted, and his conscience troubled him. He said, "I want to consecrate my wealth, but it seems as if God will not take it." He had a terrible struggle; his conscience kept rising up and smiting him. At last he drew a check for \$1,500 and sent it to the United States Treasury. He told me he received such a blessing when he had done it. That was bringing forth "fruits meet for repentance." I believe a great many men are crying to God for light and they are not getting it because they are not honest.

I was once preaching, and a man came to me who was only thirty-two years old, but whose hair was very grey. He said, "I want you to notice that my hair is grey, and I am only thirty-two years old. For twelve years I have carried a great burden." "Well," I said, "what is it?" He looked around as if afraid some one would hear him. "Well," he answered, "my father died and left my mother with the county newspaper, and left her only that: that was all she had. After he died the paper began to waste away; and I saw my mother was fast sinking into a state of need. The building and the paper were insured for a thousand dollars, and when I was twenty years old I set fire to the building, and obtained the thousand dollars, and gave it to my mother. For twelve years that sin has been haunting me. I have tried to drown it by indulgence in pleasure and sin; I have cursed God; I have gone into infidelity; I have tried to make out that the Bible is not true; I have done everything I could: but all these years I have been tormented." I said, "There is a way out of that." He inquired "How?" I said, "Make restitution. Let us sit down and calculate the interest, and then you pay the Company the money." It would

have done you good to see that man's face light up when he found there was mercy for him. He said he would be glad to pay back the money and interest if he could only be forgiven.

There are men to-day who are in darkness and bondage because they are not willing to turn from their sins and confess them; and I do not know how a man can hope to be forgiven if he is not willing to confess his sins.

Bear in mind that now is the only day of mercy you will ever have. You can repent now, and have the awful record blotted out. God waits to forgive you; he is seeking to bring you to himself. But I think the Bible teaches clearly that there is no repentance after this life. There are some who tell you of the possibility of repentance in the grave; but I do not find that in Scripture. I have looked my Bible over very carefully, and I cannot find that a man will have another opportunity of being saved.

Why should he ask for any more time? You have time enough to repent now. You can turn from your sins this moment if you will. God says: "I have no pleasure in the death of him that dieth; wherefore turn, and live ye" (Ezek. 18:32).

Christ said, he "came not to call the righteous, but sinners to repentance." Are you a sinner? Then the call to repent is addressed to you. Take your place in the dust at the Saviour's feet, and acknowledge your guilt. Say, like the publican of old, "God be merciful to me a sinner!" and see how quickly he will pardon and bless you. He will even justify you and reckon you as righteous, by virtue of the righteousness of him who bore your sins in his own body on the Cross.

There are some perhaps who think themselves righteous; and that, therefore, there is no need for them to repent and believe the Gospel. They are like the Pharisee in the parable, who thanked God that he was not as other men—"extortioners, unjust, adulterers, or even as this publican;" and who went on to say, "I fast twice a week; I give tithes of all I possess." What is the judgment about such self-righteous persons? "I tell you this man (the poor, contrite, repenting publican) went down to his house justified rather than the other" (Luke 18:11-14). "There is none righteous; no, not one." "All have sinned, and come short of the glory of God" (Rom. 3:10, 23). Let no one say he does not need to repent. Let each one take his true place—that of a sinner; then God will lift him up to the place of forgiveness and justification. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:2).

Wherever God sees true repentance in the heart he meets that soul.

I was in Colorado, preaching the gospel some time ago, and I

heard something that touched my heart very much. The governor of the State was passing through the prison, and in one cell he found a boy who had his window full of flowers that seemed to have been watched with very tender care. The governor looked at the prisoner, and then at the flowers, and asked whose they were. "These are my flowers," said the poor convict. "Are you fond of flowers?" "Yes, sir." "How long have you been here?" He told him so many years: he was in for a long sentence. The governor was surprised to find him so fond of the flowers, and he said, "Can you tell me why you like these flowers so much?" With much emotion he replied, "While my mother was alive she thought a good deal of flowers; and when I came here I thought if I had these they would remind me of mother." The governor was so pleased that he said, "Well, young man, if you think so much of your mother I think you will appreciate your liberty," and he pardoned him then and there.

When God finds that beautiful flower of true repentance springing up in a man's heart, then salvation comes to that man.

THE BOW IN THE CLOUDS

By REV. J. WILBUR CHAPMAN, D.D.

TEXT: "*I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth.*" Genesis 9:13.

It may seem at first thought as if this were a queer text to choose from which to give a gospel message, and yet all the works of God are so wonderful that one has but to get the key to unlock the door leading into them to find them filled with sweetness and with help. The rainbow is no exception to this rule. It is hardly possible for one to look upon the bow that spans the clouds after a storm without an exclamation of delight.

One would think that it would grow monotonous, for we have seen it so many times, but quite the opposite is true. Sunsets differ; they are as unlike as two things could possibly be. Indeed, it must be true that one is never like the other. But rainbows are always the same. And yet in spite of this we are charmed as we look, and inspired as we study.

The first mention of a bow is in the text. It is not said that this is the first time the rainbow has appeared, for from the very nature of the case it has always been in existence since the worlds began to be, but this is said to be the first use of it. The last mention of a rainbow is Revelation 4:3: "And he that sat was to look upon like jasper and a sardine stone: and there was a rainbow

round about the throne, in sight like unto an emerald." You notice that the expression used is "round about the throne," and here for the first time we find a rainbow in a complete circle.

We have only seen the half of it here, which is surely an illustration of the fact that in this world at best we only get the half of things. We only get the half of truth. Take the great doctrine of the Atonement: who is able to understand it? But it is very helpful to know that we are not obliged to understand it, but only to receive it. God is satisfied with it, and he fully comprehends it, and when we stand with him in glory we shall see the other half of the bow, and our hearts shall rejoice. We only see the half of life here. At its best it is a mystery. Over and over again, when we wanted to go to the right we were compelled to turn to the left, and a thousand times because of our perplexities and trials we have cried aloud: "How can these things be?"

But we must learn the lesson that we must trust him where we cannot understand him. The day will come, when seated at his feet we shall see the other half of the bow of our life, and we shall know indeed that all things have worked together for good.

The last mention of the bow in Revelation tells us that it is to be like an emerald. This is certainly very strange, for one has never beheld a green rainbow here. Six other colors must be added to it to make it complete. The color, however, is not without its suggestiveness. Green is the color that always rests the eye. It is for this reason that the hillsides, the waving branches of the trees, and the grass beneath our feet, are so restful on a summer day. Is not this a hint that heaven is a place of rest as well as beauty?

There are three primal colors in the rainbow, red, yellow and blue. If you drop the red and put the yellow and the blue together you have green as a result. Red is the color of suffering. Surely it is a hint as to the thought that when one passes through the gates of pearl he leaves suffering behind him. There is to be no red mark in heaven. Christ finished his sufferings upon Calvary, and never a pang shall meet him again. We finish our suffering too when we say good-bye to this weary road we have traveled, and the gate of heaven that shuts us in shuts suffering out.

I. The cloud.

We know what the cloud was for Noah, (for this text which I have quoted has to do with him), and a cloud in Noah's day was not unlike the cloud of yesterday; but in the thought of the sermon, the cloud is sin.

It would make one heartsick to read the history of sin. First, in the world, beginning with Adam, going to Noah, reaching the howling mob about the cross of Calvary coming down to the present day, when the whole world seems to be touched with its power, the most terrible thing in the world is sin. Second, in the home,

blighting and blasting that which is a type of heaven, and wrecking that which God meant to be a safe vessel to carry us through the turmoils and strife ever round about us. Third, in our own heart, giving us wrong conceptions of God, and dragging us toward hell, even against our will. The blackest thing in all the world is sin.

The cloud does two things.

1. It obscures the sun. The cloud of sin does the same thing. No one ever yet has had a true vision of Jesus Christ with the least particle of sin in his heart or life. "Blessed are the pure in heart, for they shall see God."

A poor fellow converted in one of the missions in Chicago, who was thought before his conversion to be hardly worth the saving, was so wonderfully transformed that a committee waited upon him to find the secret of his changed life. He answered their question in just one sentence: "I have seen Jesus." This vision ever changes the life and transforms character.

2. The cloud compels us to see things in a false light. God made the works of his hands to be seen in the sunlight. We must not judge them under the cloud. And with the cloud of sin across a man's mind he can have no real conception of the Bible; he must certainly be prejudiced against the church. Scatter the darkness that hovers over your mind, and the Bible will become to you the very thought of God, while the church will compel your admiration.

II. Across the cloud God casts his bow.

To see a bow three things are necessary. First, there must be a cloud; we certainly have that in the world's sin. Second, the sun must be shining; we have this condition met in the fact that God is light, and in him there is no darkness at all. Third, the rain must be falling. We have this in Isaiah 55: 10, 11—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Or, we might put it—first, in order that we may be saved, we must acknowledge ourselves to be sinners. This is the cloud. Second, we must have some conception of God's hatred of sin. This is the light. Third, we must be persuaded that he loved us and gave himself for us. This is the rain. With these conditions met, the bow of promise spans the cloud of a sinful life.

III. The seven colors.

If I should hold a prism in my hand and the light of day should touch it there would be refracted at once seven colors, as follows: red, orange, yellow, green, blue, indigo and violet. There never

has been a rainbow in this world but these have been seen in more or less prominence. In my message now, the prism is the cross, and the light is God's truth. As it strikes this long prism it breaks up into seven colors. The seven together give us the rainbow.

First, forgiveness. Psalm 32:1—"Blessed is he whose transgression is forgiven, whose sin is covered." The word forgiven means taken off. What a wonderful thought it is! Oh, what a load of sin we had to carry! How it did weigh us down! How day and night we went crying aloud, saying, "Oh, wretched man that I am, who shall deliver me?" Resolution never lifted it a particle. Reformation only seemed to make it heavier. Then he came, and stooped down, or whispered to us just one sweet word, "Forgiven!" and when we realized it the burden was taken off. To receive all of this we have but to yield to God. Trying to make ourselves better only adds to the cloud and deepens our despair.

The second color is cleansing. Psalm 51:7—"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." The little bunch of hyssop carries us back to the Passover night, when the lamb was slain and its blood collected. It was not said that one should take a brush, but a bunch of hyssop, and dip it in the blood and sprinkle the posts of the door. The commonest thing that grew in the East was hyssop. It represents faith. One had but to step to the door of the cottage and stoop down to pluck a bunch of hyssop. The commonest thing in all this world is faith. We have faith in each other, whether we express it in this world or not; and the faith that one has in his mother, in his father, in wife or husband, if turned toward Jesus Christ, would save his soul. It is one thing to be forgiven, but the color deepens, and the truth sweetens when we know that because of the shed blood of Jesus Christ we may be made clean. "The blood of Jesus Christ his Son cleanseth us from all sin."

The third color is justification. Romans 4:25—"Who was delivered for our offences, and was raised again for our justification." One might be perfectly sure of his forgiveness, and know that it meant sins taken off, and might be confident of his cleansing, but there is the memory of the old life of failure which is ever to him like a shackle when he would run to God. Justification is sweeter by far than anything we have yet learned. When Christ rose for our justification he stood before God as a kind of a receipt (as John Robertson has said), and when God looks upon that receipt he knows the bill is paid.

"Jesus paid it all. All to him I owe.

Sin had left a crimson stain, he washed it white as snow."

But justification is even better to me than this, for when one is justified before God he actually stands as if he never had sinned.

The fourth color is—sins covered by the sea. Micah 7:19—“He will turn again, he will have compassion upon us; he will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.”

It is very comforting to know that there are some depths in the ocean so deep that they can never be sounded. Our sins must have gone as deep.

There is also another thought of comfort: if a body is cast into the ocean where the waters are not very deep, when the storms come and the ocean is in a fury, the storm, as if with giant hands, takes the dead body and casts it upon the shore. But there are depths in the sea so great that no storm that has ever yet swept across the face of the deep has stirred the waters. Thanks be unto God, our sins may be sunk so deep in the sea, that they will never be cast up against us again. The color deepens and the truth grows sweeter still.

The fifth color is—sins removed. Psalm 103:12—“As far as the east is from the west, so far hath he removed our transgressions from us.”

It has been proved that the distance from east to west could never be measured. This is certainly inspiring. But there is something better for me than this in the fifth color, for when I am told that my sins are as far from me as the east is from the west I know that the east and the west can never be brought together; nor can the saved sinner and his pardoned sins ever meet again.

The sixth color is Isaiah 44:22—“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee.”

A man can not blot out his own sins. Some have tried it with their tears and have lost their reason. Some have attempted it by works of mercy, and have given up in despair. But God can easily do it. For sins to be blotted out may mean the same as for man's account to be blotted out. I may have a bill charged against me on the books, but if on the opposite side is credited a sufficient sum of money to meet the indebtedness, it is blotted out. But the expression must mean more than this. It means that when one's sins are blotted out by God they are as if they never had been.

The seventh color seems the climax of all. Ezekiel 33:16—“None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.”

We have an idea that, although our sins have been forgiven and we may have been justified, when the great day of judgment comes we may be obliged to meet them all again. But this is not true.

Once and for all hath he put away sin by the sacrifice of himself, and the sins of our lives shall not again be mentioned to us.

IV. God's covenant.

The bow was God's covenant then. Now God's covenant is his Word, and upon this Word we may depend. Notice the number of times God uses the expression, "I will," in Exodus 6:6-8.

"Wherefore, say unto the children of Israel I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments: and I will take you to me for a people, and I will be to you a God and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give you it for an heritage: I am the Lord."

He ever waits to fulfill the covenant which he has made with Christ concerning us. If we would have the joy of salvation, we need but two things: first, we must believe God; whatever our feelings may be, we must believe; second, believing God, we must act as if we believed him. The one gives us life. The other gives us joy in life's possession.

LIVING LOVE

By REV. JOHN ROBERTSON, D.D.

TEXT: "*Unto him that loves us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*" Rev. 1:5, 6.

John is in Patmos for the Word of God and for the testimony of Jesus Christ—blessed reason for being anywhere. His feet are on the silver sands of the Ægean Sea, and it is the hour when thought is born. The sunset is casting the long shadows of the headland into the ocean, and John in his exile is taking a walk with his God in the cool of the evening. And his heart takes its flight to Ephesus where his flock is; and from Ephesus takes its flight to heaven where his Saviour is. And what was that? Was it the wind lifting up the sand of the sea-shore and playing with it as with an Æolian harp? or was it the moaning of the waves round yonder cliffs? or was it the scream of yon sea-bird? or was it the echo of the revelry in the fishing village of Patmos, where a wedding was to-night?

It is the echo of the heavenly harping that John hears. There come struggling by the stars into this dull, foggy, sin-laden atmosphere four bars of the divinest music that he ever heard. And he catches them, for he has got an ear, John, for the heavenly harpings. He catches the lilt, and going home he bends over the growing manuscript of Revelation, and with his stylus he puts down what he heard for his own practising, and for yours and mine. This is what they are singing on high, and what we are training for here. "Can you play the fiddle, John?" said the minister to the northern boy. "I dinna ken, sir; I never tried," said he. "Ah, my boy, if you never tried that difficult instrument, you may just as well say you cannot do it." So, so, if you never tried to hum over on earth the bars of this song that they sing in heaven, you cannot do it, that is all. You cannot take your place in heaven's choir without the practising. The Conductor will look after that. He is not to have his name and fame bespattered through you. You will have to get it up on earth; you will have to practise it, and have all your mistakes over before the Conductor taps with his baton from the orchestra of heaven to take their places and sing to his glory.

That is what we are all doing down here; you and I—blessed be God!—are humming in our closets, are humming in our places of business, in our offices, this glorious song. And there are some of us that have already caught the highest, purest notes of it, and the Lord has said, "Make way for this man. Have you got a place in the front rank, ye heavenly singers, for this saint that caught the high note?" He is ready for the promotion, and he has gone home. Or it is some poor bedridden saint. In her trouble and pain she caught it, and it was reported to the Lord that there was a fine voice on earth, that a fine singer had been discovered in the furnace of time. And the Lord said, "Send for her, I have got a place for her if she has got a voice that can sing perfectly, as ye say, this song. Make way." And they are all coming home from the streets of time, they are all taking their places with confirmed singing powers, with all their mistakes over; and how they sing it on high!

Suppose we try this morning to hum over the bars, and may God help us with the harps of our souls to sing it sincerely if not purely, to sing it willingly if not holily. But the Lord help us to sing it purely and willingly and holily, for his name's sake.

I. The first bar is this: "Unto him that loves us." Can you sing that? This is, in the first place, the source of salvation in eternity. "Unto him that loves us." When God set out for his journey of redemption he must have looked round the shelves of glory for what to take, as some of you starting on a journey, pack your bag or portmanteau. Certain things you take with you for the journey. So with God. There are the thunders of almighty power. Is

he to take these? No. He became man—poor, feeble man, and the thunders slept till he came back. Is he to take the glory above the sun's strength? Is he to take the robe of uncreated light? No. He strips him of the visible Godhead. He lays aside the uncreated Shekinah manifestation, but he takes something—something that heaven can give and that earth needs. He dips his almighty heart in love. He cannot do without that. The hope-springs of earth are dried up; he will not get love enough here, and if he is to bring love he must get it before he starts. And so in the counsels of eternity the chalice of his heart is filled with love, love which is salvation. He comes with the only qualification for his great work that he sees needful—love in his heart.

Now earth had seen love a million times before, since Adam had whispered the story of his heart's adoration into the ear of Eve. A million times this earth had witnessed a heart beating with love. And what about that? Wherein is Christ's love different from the love that the sun had looked down upon for a million times a million? Love had been reckoned with before.

It was in Leith, and the sailor had never had this feeling prior to a voyage before; he never had this chill presentiment of coming disaster creep over his heart; and he bids his wife and bairns good-bye up there in the attic, and he comes down to the first landing-place. It won't do; back again for another kiss, for another twining of his eldest born round his neck, for another look into the dear eyes. He never did this before; he bids them farewell again. Down to the street this time, out among the gas lamps, but he does not get round the corner; he must go back. And the wife hears his step coming up the stairs, and a chill for the first time creeps up to the heart. She never saw him like this before. He could take his farewell and go singing down the stairs to the sea; but not so to-day. And he says, "Oh, wife, I have just come back to get a kiss of the bairnies. I feel very strange bidding you good-bye; I never felt like this before." And so he goes through it again, and the little ones twine their arms round his neck, and they say, "Good-bye, papa; bring some nice things from the foreign land to your little boy and your little girl; good-bye!" And at last he gets on board, and "the boat she rocks at the pier of Leith," and at last takes her way. And the wind rises and the waves put on their white caps and roll, and they climb up to see what the big vessel is like, and they signal to the great heaving deep to prepare for the struggle, and a leak starts, and the vessel, reeling and rocking before the tempest, goes with a shudder to the deep. And they take from the ooze and mud of that foreign shore the limp, lifeless body, and they part the yellow hair of the Scottish sailor from his white brow, and they bury him on the foreign shore. The widow, with her sad weeds upon her, is wearing herself

to the very bone to rear the sailor's lads and lasses in the fear and admonition of the Lord. That is human love. What is it when death interferes with it? Why, man, you have to leave your loved ones, you have to leave the sunshine of your home, you have to go down to the deep, you have to list to the flapping of the sail and the clanking of the oars in the rowlocks; you are going away from home, and home is going away from you. "Alas for love, if thou wert all and nought beyond, O Death!"

When Christ came with his heart of love, there was a grim chuckle in hell. "We have seen love in the human heart before," and the grim angel of death fluttered his black wings, and said, "I'll settle it. Has the strange mysterious Man brought only love with him? I have annihilated love a million times, and I will do it for him also." And the men surrounded him, and the traitor's kiss was planted on his cheek, and the priests got hold of him, and the soldiers took him away, to death, and his pale lips say, "It is finished." And, true, they did bring him from the Cross, a limp, lifeless body. The arms hung by the side and the head fell on the breast of the bearer. They put him into a grave and rolled a great stone there, and they went about, saying, "He is dead—dead!" O love in the Saviour's heart, thou art blotted out after all! Death has interfered with love. And on the way to Emmaus there are two disciples. They are very downhearted this morning. They are saying one to the other, "What an awful thing! We trusted it had been he who should have redeemed Israel, and to-day is the third day, and he is in the grave." Was he dead? The Divine sleeper stirs in his sleep. A tremor of returning life runs through his frame. He rises and calmly puts aside the cerements of the grave, and on the Sabbath morning he is risen. Death has lost its power, and with the love in Christ's heart Death has been defeated. "O Death, where is thy sting? O Grave, where is thy victory?" Where is it? Christ hath brought life and immortality to light! And it is that love that you and I need this morning, the love that Death hath no power over, a deathless love, a love that is to exist and be strong when yonder sun flickers out into eternal midnight. It is that love that my longing soul craves for, and it is that love that is in Christ's heart. It is a deathless love; it is a love that you can allow yourselves to sail in. Human love!—why, we dare only creep from headland to headland; we cannot launch out into the deep, for death is nigh. How many go forth in the morning and never come back at night! But in Christ's love you can let your soul go. You can sail into the mighty ocean assured that there is no limit, that there is no further shore to it, that there are no shoals to tear the ribs of the vessel of your heart asunder. The deathless love of Christ, can you sing it? "Unto him that loves us" with a deathless love.

Ay, but there is a worse thing than death about love. He had breathed his pledges of devotion into a trusting ear, and had brought a blush to the cheek, and he had vowed to be true. He is going away to America. He is to make his fortune in that big land, and as soon as he gets a nest cosily and comfortably prepared he is to send for her. "Never fear, I'll be true." And he did set sail, and he did get on, and eyes—not fairer, indeed, than the eyes he had left behind—of an American girl were turned on him. He saw not her, but her purse, and he saw the chance of promotion. He would wed, not her, but the old father who had the business. He would marry the dollar and bid the damsel to the marriage. And so the letters homeward descended very rapidly from "Yours devotedly and eternally, and for ever and ever," at last, to "Yours truly." And what was it in that morning paper, as she turned the leaves thereof, made the lassie fall as a huddled heap at the feet of her mother? It is this: "On such and such a date, in such and such a church in New York, So-and-So to So-and-So." Poor lassie! go down to the grave now with a broken heart. The parents can hear the drip, drip, drip of the heart's blood to the last. He is faithless, his promises are false. And that is human love. You cannot ride the water on it, as we say in the north; you cannot trust it very much. Blessed are ye if ye have got a love in the human heart that ye can trust fully and unreservedly. How often have promises written in blood disappeared as if written in water on the sea-shore?

And so, Christ, Thou hast brought many promises—that is true; and many pledges of undying affection—that is true. But the world—this grim, heartless world—has heard vows before, has received promises and pledges before. O Christ, what about Thine? "God is not a man that he should lie, neither the son of man that he should repent. Hath he said and shall he not do it? Hath he spoken and shall he not make it good?" Is there any other attraction on the other side that Christ hath loved beyond my poor sinful heart? Are not the fields of glory blooming with a thousand flowers that would be proud to be worn on Thy breast? Wilt Thou be faithful on high, O Christ? Thou didst come to me a poor sinner, and Thou didst cast Thy mantle of love over me, and in the silence Thou didst breathe affection to my heart, and Thou hast won it. Art Thou to be faithful? Is not Christ yearning and longing for the day when he will welcome you to glory? Christ's humiliation is not yet ended. His service of heart is not yet by. He is sad and weary with longing for the day when he will present me, faultless, before the presence of his Father with exceeding joy. He is faithful, beloved, never fear. He can get no brighter eyes meeting his than your dim, blear, reek-filled eyes of earth. The Lord has loved you with an everlasting love. A mother may forget,

yet not I, he says; a lover may be false, yet not I. I have loved thee with an everlasting love. Can you sing it yet? Is it not a glorious love—deathless, faithful, abiding, unchanging amid the wreck of matter and the crash of worlds? The love of Christ will outlive the sun; the love of Christ will be strong in mighty current when the stars, the last of them, pull a veil over their faces and die. The love of Christ is the one eternal, abiding, almighty force in the universe. Can you sing it? “Unto him that loves us” with a deathless, undying, unchanging, abiding, eternal love, to him “be glory and dominion for ever and ever.”

II. Then, in the second place, we have in these four bars of heavenly music, the effect of salvation in time. The first was the source of salvation in eternity; the second is the fact of salvation in time. The stream runs from the hillside to the valley, and it gets deep, and wide, and broad, and the masts of the navy of a commercial city are reflected in its fair bosom. So with the love of God. It came rushing out of the pearly gates a mighty torrent, and it came down to the valley and expanded there into a broad lake, and the love has become a fact in time. And the way it has become a fact is this: The love has washed us in the precious blood of Christ. Strange effect of love, the washing! strange result of the affection of the Lord! The washing—you, mother, can understand it. Your little son has been out all the summer day. He has had splendid fun. Oh, what enjoyment! And he has stayed out till the shadows have fallen, and he is very tired, tired even of amusement. He comes into the house where love is, and what does love do? Oh, he is very sleepy; just let him go to bed. “Mother, I am awfully sleepy; I am not for any supper; indeed, I am so tired.” But love has something to say, love has some action to go through, before the dirty little boy can get between the clean sheets. Love draws out the bath into the middle of the floor, and love puts the towels there, and love puts the soap there, and love catches hold of the little fellow’s collar, and in spite of grumbling, in spite of the little fellow’s bad temper—for he is sleepy, God help him—plunges him into the bath, and love takes him out spluttering, but clean. So with God. Oh, how foul we were, how the streets of time had left their defilement on our spirit. What must love do in the first place? “Oh,” says one, “love will just please wink and take us, bad as we are, into heaven; love will open wide the pearly gates, and let us all as we are, unwashed, foul, unclean, into heaven.” Would love do such a thing? How can a soul in all its vileness get into heaven without washing? That is the problem that God had to set to solve. How can man be just with God? How can the sinful soul get into heaven without washing? Nay, nay. There must be ablution, there must be washing, and what is to do it? A thousand rivers—have they

water enough to cleanse a sinful heart? What is necessary? What did God find and feel to be necessary? What is that awful tinge that reddens the waves of the laver of regeneration? What is this mysterious chemical, Thou, God, art putting there? Why this agony of Thy beloved Son? Why the open Side, why the pierced Hands and Feet, why the Blood? "Without shedding of blood there is no remission," says God. Do you think that God would have shed the precious Blood of his Son had it not been necessary? Was it superfluous? Was it a mere superfluous reddening of the laver? It was necessary, God saw it.

"What can wash away my sin?
 Nothing but the blood of Jesus.
 What can make me whole again?
 Nothing but the blood of Jesus."

And that is what love did. If you turn to the Revised Version, you will see that the wise men of the West have wisely put the word "loosed" for "washing." It is the same idea, but more vigorously expressed. Sometimes when the dirt sticks you take pumice stone, or something that will rub or scrape. And so the Greek word shows that God's washing is so effectual, the blood of Jesus is so powerful in its cleansing, that it is more like cutting off, it is more like excising and putting aside. The word is a strong word—loosing, cutting us out from our sins by his precious blood. And in this washing the very skin is gone. You must be clean if you have gone to the quick, and, if God's washing has rubbed the very skin off, it is all right. There is no room for more defilement. The Greek word then is, "Unto him that looseth us from our sins with his own blood." When the English folk hunted away our Bruce, they were not content with their own great, grand, glorious plains, they would have liked our mountainous little country, but they did not get it! Bruce stood up, and they went after him, and they put his own bloodhounds on his track, and with nostrils bent to the ground the brutes followed their royal master, unaware that they were tracking him to his death; and the English came after, and they urged the hounds on and on. Bruce heard the distant baying of his own beloved pack behind him, and the attendant said, "We are done for, the English have unleashed the hounds, and they are on your trail, and they will betray your hiding-place." "Stop a bit," says Bruce, "it's all right." There is a stream flowing through the forest, and he goes to it, and he plunges into the stream and wades three bowshots up, and then into the depths of the forest. The hounds come up to the bank, tracking step by step their beloved master. But no further. "Urge them on and

see the hounds over that little brook, and get up the trail." They cannot. The pursuers may urge them, and may whip them, may lash them, may spear them, but they are done for. The trail is broken. The stream has carried the scent of the king far downward. And Bruce, one day soon after, puts the crown of Scotland on his own brow. So my sins, urged by the devil, came behind me, a yelling pack. I felt their hot breath as I fled, and they vowed to have me. But a stream, not glassy and clear, but red with the blood of the Son of God, came by my feet. I plunged in, through God's grace, and I can stand on the other bank and defy every hellhound of my past to touch me. That is it! The scent is lost, blessed be God. The trail of the past—where is it? It is broken in the blood of Christ.

"I plunged and am cleansed, I plunged and am free;
 I plunged in the crimson tide flowing for me.
 From sin and uncleanness exulting I stand!
 And point to the prints of the nails in his hand.
 Oh, sing of his mighty love,
 Sing of his mighty love,
 Sing of his mighty love,
 Mighty to save."

Can you sing it, the glorious second part of this glorious song?

III. Then the third bar, you notice, is this—the effect of salvation on man. "And hath made us kings." We crouch, a slave, to the Cross, but we give three leaps from it, and tread to heaven with the tramp of a king. The Cross gives dignity, the Cross gives royalty, to the saved heart. Christ crowns us when the heart accepts him. We are kings, and we have a country. We are not like John Lackland, for a king must have a kingdom. We are kings from the Cross, and what is our kingdom? It is our heart, our own soul, that is our kingdom. "Didn't God promise us the land?" lightly said a doubting, unbelieving soldier to his comrade, as they crossed the Jordan; "Isn't this the Jehovah-promised land? our land? and here we are preparing for battle. Why are we not going into the vineyards to eat and drink our fill? Why are we in armour—why has the word come to up and at them? This is our land. Are we not over the Jordan?" Ay, but over the Jordan is not up at Jerusalem. Never forget you have to foot it and fight it that road—inch by inch, cubit by cubit. Your great country of Promise has to be conquered by your own little fist of Fulfilling. So with your heart. It is the promised land, it is the promised land, but you have to fight for it. You have, as a conqueror, to make the plains of your own soul reverberate with your own tread. Joshua said of the five kings, "Just put them into the

cave alive, and don't waste time over them," and they put them into the cave of Makkedah, and pursued the foe till sunset. After they had wiped the sweat from their brow and the blood from their swords they came back. "Now," says Joshua—and it is Jesus, the Old Testament Jesus in holy symbol that we see—"Now," says Joshua, "roll away the stone of the place," and they rolled away the stone. "Bring the five kings out," he says, and they come out. How crestfallen, how slave-like, how puny they look! "Now," says he to the captains of the host, "come near and put your feet on the necks of those kings." And they came near and put their feet on the necks of those kings. So says Jesus to me when he forgives me, when he washes me in his precious blood, when he looses me from my sinful past. Old habits, come out! old sins, passions, lusts, come out! "Put your feet on the necks of them," says Christ, and I, by the grace of God, put my feet on old habits, old sins, old passions, and am king over my own heart. "And hath made us kings."

And it is the priest's service that God accepts and needs to-day. It is the profession of adoration, it is the song of praise from my heart that he cannot get from the harps of heaven. It is this, that you and I should just tell him more that we love him. You know they say a Scotchman never tells his wife he loves her till he is just dying. Well, it is a pity, a great pity. In this world he would be happier and she would be happier, if he would tell his love into the ear while it can hear. He was a rough fellow, Jack, the terror of the Aberdeenshire village. A "ne'er-do-weel," in every scrape he, always in trouble, always in hot water, the terror of the whole country-side, rough, swearing Jack. His mother's heart was nigh broken over it, and she was a widow, and he her only son. And he slipped out one night and took ship at Aberdeen without telling his mother or anybody. He went away to Australia and into the bush dived he, lived a rough godless life as a gold-digger, and at last one day he is a millionaire, a rich man. Un-speakably rich those nuggets have made him. And a great rush of emotion comes to his heart. "I'll away home; I'll make mother proud of her boy now. I will buy the estate beside the village, and I'll take dear mother. How she has borne with me! How she will be proud when I come in the carriage for her and bring her to the mansion, and say, 'These broad lands are mine and thine, dear mother.'" And all the way home he was pacing the deck, and he was saying what a surprise it would be to the old body! How proud she would be, and how the villagers would wonder that the ne'er-do-weel had turned out pretty well after all. Who is this that comes staggering into the peat firelight of the old kitchen in this neighboring farmhouse? What drunken—but not with wine—staggering man reels his way to a chair at the fire? The as-

sembled household look in wonder upon him. He left a beardless young boy; here is a brown-tanned foreigner. "Don't you know me? Where's mother?" Approaching the village, he had come in sight of that saddest of all sights, and that is too frequent in our beloved Scotland—two bare gables, as if in bitter mockery, appealing to a dumb God on high, who witnesses evictions and yet is silent. The fields and the little croft have been added to the big farm. "Mother! I'll take you on the morrow and show you where mother is." And he came to the churchyard by the river, and his friend said, "Just in yonder corner, Jack; you see where the lilies are; we planted them for your sake—just there." And the friend heard this before he turned away from where angels would fear to tread—the strong man flung himself on the grass and said, "Oh, mother! I did love you, mother!" But mother was away. "Jack, you lost the chance, man. She pined visibly for her boy. There was no letter. No, you were too late, Jack." And the friend catches sometimes a sigh, a far-away look in the face, and he is silent as he well knows that Jack is back to the green grave, back to the lilies, is back to the dear mother who never heard from her wilful boy. "O mother, I did love you." And yet he did let her go without knowing it. Oh, her sad loneliness.

So the Lord Jesus, beloved, is longing for you and me, in time, while we have the opportunity, just to tell him. His ear is bent down; he is longing for you and me to say—

"My Jesus, I love Thee, I know Thou art mine,
For Thee all the pleasures of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now."

Go home, then, beloved, to your own room, and kneel down and say in this holy priesthood of thine, "Lord Jesus, I adore Thee, I love Thee; to Thee be the glory and dominion for ever and ever. Amen."

THE HESITATING SOUL

By REV. DAVID JAMES BURRELL, D.D., L.L.D.

TEXT: "*If ye know these things, happy are ye if ye do them.*"
John 13:17.

I speak to the man or woman who means to accept Christ some time, but wants to know more about the Gospel before doing so.

Can this be offered as a valid reason for putting off the Great Decision? Let us see.

To begin with, there are some things that nobody knows. The germinative process of life is only one of ten thousand mysteries that laugh at the most resolute scrutiny of science. Of making many books—covering the little that we know—there is no end; but if the things that we do not know were to be published, the bookshelves of the world could not contain them.

And there are many things which can never be found out. In my boyhood I once met Professor Morse, the inventor of the electric telegraph, and asked him: "What is electricity?" I supposed that he would define it; but his answer was, "I don't know; and what's more, I doubt if anybody will ever find out." Ten years ago I put the same question to Mr. Marconi, the inventor of wireless telegraphy, and with precisely the same result. If this be so with respect to the simple problems that lie within the province of the physical senses, what should we naturally expect of the mysteries that lie beyond, in the illimitable world of spiritual things?

But there are some things that we do know; which are like the axioms in mathematics; such as "two and two make four," and "a straight line is the shortest distance between two points." These are called "self-evident facts," because they require no proving. A wise man who is really intent on the quest of knowledge will take rudimentary truths for granted and, laying them down as postulates, move on to larger things.

If this is the part of wisdom in the common affairs of life, how much more in the larger problems of religion, which have to do with our eternal destiny? So it is written, "Let us leave the principles of doctrine (that is, the simple elemental facts which are in the nature of intuitions) and go on unto perfection." (Heb. 6: 1.)

It is my purpose now to point out some of these religious axioms, which are really held in common by all who live in Gospel light. Many who hesitate to accept Christ for want of further knowledge are really deceiving themselves and hiding in a mere subterfuge. They know enough to lead them to the Cross, were it not for the outstanding fact that the Cross itself is a stumbling-block in the way of spiritual and eternal life.

I. The first axiom is God. You believe in a God, because you can't help it. Not that the existence of God is never denied. In the Corps Legislatif, during the Reign of Terror in France, it was solemnly resolved, "That there is no God," but presently, when the gutters of Paris were running red with blood, the legislators made all possible haste to rescind it. There are others who deny God by excluding him from their lives; as it is written, "The fool hath said in his heart, There is no God." But there are few avowed atheists in these days; and surely you are not among them.

If you really want evidence in these premises you can find it in any of our Theological Seminaries, where professors will surfeit you

with ontological and cosmological and teleological arguments for the being of God; but the average man—even the Zulu who bows down before a fetich in the jungle—takes this as a self-evident fact.

II. The second axiom is Immortality. Jesus said, "How much better is a man than a sheep?" By just this much, that God breathed into his nostrils the breath of life and made him a living soul. A man is, therefore, as immortal as God is, because the life in him is a spark thrown off from the inextinguishable life of God.

Of course there are people who deny this. They will tell you that "death ends all:" but they don't believe it. The wish is father of the thought. Go with me along the Avenue until we come to a house bearing the sign "To Let." Suppose I say, "My friend, isn't it frightful that a whole family should be annihilated in that way?" You would lift your eyebrows and reply, "What do you mean? 'Exterminated?' Oh, no; they have simply moved out." Suppose we go on to the next house where there is crêpe on the door. Let us enter and look at a face whereon death has left its pale impress. Will you tell me that the living man who has moved out of this tenement of flesh has ceased to be? Then I will answer that your logic is as fallacious and sophisticated as mine was when I intimated that the family next door was exterminated. The man whose name is on this casket was alive yesterday; and the presumption is always in favor of the status quo. The tenant of the vacant house has simply moved out. If not, it devolves upon you to prove it. But immortality needs no argument. Ask yourself, "If a man die, will he live again?" and instantly there is a voice within you calling back, "I shall live and not die!"

III. The third of the axioms is Responsibility. I am a normal being: that is, made under law. You call it the moral law or the law of your being, as you will; in any case, we are under bonds to keep it. If this fact be questioned, listen to the voice of conscience "accusing or else excusing you." This is the monitor that enables us, as Plato said, "to discern betwixt the worse and better reason;" and you cannot get away from it.

This truth, however, is flatly denied by a certain class of sentimental reformers who ask immunity for all manner of criminals on the ground that they "couldn't help it." A drunkard is a dipsomaniac and a thief is a kleptomaniac, and, "Poor fellows, they can't help it." But the thief and the drunkard know better. The judge on the bench would find his occupation gone if moral responsibility were so easily bowed out of doors. Our courts of justice, jails and reformatories would all be superfluous were it not for the common sense which insists that those who do wrong must suffer for it.

IV. The fourth axiom is Sin. There are only two kinds of people who deny personal sin. On the one hand, there are perfectionists in

the church who profess to be living blameless lives; but their most intimate friends give them little or no credit for it. (See 1 John 1: 8-10.) On the other hand, there are moralists outside the church, who insist that their lives are so far beyond criticism as to require no pardoning grace.

It is difficult to believe that either perfectionists or moralists are sincere in their claims. For we need but to inquire within to hear the self-convicting voice. "The Lord looked down from heaven to see if there was any that wrought righteousness; and behold, there is none that doeth good, no, not one." And if there were, neither you nor I, certainly, would claim to be that one.

V. The fifth axiom is Salvation. This is affirmed as a self-evident fact, because we know that if there is a God anywhere in the universe—that is, a God with a heart—he could not see his children go wrong without making bare his arm to deliver them from the power and penalty of sin.

One of the significant names of Christ is "the Arm of the Lord made bare." God so loved the world that he gave his only-begotten Son to suffer and die in our behalf. This you learned at your mother's knee: and—twist your intellectuals as you will—you cannot escape it. Nor do you really want to.

The men and women to whom I speak believe in Christ at least as an historic fact. They have an intellectual apprehension of him as the Saviour, and more than that—as the only Saviour. They need not be reminded that in all the false religions and philosophies of the world there cannot be found a single hint or suggestion of any remedy for the universal, malignant, fatal malady of sin. They need no argument to show that the Gospel proposes to remove the handicap of life by blotting out the record of the mislived past; and that no other plan has ever been suggested for doing so. They stand beside Peter, who, when Christ asked, "Will ye also go away?" replied, "Lord, to whom can we go but unto thee? Thou hast the words of eternal life." And yet—strange to say—they hesitate to accept him!

VI. The sixth axiom is Justification by Faith, which is expressed in the terms: "He that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him." This is denied by the Universalists. If any man be a "Universalist" I more. I believe in Universal Salvation just as I believe in Universal Suffrage. Every man in America has a right to the elective franchise, if he choose to accept it. But you can live next door to the polls all your life, and if you don't cast the ballot, you are no better for it. If you are an immigrant the franchise is yours for nothing; but on certain conditions. If you do not take out your naturalization papers, you will never be a citizen of the United States.

The same holds true of Universal Salvation. It is written that

"Christ tasted death for every man." This makes all men salvable; so that whosoever will may take of the water of life freely. But he must take. God can make salvation free, but he cannot force it upon us. Ours is the inevitable and inalienable power of choice. The air is free, but we must breathe it. Sunlight is free, but we can shut our eyes against it. Water is free, but a man may stand, like Tantalus, in water up to his lips and die of thirst unless he drinks it. The grace of God which bringeth salvation is free, in like manner; but there is one condition fixed to its benefits, in the necessity of the case; namely, that we shall accept it. Faith is simply the appropriating hand stretched out.

But just here is where many a man falls down. The Lord offers all the riches of eternal life for the taking, and men refuse to take it. Thus life goes by default. The prodigal in the far country knew all the while that his father's house was open to receive him; but he would have lived and died in that far country, wasting his substance and feeding swine, had not he come to himself in a fortunate moment, and said, "I will arise and go!"

VII. There is a seventh axiom which must not be omitted, namely, "Procrastination is the thief of time." You mean to accept Christ some day. You would not for a moment admit that you intend to live and die without him.

In a ministry of over forty years I have been summoned to many sick-chambers; and I have never seen a Christian pass on to the Great Beyond without a profound joy in the Gospel and a heart full of the peace that passeth all understanding; nor have I ever seen a non-Christian die without grieving over the neglect of his many opportunities of accepting Christ. We all mean well; but we postpone and again and again postpone the settlement of the most important question that ever confronts us.

"Tomorrow, and tomorrow, and tomorrow;
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

If you were going to take a train and, hearing the conductor call, "All aboard!" should stand on the platform reluctant and hesitating, you would get left and have none to blame but yourself for it. Just there is where you are standing now.

Let me lay down this proposition: Not to decide is to decide not. How does that strike you? Not to decide for Christ is to decide against him. Do you still hesitate? It is a true proverb, "The road By-and-by leads to the house Never." That which is right to be done, cannot rightly be put off.

In each man's life there comes a time supreme,
 One day, one night, one morning or one noon,
 One freighted hour, one moment opportune,
 One rift through which sublime fulfillments gleam,
 One space when fate goes tiding with the stream,
 One Once, in balance 'twixt Too Late, Too Soon,
 And ready for the passing instant's boon
 To tip in favor the uncertain beam.
 Ah, happy he who, knowing how to wait,
 Knows also how to watch, and work and stand
 On life's broad deck alert, and at the prow
 To seize the passing moment, big with fate,
 From Opportunity's extended hand,
 When the great clock of destiny strikes Now!

A soldier on sentry duty picked up a scrap of paper on which was printed the familiar hymn: "We're traveling home to heaven above; will you go? Will you go?" He had long been thinking, hoping, hesitating, and now resolved to make an end of it. Under the hymn he wrote, "By the grace of God, I'll go. John Waugh, Company Y., U. S. Volunteers. June 26, 1863." And at the next meeting in the chaplain's tent he announced his acceptance of Christ. Does any one imagine for a moment that he ever regretted it?

AWAKE! ARISE!

BY REV. JOHN McNEILL, D.D.

TEXT: "*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*" Eph. 5: 14.

"Awake thou that sleepest." We have this in substance and in different forms elsewhere, but in actual form here. Luther said, you remember, that certain texts were little Bibles. For instance, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Well, that is a little Bible. And another one is like unto it: "Behold I stand at the door and knock; if any man hear my voice, let him open the door, and I will come in, and sup with him, and he with me." And I think this is one, too, at any rate, this is a text which is a little sermon: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." That is an evangelistic text; it is an evangelistic address; it is put in the very form that conveys it to the people to whom you are talking. Now here is a text that is a sermon. You may forget what I say, but I want you

to remember the text. I would put the trumpet to my lips and sound this text over and over again, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

There is the sinner described; there is the sinner addressed; there is the sinner pointed to the Saviour. What more would you have?

I. "Awake thou that sleepest." See how the sinner is described here, and the backslider, for the backslider has just gone back again into sin, and has lost communion with his Saviour, and needs to be called back by the Word by which he was brought at first out of darkness into light. He needs to be recovered. See how our life away from Christ, the life of unbelief, the life of worldliness, the life of sin that you are living, is described here as a life of sleep. Elsewhere the figure is changed, and it is described as death. The Bible often changes its figures. "Awake thou that sleepest." The man who is not converted, the soul here that is not walking in the light of Christ's grace, is asleep; you are like one who at twelve o'clock in the day is still soundly snoring on his bed. It is not a complimentary description, is it? The Bible never was complimentary to a sinner; the Bible always speaks the plain, bare truth. That is why folks don't like the Bible, and don't like the preacher. If, my dear friends, you have big notions about yourself, and you think, oh, well, you may be a sinner, but you are a superior sort of a sinner, then you need not come to hear me, and you need not attend any preacher of the Bible, for you will never get those big notions flattered, you will get them contradicted. "Awake thou that sleepest." And I can imagine a man saying, "Oh, this is overdone, you know; we must draw the line at this." You say, "I have been here every night, McNeill, and one night you called me a leper, another night blind, and another night paralytic; and now you have it that I am snoring;—these are surely rather hard speeches." But it is the Bible; I stand on the Bible every time, and the Bible said it all to me first. I kicked against it just like my neighbors, but found it true, and I am not going to let you off. Not only does the Bible back me up, but my own experience does, and plenty of people also, who first of all were ruffled by God's Word and irritated; but bye-and-bye they found out that the Bible was a faithful friend. Because the Bible loved them, it dared their rebuke and told them the truth. "Yes, yes," you say, "but I draw the line at that; I do not think I am asleep." You say to me, "If you only knew the people who know me, they would tell you that I am rather wide-awake; I am not one of your sleepy chicks; I am a wide-awake person." Well, I have not denied it; I believe, in the affairs of this world, you are very wide-awake. A man would have to rise early to be up before you, and would have to sit up late to outwatch you. If there was anything to be got by it, you are on the night-shift to make overtime. I believe you are all agog; you would turn night into day, and make

Sunday into Saturday, if it got you something as regards this present world. Yet making that admission, that you are not stupid and you are not asleep, that you are keen in business and intellectual activity, a great reader, a great thinker, earnest in attendance at evening classes, and legitimately employing your time, still, man, if you are not converted, if you do not know Jesus Christ, where in the world have you been living for the last thirty years? You are a poor Rip Van Winkle; I tell you to your face. You remember the story of the man who went to sleep, and when he awakened up the generations had meanwhile passed away. He came to the village and noticed how everything round him was mildewed and rusty, and nobody knew him. The only place where he felt familiar was in the graveyard, where the names of the headstones were the names of the people he had known before he fell on his sleep. Now every unconverted man will, after his awakening up, admit that he was sound asleep, and that the realities of life had never dawned upon him. Thus the text holds true: "Awake thou that sleepest."

If you have not wakened up to a knowledge of sin, a painful knowledge of sin, as a plague and a disease that has fastened on your vitals which you cannot shake off; if you have not wakened up to a knowledge of God, and of the judgment, of heaven and of hell, where are you but sleeping—soundly sleeping? The awful realities of existence are all round about you, but are unheard and unappreciated. Suffer my blunt speech. If you want to rouse a man, you have got to rouse him; you will never rouse a heavy sleeper, like some of you, by standing up and washing your hands in invisible soap and water, and whispering polite nothings. You will never arouse me, and I am not an extraordinary sleeper; though I can do a good sleep—you will never arouse me by coming to my bedside tomorrow morning, and by whispering scarcely above your breath, by putting on your sweetest manner and saying, "Sir, Sir, I would not disturb you for the world, but it is nearly twelve o'clock." I will stand that, or rather I will lie that; I will keep sound and stiff. If you want to be my friend, you had better come, especially if there is anything worth wakening me for, and grip me, shake me, and tell me there is a letter come giving me a fortune, or tell me that the house is on fire, and I will show you a jump. Make it worth my while to waken, and I will wake. Well, it is the same thing with the preacher. I am not here to say hard things about your natural condition simply for the sake of saying them, or simply to show that I have the best of the argument according to the Bible, or that I have the whip by the handle and will make you feel the supple end of it. It is not for that; it is not to turn the contention against you, and to pain you, and to flatten you, that I may crow over you. I am speaking in the rousing way I am doing because I am right. But more than that; because it is high time you were out of sleep; and

if you are only wakened up, you will admit all I am saying. I will go bail for it, that you come to me to-morrow night, if you take Christ to-night, and you would say, "Preacher, you were right; my past unconverted life was just as good as a sleep, a dream—unreal."

The day I awoke from indifference and formality, the sounds of eternity came rushing like a cold, sharp east wind into my ears. I remember the day I woke; and the next day when I got the light. I remember those two days. Now "Awake thou that sleepest." Wake up; believe these things; sit back and listen. Say to yourselves, "Well, well, it is true at any rate." Say to yourselves, "I would need to contradict the Bible, and a multitude of honest people, to make myself right and them wrong." You can't do it. Say to yourself, "Suppose it is true, what then?" Well, then, the next thing is wake up, get up, listen, be interested, be concerned. You can be interested, you can be concerned.

II. The sinner addressed.

Let me come to you and be the means of wakening you to concern about conversion, about your own personal interest in Christ, to personal concern about the things which await you in eternity, which is always coming nearer. Believe in eternity, believe in God, believe in Christ; take the Bible view of things in regard to yourself and in regard to sin, and the Saviour, and eternity, and the blessings which come through faith in him. "Awake thou that sleepest;" to reality, to consciousness, to some dim understanding, at least, of existence, as represented by the eternal Word of the eternal God. "Awake thou that sleepest," and thank God that the message is so plain—a trumpet call, something rolling, resounding, and no mistake about it. It is no world for sleeping in, this. Ah! my careless friend, or my busy friend, busy or careless with the things of time, but asleep as to the things of eternity, this is no world for sleeping in. There may be circumstances where sleep is appropriate, but that sleep of your soul is awfully inappropriate just now. When you know Christ, and have come to Christ, lie down in him and take a grand sleep; and as to all your affairs and all your interest, let them go to sleep. When you have come to Christ, rest in him all your length, all your weight, all your destiny. Rest in him as a tired laboring man rests at the close of a long journey, or after an exhausting day's work. Sweet is the sleep of the resting soul.

But oh, outside of Christ, how dare you sleep?—outside of Christ, how dare you rest? It is no world for sleeping in, poor sinner. Do you know where I once caught a man sleeping? I once caught a man lying asleep—a drunken sleep—between the four-foot, as it is called, of the railway, and the midnight express coming thundering down the bank. Such is thy state, O unconverted soul. Thou art asleep between the rails, and God's judgment express is coming down, and is almost on top of you. I say again, it is no world for

a sinner to go to sleep in. And as that express sounds forth its signals and sends news in advance of it, so God, who is coming to judge the world in mercy, is sending a sound before him. Awake and listen, and you will hear the far-off sound of that judgment which is coming. Get upon your feet, and get into the six-foot. Even that will not save you. Get out from between the rails altogether; get out, shift your body, get yourself clear. I wakened that man, didn't I? How could I pass him? And didn't I wake him rather roughly? Would I have been a fool if I had sat down and said polite things to him? Was I not his best friend when I gripped him and held him, and, half asleep and half awake, got him into safety? And am I not your friend to stand in the face of you to-night and tell you the truth? Oh, man, awake. "Awake thou that sleepest, and arise from the dead."

First of all, awake thou that sleepest. But then in this wonderful little text of mine there is another trumpet blast—two trumpet calls in one text: not many texts like that! "Awake thou that sleepest, and"—and what? "And arise from the dead." What does that mean? Oh, I think there is a beautiful sequence in these two trumpet calls, in these two evangelical cries out from the preacher's heart, and out from God's heart, and out from the Holy Ghost's heart. First of all "awake"; that's the first thing. Then the second thing is, of course, "get up, arise from the dead," for every man who awakens is not a man who is up, is he? Oh, no, no, no! We are illustrating this every morning. Some of us make a big difference between awakening and getting up. It is not so hard to awaken some of you, but oh, it is a job to get you over on to your feet! You will awaken, and you will get on your elbow, and you will crack away with anybody for an hour like a pop-gun; you will talk and talk, and drink a cup of coffee in your bed—oh, how you like it!—yes, anything to postpone the actual having to get up, and put on your clothes, and go back again to the old treadmill of the world's work. And if it were not for the spur that you have to go, some of you don't know when you would go. Oh, some of us don't know how lazy we can be, for we have never been tried. If you had been the eldest son of a duke, you might have been just as much a lie-a-bed and a trifler as those swells whom you always denounce, that don't need to get up in the morning. Well, maybe, you are more like them than you think. You don't need to get up every Sunday morning. Are you over-smart then? No, verily.

We will not go much farther on that line, but allow me to insist on this: it is one thing to be wakened up, and another thing to get up. How many things come in between these! And, spiritually, how true that is! I believe it has been illustrated every night at these meetings, and will be illustrated at every evangelical meeting in this city. If we are preaching the Word of God, we will have

people interested, and they will sit back and say, "That is true, that is straight, this is plain; now that's the kind of preaching that doesn't fly over a fellow's head." You admit that this is true, you are awakened; but alas, alas! that's all. You don't rise, you don't get up, you don't come to Christ. You sit there and talk back; you are only awake. You know there is one thing which keeps people from getting up; sometimes it keeps me. I awake sometimes, I don't know whether it is the same with you? I take these homely illustrations that cause a smile because they are true. And I hope there is a smile on your heart of intelligent appreciation. Now, I have wakened and not got up; this was the fatal thing: I fell over again, and dreamed that I was up. Haven't you don't that? I dreamed that I was up and dressed, and then afterwards woke with a start and an awful disappointment, to find that it was all to do yet. I'm afraid there are a lot of people that way in religion. They only think.

Now, my friends—I speak with all tender and affectionate solicitude—I stand in doubt of you; if I could but get nearer to you, to look into the very eyes of your soul, and to shake you, and say, "Now, John, you're not up yet, you are still lying on the bed of self-pleasing and worldliness and indulgence; your tongue is awake, but you are talking in your sleep, you are not up yet, you are not in the daylight of eternity yet—no, not yet—but you may be this minute while I speak. Come, wake, man; arise, take the step forward and outward away from sleep, away from your past, away from every consideration that would keep you down, and step out and get clear of the bed, and be able to say, "I am up, bless God, I'm up, I know that I'm up, and I know that I have left my bed by the very shivers that are going through me in the cold." Ah, yes! you will hear a great many people talking about the joy of conversion. Well, that's true; but there is often before the joy, a wee while, as they say in Scotland, a little time of a kind of mortal shivering, when a man wakens up to the realities before him. Ah! it is cold, it is an unfamiliar state, and you are awfully prone to go back, saying, "I'll take another forty winks." Now, don't; oh, don't! it's an awful thing. You'll go back, and you will oversleep yourself almost as sure as sure can be. You will; you know it in the affairs of this world. You have got to distrust yourself there. You know that if you turn over after waking and take another forty winks in the morning you are too late, and you go shivering and shambling and ashamed to the gate of your workshop—late, and the foreman meets you and says, "Look here, if you can't come in the morning when the men's work begins, you can stay away all day; we don't need you." I have known men to whom that has happened, and it cured them of their heavy-headedness and their trifling. And, oh, my friend, I know that while I am speaking concerning the bed on

which you are lying, the devil is making it appear to you never so easy, soft, and delicious as now that I want you to arise.

The life of unbelief and worldliness, and of taking the day as it comes—the devil is whispering how sweet it is, how pleasant! But to come to Christ is to come under obligations; he is telling you that to come to Christ is to come to a new Master who is hard, and whom there is no pleasing; and as to wages, nobody ever saw them. The devil says, "You know I pay you cash down." He is a liar; he does not. But he will dare to say it all the same. "I make my service one of ready money; I give you pleasure and all that you want right off." "No, you don't; you tickle and trick and cheat us to our very faces." No, no, no! come away to Christ; don't yield to the whispering seductions of the devil and the flesh. "Awake, arise from the dead, and Christ shall give thee light." Spring to your feet like a man; it is high time—it is almost past time. "What meanest thou, O sleeper? Arise and call upon thy God."

And, then, to help you to arise, do you notice what the text says? "Arise from the dead." Oh, what does that mean and what is that intended for? Well that is the counter-blast to those seductions that are trying to grip you in their soft embraces while I am trying to arouse you. There is the truth, too, to describe what is round about you and the state you are in. Who would sleep in a graveyard? Who would live among bones and decay? And that is where you are living, unconverted sinner. "Arise from the dead." That is to help you to make a jump; for you will be like them if you stay with them much longer, utterly dead, no more impressed at all with the rousing call of the Gospel; and the very Spirit of God himself may say at last, "Sleep on, sleep on. Ephraim is joined to his idols, let him alone." "You have made your bed, now lie upon it." That hour, that awful moment may come; for God's sake and thine own, be wise this minute; there is a time when God's Spirit ceases to strive with men who say, "A little more sleep, and a little more slumber, and a little more folding of the hands." If you love it, sleep on.

"There is a time, I know not when,
A point, I know not where,
That marks the destiny of men
For glory or despair."

"Awake thou that sleepest, and arise from the dead." Don't live among the dying and the dead and the rotting. Live! Oh, come, arise!

III. What next? See the beautiful sequence of the text: first of all to awaken you, then to get you up, and then "Christ shall give thee light." It is just as though I came in in the morning when all

is dark; I waken you and shake you, for two things compel me: I have a great offer to make to you, and I have an awful danger to warn you from. That is why I am so urgent, and that is why I am shaking you by the shoulder. A great offer for you, "Christ shall give thee light;" and the great danger to warn you from, the awful death, the awful danger of passing away in your sleep, as we read of people doing every day in the newspapers, passing away in their sleep. God save us! There may be numbers of people who spiritually pass away in their sleep, and have never awoke. They never gave to minister or missionary one single solitary sign that ever they awoke to the realities of sin and salvation—never one. They passed away in their sleep; they died as they lived! Now, "Christ shall give thee light." It is like this. When a man wakens under the preaching of the Gospel to the eternal verities of God's Word and truth, and springs up into activity, he usually finds that he wakens up to darkness and perplexity, and often in more or less of alarm, with fright upon his spirit. "Oh, oh! What is it? Where am I now?" Why, the other night in Oakley Square I woke after midnight, and I heard pouring through the Square the rush of feet and the sound of voices. I sprang out of bed and went to the window, and there, just outside of the window, I saw the whole sky blazing with the reflected flame of a great fire, and people rushing from all parts—for there are Londoners who never seem to go to bed. Let a fire blaze up at any time, and you will have a crowd of dressed men and women pouring to that sight. Well, oftentimes when a sinner first awakes, he awakes with the red, lurid glare coming in at his window; he awakens up—to put it in Old Testament fashion—with Sinai gleaming in upon his soul. That sight, "that blackness and darkness, and voice of the trumpet, and sound of words," that lightning and thunder, and there is no peace and no rest. A man is not comfortable when he wakens; he wakens with his face to Sinai, and there sweep through his soul these considerations: "God is holy, God is my Lawgiver; I have broken his laws. I was made by him, and am accountable to him, and my life has been a transgression, a trampling under foot of his commands, and of his grace and mercy." And nothing about him seems to give peace. It is like the glare of the midnight fire. If I waken up and discover that there is a fire, and that the fire is not in the next street, that it is not in the next house, but that it has fastened upon my own house, it keeps me from going back to bed and to sleep. I begin to make shift, to get out of the house; I am glad to hear then about escapes, fire-engines, and ladders, and all that kind of thing. So when a sinner wakens up to know God, and the holiness of God, and the law, with its curse, to the thought of meeting with God, his peace vanishes as a dream when one waketh. He is awakened, and he is up, and now what is he to do? Now, my friend, if you are

awakened, I don't say that you are to put yourself in a state of terror. Every one is not alarmed by a fire. Some, when a fire is in their house are wonderfully cool, others are wonderfully excited; but all are making their way out. Now, whether cool or not, you are wanting peace, you are wanting rest, you are wanting salvation. You have wakened up to know that there is nothing around you but condemnation and destruction. Steady your nerve a minute, it is a critical state; you may take a wrong step now; and as you have obeyed the rest of the text, will you obey this: "Christ shall give thee light"? Stand just where you are now, don't take a step, wait a minute, wait for the firemen. The escape is already reared against the window, and the brave fellows are coming up; don't rush in a panic, don't go helter-skelter here and there, for there is blinding smoke, and there is confusion, with the possibility of your taking a wrong turning and doing something in a panic that you may never undo. Wait. Whenever a soul is awakened and aroused, then the Bible, that has been talking in thunder tones to you all along, suddenly changes and brings in a new word, a new name that I never mentioned before, "Christ shall give thee light."

First of all, you are sleeping in the midst of your danger and distress; then, when you are awakened to it all, "Christ shall give thee light." Do you ask, "Where is he?" He is beside you, he has come in; he is the brave fireman; he has come into your burning building, and has wanted to fill his arms with you. Will you let him? It is like this. In Edinburgh, one night a fire broke out—a raging, destroying, desolating fire. Some friends of mine lived in one of the "flats," as they are called. The people heard the noise, they heard the crackling, they heard the shouts, and they awakened the sleepers. They arose, though, alas, alas! they afterwards went wrong. They arose, they gathered themselves together, they came downstairs till they came to the passage, the entry, the "close," as they call it there, that leads out into the street. They were almost safe, but in that entry leading to the street they were met by a blinding rush of smoke, and, in the terror and alarm of the moment, instead of going straight out through the smoke, they turned into a door that was standing deceitfully open, a door into a chamber, and before they could recover from their mistake they were suffocated; they perished in the smoke.

What would have saved my friends? This, if in that moment of panic and terror and confusion, by fire on the one hand and smoke on the other, and danger all round about, if there could have pierced through the blinding smoke, only one clear ray of God's daylight from the outside, it would have met their eyes, it would have guided them out into the street, and to safety and peace. For want of light, they perished in the smoke and darkness. So need perish none who come to Christ. What my friends did not get, and for

lack of which they were lost, is what you do get when you come to Christ. He is thy Light. Oh, awaken! Oh, trembling, oh, anxious soul, look to Jesus! and the more you turn away your eyes from Sinai to another hill, the moment you turn your eyes to Calvary, you will get peace. Look to him, the Light on the cross. He is the Light that calms my fears, that delivers me from all my guilt and condemnation. Christ shall give thee light, light, light! Light to see by, light to walk by, light for all your path along the road; and light, you know, means everything here. Darkness means all that is fearful and gloomy and paralyzing; light means everything that is helpful and hopeful, and liberating and enriching. Come to Christ, and he shall give thee light; oh, come, trust him; that is to say, let in the light of peace and pardon that streams from the crucified and gloried Saviour. Let him shine on you, and let him shine in you. Faith in him is the opening of the eyes to let in the saving light—the calming, the cheering, the guiding light. "I heard," says Dr. Horatius Bonar, the sweet singer of Israel,

"I heard the voice of Jesus say,
 'I am this dark world's light;
Look unto me, thy morn shall rise
 And all thy day be bright.'
I looked to Jesus, and I found
 In him my star, my sun,
And in that light of life I'll walk
 Till travelling days are done." Amen.

THE END

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