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Tenth Anniversary Memorial

YOUNG PEOPLE'S CHRISTIAN UNION

OF THE

United Presbyterian and Associate Reformed Presbyterian Churches

OF NORTH AMERICA

1889 - 1899

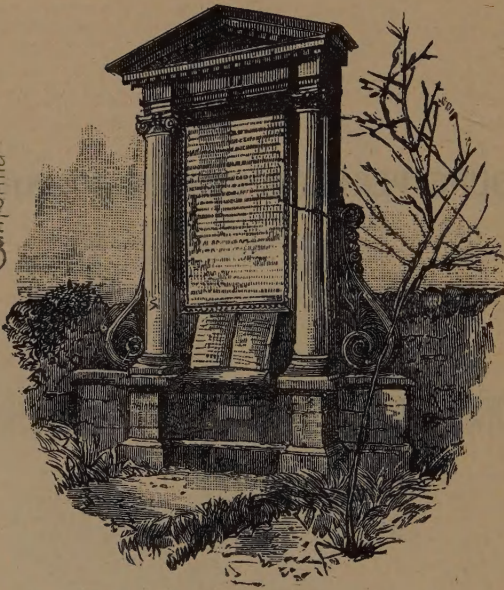
" Whose I Am and Whom I Serve "

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THE MARTYRS' MONUMENT

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GREYFRIARS' CHURCHYARD, EDINBURGH.

The original monument to the memory of the martyrs of the covenant was erected in 1706; the one represented in the engraving, in 1771. It bears the following inscription:

“Halt, passenger, take heed what you do see;
This tomb doth show for what some men did die.
Here lies the dust of those who stood
‘Gainst perjury, resisting unto blood;
Adhering to the Covenants and Laws;
Establishing the same; which was the cause
Their lives were sacrificed unto the lust
Of prelatists abjured: Though here their dust
Lies mixed with murderers and other crew,
Whom justice justly did to death pursue.
But as for them, no cause was to be found
Worthy of death; but only they were found
Constant and steadfast, zealous, witnessing
For the prerogatives of Christ their King;
Which truths were sealed by famous Guthrie’s head,
And all along to Mr. Renwick’s blood;
They did endure the wrath of enemies,
Reproaches, torments, deaths and injuries.
But yet they’re those who from such troubles came,
And now triumph in glory with the Lamb.”

“From May 27, 1661, that the Most Noble Marquis of Argyle was beheaded, to the 17th February, 1688, that Mr. James Renwick suffered, were one way or other murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about one hundred of noblemen, gentlemen, ministers and others—noble martyrs for Jesus Christ. The most of them lie here.”

The carved Bible lies open at the sixth and seventh chapters of the Revelation, with Rev. 6:9-11; 7:14, and 2:10 inscribed on its open pages.

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THE OLD GRASS MARKET, EDINBURGH.

(FROM AN OLD PRINT.)



MANY OF THE MARTYRS SUFFERED HERE.

The first martyr of the persecution period executed on this scaffold was the Marquis of Argyle, who at the coronation of Charles II. had placed the crown upon his head. But having reproved the young monarch for his sinful indulgences, and especially for his faithlessness to a daughter of the Marquis, whose affections he had won, only to thrust her aside, he was chosen the first victim of his relentless persecutions. On his way to the scaffold the Marquis said, "I could die like a Roman, but I choose to die like a Christian." The burden of his wife's prayer had been that "the peace of God which passeth all understanding might keep his heart and mind through Christ Jesus." This prayer was answered to a remarkable degree. His head was struck from his body by the loaded axe of the "Maiden."

The testimony of young James Renwick (he had just passed his 26th birthday), the last of this list of noble martyrs, heard during a momentary pause in the beating of the drums, was; "I shall soon be above these clouds. Then shall I enjoy Thee and glorify Thee, O my Father, without interruption forever. I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy Church."

CHAPTER I.

The United Presbyterian Church—Its Origin and Mission.

BY PROF. JOHN M'NAUGHER, D.D., OF ALLEGHENY THEOLOGICAL SEMINARY.

Our branch of the Christian Church is of greater age than at first sight appears. We speak of it as hailing from the year 1858. In reality it has existed for a century and a half. This is explained by the fact that it is the direct, legitimate descendant of certain denominations which were planted on this continent before the end of the colonial era, while as yet the American commonwealth was unborn. These it perpetuates in every essential respect, and therefore their history is its history.

The United Presbyterian Church, thus identified and dated, owes its origin and early upbuilding to immigration from abroad, the same being equally true of all the historic Churches in our country. Tracing its founders across the Atlantic, they are seen to have come from the Reformed Presbyterian and Associate Presbyterian Churches of Scotland, both of which were dissenting offshoots from the Established Church of that land.

The oldest line in our ancestry is the Reformed Presbyterian Church, often styled the Covenanter Church. Its beginnings as a separate body lie in the latter part of the seventeenth century. In 1637 Charles I. tried to force the Episcopal liturgy upon the Scottish Kirk. This led to the famous covenant of 1638, signed at Greyfriars' church in Edinburgh, and then everywhere throughout the kingdom. In this bond, as in others afterwards drawn, the subscribers pledged themselves to uphold the crown rights of Jesus Christ in His Church, and to defend their religious liberty. Fortunately for these bold Covenanters, the king's broils with his English subjects kept him from venting his anger, and they were left unharmed. And now for a short season, known as the "Second Reformation," Scotland was visited with spiritual quickening, and the National Church, strongly Presbyterian in type, reached a high degree of purity and prosperity. To this period belongs the "Solemn League and Covenant," which was ratified in 1643 by the Parliaments of England and Scotland, and by the Westminster Assembly of Divines, and which provided for the maintenance of Presbyterianism

in the British Isles, and the abolition of Popery and Prelacy. But sunshine was succeeded by cloud and storm. When Charles II. became king of the Scots in 1651, he swore, with his hand lifted up to God, to support the Covenants. But his coronation, and particularly his recovery of the English throne in 1660, started a train of evils for the Scottish Church. It came to pass that its doctrine, worship, and government were trampled in the dust by the treacherous ruler and his retainers, and that Episcopacy was established by law. The less earnest Presbyterians were terrified into submitting to the new order of things, but many protesters rise to our view. In this hour of stress there were four hundred ministers who rebelled against the overturn of the Church's covenanted constitution. Expelled from their pulpits and homes, they preached in the fields, and the people rallied about them.

The story of the shameful persecution which broke upon these witnesses for the truth, and which lasted through the reigns of Charles II. and his brother James, is one of the saddest chapters in the annals of the Church of God, but also one of the most glorious. Though an oft-told tale, still every recital stirs the blood afresh. By loss of property, imprisonments, cruel tortures, uncounted martyrdoms, the faithful Presbyterians of Scotland sealed their testimony, showing to the world an almost peerless loyalty to Christ and conscience. Yet the years of trial brought changes as they ran their weary round. Goaded by intolerable oppression, the persecuted resorted to arms in 1679, and joined issue with the royal troops at Drumclog and Bothwell Bridge, gaining a victory in the former battle, but suffering dire defeat in the second. Such efforts at self-defence drew upon them the relentless vengeance of the authorities, and henceforth it was only the Covenanters of sternest stuff who held out. These, however, were resolved to preserve at all costs the principles of Presbyterianism professed during the "Second Reformation," and they banded together under the leadership of Richard Cameron and Donald Cargill, their ministers. Practically outlawed, they were driven to seek safety and hold their gatherings among the moors and mountains, thus being often spoken of as the Wanderers, the Hill Men, or the Mountain Men.

A year after the disaster at Bothwell Bridge they went the length of disowning allegiance to a king who had perjured himself by ignoring obligations taken under oath. This caused them to be branded as traitors and marked for destruction. Cameron was surprised and slain at Airdsmoss in July, 1680, and Cargill, captured after hot pursuit, was executed in July, 1681. They had now no ministry. Of the original non-conform-

ing ministers some had been killed or had died in peace, some had been exiled, some had escaped to other lands, and some, their hearts grown faint, had returned to their parishes on consenting to compromising conditions. Thus without ministers, the undismayed Covenanters adopted the expedient of forming societies for worship and conference, those of the same neighborhood assembling secretly wherever possible. All these societies were kept in correspondence, and at fixed intervals delegates from them met to decide questions of moment. This informal plan of procedure was continued until happier days allowed regular ecclesiastical organization. The next minister of the Cameronians, obtained in 1683, was James Renwick, a young Scotchman who had received ordination in Holland. After laboring alone for three years, his heroic service was shared by Alexander Shields, who had been licensed in London. On February 17, 1688, death on the scaffold closed Renwick's career. He was the last victim that Scotland laid upon the altar of religious freedom.

During the few months that remained until the Revolution, the remnant of the Covenanters waited upon the preaching of Shields and of two others who had got their ministerial standing in the Netherlands. Late in 1688, when William and Mary, the Prince and Princess of Orange, ascended the throne, persecution ceased, and in 1690 the Presbyterian system was restored to the Church of Scotland. With the Church as re-established all the surviving ministers, of every shade of Presbyterianism, united, the three Cameronian ministers being no exception. But some of the Covenanter elders and members who had lived through the perils of "the killing time" refused to take this step. They rejected the "Revolution Settlement" because it acknowledged the royal supremacy in the Church's affairs, failed to purge the ministry of unworthy and dangerous men, and did not recognize the Covenants of 1638 and 1643 as still binding. These were the proper pioneers of the Reformed Presbyterian Church. Until 1706 they had no ministers or stated ordinances, and met in private fellowship circles for prayer and edification. Their first presbytery in Scotland was constituted in 1743, under the name of the Reformed Presbytery.

With this look at the rise of the Reformed Presbyterian Church it is time to inquire how it gained a foothold on our shores. During the persecuting reigns of the Stuarts not a few of the Scotch Covenanters were banished to America, and others sought an asylum here voluntarily. Many fled to the province of Ulster in Ireland, where they located in little groups, and had the occasional services of refugee ministers.

From among these last some came to the western world as early as 1720, if not earlier. From time to time others followed, the majority sailing from Ireland, and a few coming from the west of Scotland.

These immigrants collected in confederated societies, as they had been wont to do beyond the sea. As many as could met together in 1743 at Octorara, Penn., and renewed the Covenants of the past, with swords pointed to the four quarters of the heavens, as though to defy opposition from wherever it might come. The declaration which they then made stated clearly the basal ideas of civil independence, this thirty-three years before the ringing of the liberty bell in Philadelphia. It is said that Thomas Jefferson acknowledged its great use in the framing of his immortal document. In 1751 the first Covenanter minister, dispatched by the Reformed Presbytery in Scotland, landed in this country. His name was John Cuthbertson. This apostolic man assumed the task of caring for all the scattered clusters of Covenanters in Pennsylvania, riding on horseback through the forests from one settlement to another in a circuit. For twenty-two years he labored thus single-handed as a missionary.* On the 23d of August, 1752, the disciples of Cameron observed their first communion in America, at a place now called New Kingston, in Cumberland County, Penn. The sending out from Ireland in 1773 of two additional ministers paved the way for organization, and on March 10, 1774, at Paxtang, near Harrisburg, Penn., the parent presbytery of this Church in America was formed. Thus it was that Reformed Presbyterianism, with devotion to "Christ's Crown and Covenant" as its motto, was brought to this side of the ocean.

Having glanced at the genesis of one of the original families in our pedigree, let us now turn to the other. The later and main source from which our denominational history flows is the Associate (or Seceder) Church of Scotland. This was the second body of conservative Presbyterians to sever relation with the National Church of Scotland. Their revolt was against heresy and tyranny within its pale. While those in whom the covenanting spirit burned did not connect with the Revolution Church because of its radical faults, there were some very like them who grew up among its adherents. It was not long until this element was confronted with the rapid progress of unsoundness in the Church, and with grievous wrongs in its administration. The doctrines of the Gospel were coming to be slighted, being replaced too

*Mr. Cuthbertson left an autograph diary, in which all the acts and incidents of his ministry are recorded. This valuable historical treasure is in the permanent possession of our Allegheny Theological Seminary, by the kindness of the Rev. Joseph Buchanan, of Steubenville, Ohio.

often by the teaching of a barren morality, and a rationalistic view of the deity of Christ was finding some utterance. Moreover, the degrading yoke of "patronage" weighed heavily on the Church. This consisted in the settlement of pastors in vacant congregations at the mere nomination of titled lay patrons, there being no regard paid to the membership in the choice. Amidst this state of things the movement began that came to a head in the formation of the Associate Church. Some of the more earnest ministers republished "The Marrow of Modern Divinity," written in 1644 by Edward Fisher of England, a volume concerned with the nature of faith, the extent and manner of the offer of salvation, and the subject of sanctification. They did this, believing that it would tend to correct current error. The venture was resented, and the Assembly of 1720 condemned several propositions which were alleged to have been taken from the work.

Against this action a complaint was filed by twelve of the foremost ministers of the Church, among whom were the two Erskines. The Assembly of 1722, however, not only endorsed the previous decision, but censured the defenders of the book, and declined to hear further appeal or dissent from them. Echoes of this strife were heard so late as 1727, after which there was a seeming quiet. But those who were battling for Christian truth and Christian liberty were only biding their opportunity. The crisis did not tarry, and when it came the providence of God put forward the Rev. Ebenezer Erskine as the leader of the evangelical party. A sermon which, as moderator, he preached before the Synod of Perth and Sterling on October 18, 1732, gave great offence, because it criticised sharply prevailing corruptions, especially the patronage abuse, and his rebuke was ordered. Erskine's resistance of this sentence ended in a rupture. Backed by friends, he sought redress from the Assembly of 1733, but the attempt provoked another rebuke at its bar. A dignified but vigorous protest against this iniquitous course was offered by himself and three like-minded ministers, named William Wilson, Alexander Moncrieff, and James Fisher. The final result was that in November, 1733, these four brethren were suspended from their office and thrust from their charges. They determined now on secession. On the 6th of December, the same year, having met at the small village of Gairney Bridge, near Kinross, they leagued themselves as a Presbytery, calling it "The Associate Presbytery." The Rev. Ralph Erskine participated in their deliberations, and shortly after joined them.

Thus was founded the Associate or the Secession Church of Scotland. The new organization was befriended by many in every district, being

looked upon as the champion of popular rights in the election of pastors and as the guardian of the precious doctrines of grace. It spread rapidly in Scotland, and soon had a goodly following in the north of Ireland. Such was its enlargement that in 1744 there were three Presbyteries, these being unified in a Synod. Sad to say, this Synod had hardly been formed before it was split in halves by a dispute about an oath exacted from the burgesses, or qualified voters, of towns. This oath required a voter to swear "that he professed and allowed within his heart the true religion presently professed within the realm, and authorized by the laws thereof." The wording was taken by one party to sanction the very evils in the National Church against which the Seceders had constantly protested, while the other party—that of the Erskines—denied this. Thus arose in 1747 the Burgher Synod, which permitted its people to take the oath in question, and the Anti-Burgher Synod, which forbade the oath as ensnaring. This unhappy schism was not healed for many years.

The trans-oceanic extension of the Associate Church could not be long delayed at a time when a steady stream of emigration was pouring westward to the American Colonies. By 1742 the Associate Presbytery in Scotland had received a petition to send a minister or licentiate to labor among the scattered disciples of the same faith in eastern Pennsylvania; but they could not grant the request, owing to the urgent home demand for all available men. The petition was repeated later, and in 1753 two ministers, named Alexander Gellatly and Andrew Arnot, were appointed. On their arrival they chose as their field the broad valley of the Susquehanna in Pennsylvania, finding that many Seceder families had settled in that section. The same year, on the 2d of November, they organized the Associate Presbytery of Pennsylvania, subject to the Anti-Burgher Synod of Scotland. The spread of Secederism in America at this early date appears from the fact that the new Presbytery was beset with applications for supply of preaching from both the eastern and western counties of Pennsylvania, and from the Provinces of New York, Virginia, and the Carolinas. Between 1764 and 1768 several ministers of the Burgher branch of the Scottish Associate Church came over; and as the quarrel of Burghers with Anti-Burghers had no place in America, they connected with the only Associate Presbytery in the Colonies. Within a brief period this Presbytery had so widened its borders that division became desirable. Accordingly in May, 1776, the Presbytery of New York was created, embracing the ministers and congregations in New York and New England. The two Presbyteries

were co-ordinate, each being related to the Synod in Scotland as one of its constituent parts.

Just when the Associate and the Reformed Presbyterian Churches of Scotland were fully transplanted on American soil the Revolutionary War set in. During the prolonged struggle the followers of Cameron and Erskine in this country, to a man, were heartily enlisted on the side of the Colonies. Their pulpits rang with stirring appeals which fired the patriotism and courage of the people. Two Associate ministers were chaplains in the Continental army. Under the circumstances, it is not strange that many in these communions felt the impulse to cut loose from the control of the mother Churches in Scotland. If separation from a foreign state government was wise, why also should not Churches in America declare their independence of foreign ecclesiastical government? The idea was agitated, whether there might not be a consolidation of the two kindred Churches, forming a thoroughly American Church, free from British alliances and alien peculiarities. Both were agreed in their practices, and in their beliefs they differed only concerning a political question, the Reformed Presbytery having been founded on an article of refusal to own or participate in a civil government which did not confess Christ's mediatorial headship. Both were Presbyterian in polity; both subscribed to the strictest forms of Calvinistic truth; both used the inspired Psalms in 'worship. It was felt that with strength combined they might the better occupy the field and promote the Lord's cause. As early as 1777 conference was begun. After five years had been spent in considering the matter, and mutual concession had been made, a union was effected on October 31, 1782, a month before the completion of the peace negotiations between the United States and Great Britain. Thus the Associate Reformed Church of America came into existence, the name adopted being commemorative of its origin. The united body had no relation to any foreign Synod, being organized as a distinctly national Church.

This transaction, instead of blotting out previous divisions, as had been fondly hoped, multiplied the number of Churches, making three rather than one. All of the Reformed Presbyterian ministers went into the union, and so did the bulk of the Church. But a minority dissented. Ministers from the Scotch Reformed Presbyterian Church came to their help. The Covenanter Church in America was rebuilt, and it still lives. There were Associate Presbyterians also, including two ministers, who stood aloof from the union. They objected that it did not do justice to the Associate Testimony in some points, and that the Church

in Scotland had not been consulted. These kept the old body from disbanding. Reinforced by Scotch and Scotch-Irish immigration, and by able missionaries from the Anti-Burgher Synod of Scotland, the American Associate Church was reconstructed, and soon filled up its depleted ranks.

A very hasty review of the Associate and the Associate Reformed Churches in America, whose union produced the United Presbyterian Church, is all that is possible here. After the disturbances of the War of Independence were over, both Churches bent their energies toward shepherding those of their own faith and order, thinly dotted as these were over a sparsely settled country, and besides they were awake to the evangelization of destitute regions. Guided by the drift of population, they pushed their efforts farther and farther into the territory that had been opened up beyond the Alleghanies. Much of the first progress that was made in home mission work cost necessarily severe toil and extreme self-denial, sufficient to try the mettle of the Churches to the utmost. But there were devoted men in their ministry, staunchly attached to their principles, who were ready to endure hardness and to miss the comforts of life, that they might promote the welfare of Zion. The labors, perils, and privations of many of these fathers cannot now be estimated or appreciated. How well they wrought, let the early history of the two Churches bear witness.

After 1782 the Associate Church gained ground quietly but steadily, its congregations thickening in the Middle and the Southern States especially. In 1801 its Synod, containing four Presbyteries, was constituted. Until 1818 the Church was under the oversight of the Associate Synod of Scotland, though this was little more than nominal; thereafter the tie was simply fraternal; in 1852 all relation ended. Having high ideals as to an educated ministry, and finding that it could not recruit ministers from abroad enough for its wants, the Associate Church in 1794 appointed the Rev. John Anderson, of Service, Beaver Co., Penn., to be a professor of theology, and established a seminary at his isolated place of residence, erecting a rude log structure as a dormitory for the students. It was the second denomination of the land to take such action, having been preceded by the Dutch Reformed Church in 1784. This institution was removed to Canonsburg, Penn., in 1821, and to Xenia, Ohio, in 1855, where it still flourishes. Another seminary was started in 1819 at Philadelphia, but was united with that at Canonsburg in 1826. Westminster College was founded by two Associate Presbyteries in 1852.

The Associate Church was always a warm advocate of social reforms.



OLD ASSOCIATE SEMINARY, AT SERVICE, PENN. TAKEN WHEN 100 YEARS OLD.

Opposition to slavery was one of its pronounced features. In 1801 and 1811 it classed slaveholding as immoral and unjustifiable, and in 1831 it shut out slaveholders from communion, losing thereby its Southern congregations. Membership in secret lodges was forbidden. On the temperance question the deliverances of the Church, commencing as far back as 1817, voiced the most advanced opinion of the day.

In 1842 the Associate Church, though busied with domestic missions, entered upon foreign work, selecting the island of Trinidad for the initial venture. This mission was unsuccessful, and was given at length into the charge of the Free Church of Scotland. In 1855 a mission was begun in the Punjab, a district in the extreme north-western part of India, the first station being Sialkot. The work prospered, and has grown since to its present proportions in our India Mission. In 1841 a long-standing difficulty in the eastern section of the Church, arising from an act of discipline, caused a breach, three presbyteries in New York and Vermont withdrawing from the Synod and forming an independent flock. Reconciliation followed, and there was a reunion in 1854. When the Associate Church was merged into the United Presbyterian Church in 1858, its strength was represented by these statistics: Presbyteries, 21; ministers and licentiates, 231; congregations, 293; communicants, 23,505.

The Associate Reformed Church during its youth made quick strides forward. By 1802 it had a General Synod, four sub-Synods, and eight presbyteries. But early in its subsequent history a series of troubles, caused chiefly by the looseness toward distinctives and by the domineering spirit of certain leading men, not only cost loss in members, but rent the Church asunder. The General Synod and one sub-Synod were dissolved, and the other sub-Synods became independent judicatories. From 1822 until 1855 the Church was more or less in this disrupted condition. In 1855 its several fragments, with one exception, were reknit, acknowledging the control of a general Synod. The Synod of the South held to its individual career, and does so still. Although crippled by division, the Associate Reformed Church kept up its growth. In 1858, the year of the union, the General Synod had 28 Presbyteries, 253 ministers and licentiates, 367 congregations, and 31,284 members. Four theological seminaries were established. The first, at New York City, planned in 1796, was opened in 1805 under the presidency of the celebrated Dr. John M. Mason, and was the third oldest in the United States. Another was founded at Pittsburgh in 1825, one at Newburgh, N. Y., in 1829, and one at Oxford, Ohio, in 1839 (taken to Monmouth,

Ill., in 1858). Of these four the second remains in operation, and is located in Allegheny, Penn., where it was removed in 1832. Monmouth College was opened in 1856 under Associate Reformed superintendence. This Church showed a lively interest in missions. As early as 1796 many of its ministers and members co-operated with those of other denominations in attempting the evangelization of the American Indians. The "American Board of Commissioners for Foreign Missions," after its creation in 1810, was indebted no little to the liberal support which it received from Associate Reformed Presbyterians. In 1837 a synodical mission to northern India was undertaken. The enterprise was short-lived, because of the failing health of the missionary. In 1845 a mission was begun in the ancient city of Damascus, Syria, and it was fairly successful. Egypt beckoned invitingly, and in answer to her need the missionary force at Damascus was divided in 1853, work being commenced at Cairo the next year. The Associate Reformed Church was not silent on the great practical issue of intemperance, speaking out its condemnation in decisive tones. It was marked, for the most part, by strong anti-slavery sentiment, but the action of its Synods fell short of that of the Associate Church. Like the sister-body, it refused a share in sealing ordinances to members of secret societies.

The Associate and Associate Reformed Churches existed apart for three-quarters of a century. Yet there was no "middle wall of partition" between them. They were alike in doctrine, worship, government, and discipline, the only points in dispute being of a minor nature. The hurtfulness and wrong of separation becoming manifest, efforts began to be put forth to make the two Churches one. The first of these was in 1820, but it was 1842 before the matter was prosecuted urgently. After that year it became increasingly evident that the Churches were moving, though slowly, toward the goal of unity. Various overtures were interchanged, and at different times conventions were held for conference and prayer. These preliminaries were tedious in their course, but they fostered an ever-growing mutual good-will, and caused the tendency toward union to become more and more widespread. At length in 1856 the Associate Synod proposed a basis of union admirably adapted to conciliate all parties, and it was accepted by the Associate Reformed Synod in 1857. The understanding was that the formal union would take place at the time of the next meeting of the two Synods in 1858. As the date drew on, many who had clung to the cherished hope of seeing the Churches brought together became intensely anxious that the final action should be characterized by perfect harmony and

unanimity. In order to this, a convention was called to meet at Xenia, Ohio, on the 24th of March, 1858, to seek by earnest supplication the outpouring of revival grace upon the Churches, that they might be fused together in the flame of fraternal love. The meeting, which lasted for nearly three days, had a large attendance, made up of representatives from both denominations, and was peculiarly marked by the presence and power of the Holy Spirit. A similar assemblage met in Allegheny, Penn., on the eve of the sitting of the Synods, and the same blessed experience was repeated. Under these promising conditions the two Synods convened in May, 1858, the Associate in Pittsburgh, and the Associate Reformed across the river in Allegheny, and after some additional deliberation their union was happily consummated. Both met in the City Hall of Pittsburgh on Wednesday, May 26, 1858. After devotional exercises and the hearing of addresses, amidst great solemnity and joy the Rev. Dr. D. C. McLaren, moderator of the Associate Reformed General Synod, gave the right hand of fellowship to the Rev. Dr. J. T. Cooper, moderator of the Associate Synod, the new body was constituted with prayer by Dr. McLaren, and the Rev. Dr. John T. Pressly was chosen its first moderator. The organization into which the two Churches were then brought was called "The United Presbyterian Church of North America," the idea of union being incorporated in the title.

This union was not, properly speaking, the birth of a new Church. It was but the re-organizing of two closely related Churches of common history. The Associate and the Associate Reformed Churches live on in the United Presbyterian Church. What was distinctive in their views and usages the United Presbyterian Church continued to hold dear; their colleges, seminaries, and foreign missions it inherited; their traditions and record it proudly appropriated as its own.

According to the terms of union, the United Presbyterian Church adopted the Westminster Confession and Catechisms—the well-known creed of English-speaking Presbyterianism, but with the Confession revised on the subject of civil magistrates, so as to assert clearly the spiritual independence of the Church. As part and parcel of the union contract, there was framed a Testimony also, containing the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian Churches. In the manner that some important matters were treated by the Westminster Divines, they lacked that sharp definition or that exact application which later error showed to be needful. In order, therefore, to guard discoveries of truth

made by its honored ancestry, and to unfurl to the world its banner, the United Presbyterian Church added to the Westminster symbols a Testimony consisting of eighteen articles. These articles are but fuller statements of, or logical inferences from, the doctrines of the Confession and Catechisms, and they are a special witness against those who accept these venerable Standards, but who do not grasp the right sense in certain of their teachings, or who fail to emphasize properly certain of these teachings, or who ignore the bearing of some on points of practice. The first thirteen pronounce upon the Plenary Inspiration of the Scriptures, the Eternal Sonship of Christ, the Covenant of Works, the Fall of Man, and his Present Inability, the Nature and Extent of the Atonement, Imputed Righteousness, the Gospel Offer, Saving Faith, Evangelical Repentance, the Believer's Deliverance from the Law as a Covenant, the Work of the Holy Spirit, the Headship of Christ, and the Supremacy of God's Law. The remaining five articles are the features of the Testimony which are popularly esteemed, though wrongly, to be the only badge of our denominational profession. They treat on Slaveholding, Secret Societies, Communion, Covenanting, and Psalmody. Assent to the Westminster Standards and to the Testimony now outlined was made a requirement binding upon the entire membership of the Church, as well as its ministry and other officers.

Organized amidst a genuine revival of religion, the United Church entered upon its career with energy and zeal. Among the first actions taken was the development of the apparatus by which its manifold operations might be carried on efficiently. Five Boards, selected by and answerable to the General Assembly, were created in 1859—that of Foreign Missions, charged with administering work among unevangelized nations; that of Home Missions, intended to assist feeble congregations in securing ministers, and to encourage and oversee the planting of new churches; that of Church Extension, to help, where necessary, in erecting suitable houses of worship and parsonages; that of Publication, to provide and distribute Sabbath school and denominational literature; and that of Education, to aid in establishing and sustaining institutions of learning, and to assist young men in preparation for the ministry. To these the Boards of Freedmen's Missions and of Ministerial Relief were added in 1863 and 1874 respectively. The former was made responsible for the spread of the Gospel and the promotion of education among the freedmen of the South, and the latter was the agency through which the Church proposed to care for its aged and infirm servants, if in need, and for their widows and orphans.

From the annals of the United Presbyterian Church some leading facts and events may be extracted. Our Church has always been in profound sympathy with world-wide evangelism, and stands committed to an active, liberal policy in this direction. It is true that apparently backward steps were taken in 1877. The Syrian Mission was then given over to the Irish Presbyterian Church, and there was abandoned at the same time a mission at Canton, China, which had been established as a memorial of the union of 1858. But such withdrawals from occupied territory were made only that effort might be concentrated upon Egypt and India. These last named missions have had gratifying expansion. Each has had for years a staff of able workers, thousands on the communicant roll, well-planned departments of labor, and excellent institutions for the training of native pastors and helpers. In the historic land of the Pharaohs there are stations in all the principal cities and towns of the Delta and along the Nile up to the first cataract, a college and a female seminary at Asyut, and a theological seminary in Cairo. So greatly has the Egyptian Mission been prospered that in May, 1899, the United Presbyterian Synod of the Nile, compassing four Presbyteries, came into being. In India likewise the work has been signally blessed. The places entered and held by our missionaries stretch across the whole northwestern end of the Land of the Five Rivers, from Gurdaspur to Rawal Pindi, a college and seminary are conducted at Sialkot, and three Presbyteries are under the care of the Synod of the Punjab.

Besides its foreign missionary activities, the United Presbyterian Church has been aggressively engaged in home missions, striving to do its full part in taking possession of the Republic for Christ and His kingdom, and to propagate its distinguishing principles. Its advance west of the Mississippi and beyond the Rockies testifies to vigorous endeavors to make headway within the national field. Strengthened standing in many localities in the older East also, which is well in evidence, has been the outgrowth of intensified effort within recent years. The lack of southward spread has arisen largely from the occupancy of that section by the kindred Associate Reformed Church of the South. Our denomination was one of the first to gird itself for service among the emancipated negroes below Mason and Dixon's line. While the colored race was in bondage it was practically inaccessible. But no sooner did the Civil War interfere with slavery in the border States than measures were taken to improve the vast opportunity offered and care for the liberated blacks. A corps of United Presbyterian teachers and preachers, following closely in the wake of the Federal

armies, labored in the "contraband camps" which the Government established to provide temporarily for fugitive slaves. Before the conclusion of hostilities our Board of Freedmen's Missions was formed, and in the autumn of 1863, a few months after the capture of Vicksburg, a mission was started away below that city at Davis' Bend, Miss. The work begun on a small scale blossomed into an enterprise of magnitude. A number of flourishing schools have been supported, among which are the collegiate institute at Norfolk, Va., and the well-equipped college at Knoxville, Tenn. These have been fruitful centers of influence, sending forth hundreds instructed in both secular and religious knowledge to act as teachers and missionaries among their own people. Several congregations of colored United Presbyterians have been organized, manned for the most part by graduates from our own mission institutions. The United Presbyterian Church has been interested also in the civilization and Christianization of the American Indian. In 1878 work was undertaken among the Warm Spring Indians of Oregon, and it is still prosecuted with unabated fidelity.

Although the United Presbyterian Church never was indifferent as regards evangelistic effort, yet latterly it has been characterized by an earnestness in this respect unknown before. The change set in with the Muskingum Revival. Early in 1886 a little band in our congregation at Cambridge, Ohio, composed of the pastor and others, feeling that spiritual lethargy was all too prevalent in their midst, met again and again and gave themselves to supplication for the quickening of God's people and the salvation of souls. The answer came speedily in copious showers of blessing which resulted in the complete renewal of the congregation and in one hundred and forty-one accessions to its roll. A year later, traceable to students' prayer-meetings in Muskingum College, our congregation at New Concord, Ohio, had a visit of mercy similar to that which had been enjoyed by its neighbor at Cambridge, and immediately thereafter certain surrounding congregations also were thrilled with the movings of the Holy Spirit. Within sixteen months, dating from March, 1886, over seven hundred confessed Christ in connection with the various congregations in the Presbytery of Muskingum. The inspiring news spread far and wide, and led to an awakening which reached nearly every corner of the Church. The outcome was more dedication among the membership, a large list of conversions, and a freshened interest in missions at home and abroad and in personal work. The effective evangelistic methods then devised have become familiar in our Church life.



ALLEGHENY THEOLOGICAL SEMINARY. ERECTED 1898-99.

Women's independent work deserves notice in this historical summary, for it has been an important factor in what has been achieved. Their congregational missionary societies were set on foot many years ago. Presbyterian groupings of these societies followed. In 1883, in order to more concerted action, the Women's General Missionary Society was formed. Since 1886 its executive agency has been the Women's Board. This Board has been of notable benefit as an auxiliary to the regular mission Boards, distributing the extra funds furnished by the womanhood of the Church. In 1878 the United Presbyterian Women's Association, concerned with benevolent objects, was chartered. It has founded and nobly supports three charities—an orphanage, a hospital, and a home for the aged.

The United Presbyterian Church has always been thoughtful for the higher education of its sons and daughters. To its credit be it said that, proportionately to its numbers and wealth, it has been second to none in the establishment and patronage of classical schools of the better grade. Aside from mission institutions, five colleges, having full courses of study and good equipment, are now under its control—Westminster College, at New Wilmington, Penn., Monmouth College, at Monmouth, Ill., Muskingum College, at New Concord, Ohio, Tarkio College, at Tarkio, Mo., and Cooper Memorial College, at Sterling, Kansas. These have been maintained not merely to diffuse thorough intellectual education, but with the view of encouraging personal religion and denominational attachment among our educated youth, and especially to the end that the literary culture of the Church's coming ministry might be under its own wholesome supervision. Some of them possess valuable property, and all are gradually building helpful resources in endowment funds. Certain academies also are identified with our educational system. Ample facilities for the instruction of theological students have never been lacking. In 1858 there were no less than four seminaries—at Allegheny, Monmouth, Newburgh, and Xenia. This number, however, exceeded the Church's needs and was too large to ensure a good support, and so it was reduced, Monmouth being consolidated with Xenia in 1874, and Newburgh suspending operation in 1878. The seminaries at Allegheny and Xenia have remained as feeders of the United Presbyterian ministry, and are in prosperous shape.

Our Church need not shrink from a comparison with other bodies in what it has done for the Sabbath school. Some of its ancestry, at a time when Sabbath schools were a novelty in any Church, were pioneers in this branch of Christian effort. In 1803 Mr. and Mrs. Divie Bethune,

Associate Reformed Presbyterians, launched the first Sabbath school in New York City, Mr. Bethune having previously visited Gloucester, England, and investigated Robert Raikes' methods. Subsequently other such schools were started by the same devoted pair. From its inception the United Presbyterian Church has been forward in this important sphere, accounting that its main reliance was the imbuing of the rising generation with the sound doctrines of God's Word. It was prompt to adopt the international lesson plan, and to see to the issue of suitable helps for Bible study. In 1870 the General Assembly organized a Permanent Committee on Sabbath Schools, to have the oversight of this department of the Church's labors, and to present yearly reports of the progress made. Since the province of the Committee bordered on the Sabbath school interests involved in the publishing work of the Board of Publication, the Committee was merged in that Board in 1883, and the functions of the Board were enlarged. In 1877 the General Assembly recommended the appointment of Presbyterial Superintendents of Sabbath schools, whose duty should be to arrange for Sabbath School Institutes and Conventions within the bounds of the various Presbyteries. This recommendation met with universal favor, and the office has proved an effective instrumentality in advancing the Sabbath school cause. So thoroughly has the Sabbath school been appreciated that it has influenced church architecture, our better edifices now including specially designed apartments for its accommodation.

Among the most remarkable of recent happenings has been the arousal of the young people of the Christian Church and their organization for discipline and for service to their Lord. Prior to this epoch there had been some congregational young people's societies in our branch of the Church, and they had done much for the nurture and exercise of their members. But under the impetus of the general movement these societies multiplied rapidly, and also came into an organic unity. In the spring of 1889, the idea of the Young People's Christian Union having been broached by the Rev. James M. Fulton, D.D., a call went out from the young people's societies of Allegheny and Pittsburgh, and from the Ministerial Association of these cities, asking the young people of the whole United Presbyterian Church to send delegates to a convention to be held in the Fourth church, Allegheny, on April 30th. The attendance at this meeting was phenomenally large and representative, and the sessions were pervaded with enthusiasm. The basis of the Christian Union was agreed upon, and the desired organization was effected then and there in a provisional way. This was the earliest denom-

inational society of young people in America save one. The General Assembly of 1889 recognized cordially the new agency for the training of the young, enacting appropriate legislation for it, and taking steps toward the publishing of an official organ devoted to its wants. A permanent committee was appointed to direct and stimulate the work, and it was authorized to draft a constitution for young people's societies in keeping with United Presbyterian beliefs and usages. In 1890 the Assembly created the office of General Secretary of Young People's Work, and chose Dr. Fulton to fill it. A constitution for the general convention was adopted in 1891. The association as then perfected combined all local societies into presbyterial unions in close touch with the presbyteries. It also provided for a national institute or convention which should be subject to the Assembly, the immediate charge of it being entrusted to a committee known as the General Committee on Young People's Work, including five persons designated by the Assembly, five elected at the annual convention, and the General Secretary. The Union has grown to large dimensions, and has contributed no little to the cultivation of practical piety among our young men and women, to the development of their gifts for service, and to the increase of their love for the Church of their fathers. Its imposing national conventions have become to our ministry and membership something of what the great Feasts were to Israel—holy convocations for worship, instruction, and inspiration. In 1898 the young people's societies of the Associate Reformed Synod of the South became allied with the Christian Union by the mutual consent of the two Churches, and the constitution of the Union was amended so as to cover the plan of co-operation. Not satisfied with mustering the young people, the Church has of late been drilling the children in Christian practice classes, called Junior Unions, and the experiment has had gratifying success.

To a degree almost unmatched the United Presbyterian Church has dealt faithfully and fearlessly with the great moral and reform questions which have arisen, taking a radical attitude of support with reference to all of them. It has stood for the total suppression of the deadly liquor traffic, repeatedly affirming in formal deliverances that the license policy is wrong in principle and a failure as a remedy, and that no political party which refuses to antagonize the saloon is worthy of the Christian vote. Through all its history it has upheld vigorously the sanctity of the Sabbath, and it has been in the van of the effort to guard the Lord's Day inviolate as a civil institution through the enactment and enforcement of fitting laws. It has spoken its mind in opposition to oath-

bound secret orders, teaching that these are contrary to the genius of Christianity, and exposing their evils. With marriage, divorce, and social purity reform, prison reform, the correction of municipal misgovernment, the preservation of the Bible in the schools, the moral settlement of disputes between capital and labor, the humane solution of the race problem in the South, the peaceful arbitration of international difficulties—with all these public measures our Church has been in line, and some of them it has pushed energetically. It has frequently endorsed "The National Reform Association," which seeks a firm foundation for our American national Christianity by an amendment to the Constitution of the United States declaring the nation's allegiance to Jesus Christ as King of kings, and its will that its affairs be regulated according to the divine law. Endeavoring to uphold a high type of Christian living among its people, the United Presbyterian Church has always warned against vain and ensnaring recreations, such as promiscuous dancing, theatrical exhibitions, and other amusements calculated to turn the affections from God and bring reproach upon religion.

Our Church has preserved its Standards intact, rejecting again and again overtures to cut loose from its historical anchorage. In 1867 there was a slight ripple of debate in reference to church fellowship as taught in the Testimony, but the original position of the denomination was vindicated. The one conspicuous innovation was the erasure from the Directory of Worship in 1882 of the prohibition of musical instruments in congregational services. The action encountered resistance, producing an agitation which for a time threatened to rend the Church. In 1871 the revised metrical edition of the Psalms, which had been a decade or more in preparation, was adopted, displacing the rugged Scotch version formerly used. The first Psalter of the Church, embodying all the Psalms set to tunes, made its appearance in 1872. This Psalter was supplanted in 1887 by another, improved in music and arrangement. In 1879 a book of selections from the authorized versions of the Psalms, with modern music suited especially to the taste of the young, was published under the name of "Bible Songs." It was introduced very soon into Sabbath schools and prayer-meetings, and, in a revised and enlarged form, it has continued to be widely employed. A similar publication called "Songs of the Ages," designed for evangelistic meetings, was submitted to the Church in 1899.

Almost all the Presbyterian and Reformed churches are joined in a brotherhood known as "The Alliance of the Reformed Churches throughout the World Holding the Presbyterian System." This was formed

in 1875, and includes more than ninety national and denominational churches, found upon all five continents. Its chief purposes are to magnify the place which the Presbyterian system of government and theology occupies in Christendom, to seek the welfare of its constituent churches, particularly such as are weak or persecuted, to secure the assignment of mission territory among the heathen so as to prevent overlapping on the part of the Churches, to co-operate in home mission effort, to take common action on great questions of morality, and to combine forces against infidelity and Romanism. Our Church cordially accepted membership in the confederation, with the proviso that the Psalms should be sung exclusively in the devotional exercises of the General Councils. That this condition was reasonable is seen in the fact that the constitution of the Alliance guaranteed that there should be no interference with the creed or the internal order of any Church, and in the other fact that the Psalms were once the "handbook of every national Church of the Reformed faith, from Warsaw to Rochelle, and from Geneva to Edinburgh." Aggrieved by the use of some uninspired hymns at the Philadelphia Council of 1880 and at the Belfast Council of 1884, our Church withdrew from the Alliance for a time. Receiving a fresh assurance on this point, the Assembly sent a delegation to the Toronto Council of 1892, and resumed its place in the Alliance.

There has been much consultation with the Associate Reformed Synod of the South and with the Synod of the Christian Reformed Church regarding their union with our body, inasmuch as the three Churches are practically one in doctrine, polity, and worship. Thus far the only positive progress made has been a growing intimacy, and our entrance into partnership with the Associate Reformed Church in the support of some city missions in the South and in young people's work. What has been accomplished may be taken, however, as the precursor of closer relations between these sister denominations and our own.

A review of the United Presbyterian Church shows that it has been greatly blessed. While it has not acquitted itself of its obligations as it might have done, while there is room for much humble confession of shortcoming, yet it has been abundantly favored with the presence of Christ and the working of His Spirit. Comparing one year with another, the story is one of quiet, healthful increase in numbers, and of growing usefulness. Since the union the Church has more than doubled its numerical strength, in spite of all losses, and notwithstanding that it has not let down the bars or resorted to questionable expedients for the sake of recruiting adherents. Trying to meet its responsibility for the

evangelization of the masses, it has learned by experiment what can be done in reaching those outside the traditional lines of denominational supply, and in moulding them to its ideas of faith and worship. In contributions to the Lord's treasury its averages per member have far out-run those of other more pretentious Churches. Of late there has been a steady advance in liberality, a goodly portion of its people having been brought to the habit of returning to God a fixed percentage of the daily, weekly, or yearly gains. It should be noted, further, that the peace of the Church has not been disturbed by the heresies and theological controversies which have been rife elsewhere, and which seem to threaten the very break-up of historic orthodoxy. The destructive criticism of the Bible and the tendency to belittle one and another of the great essentials taught in the Reformed Confessions have had no apologists among our pastors and instructors, are not an element in our record. Conservative in doctrine, progressive in methods of work, missionary in spirit, entering freely into all Christian activities, emphasizing the spiritual life, our Church thus far has been well worthy the name of a Church of Christ.

Now, turning from its past history, what in brief is the mission to which the United Presbyterian Church has been set apart? Its chief ends are, of course, the same as those pursued by all the true branches of the great Church family—the rescue of the lost by the preaching of the Gospel, the administration of the ordinances, the nurture of saints. Many of our doctrinal positions are held jointly with other denominations. The Westminster Confession and Catechisms contain fundamental teachings which are received in all evangelical bodies, whether classed as Calvinistic or not, and in their sum they express universal Presbyterian belief. The United Presbyterian Church has much, therefore, that is common to it and other Churches, and, far from indulging a sectarian temper, it gladly acknowledges fraternity to the fullest extent that it exists. But yet it has a special testimony, for the upholding of which it feels itself called upon, in providence and by the Head of the Church, to maintain a separate existence.

To the old pillar doctrines of grace and others related our Church gives explicit, prominent, and distinctive utterance. Many of them have been assailed by those even who have subscribed to the Confession of Faith and Catechisms, and in general there has been too frequently a lamentable loss of earnestness in teaching them. By their clear, unmistakable restatement the United Presbyterian Church seeks to revive love for them in the hearts of all who profess them, and to make them living

forces, active, working principles in the Church at large. Surely this important duty, bequeathed to us by reforming forefathers, is itself sufficient reason for our Church's distinct place among other Christian bodies.

But further, The United Presbyterian Church is distinguished by its insistence upon the plenary, verbal inspiration of God's written Word. It contends for the absolute integrity and accuracy of the Bible as the supreme rule of faith and practice, and accounts the theories about the origin of its books which are now current in most of the Churches as fatal to its authority. Not satisfied with affirming that the Old and New Testaments contain a revelation of the divine will, our Church declares that the Scriptures are stamped with God's signature on every page, and that their inspiration extends to the language as well as the sentiment expressed. In this witness against all who would rob the Bible of any of its lustre may yet be found a great part of our mission among the Churches and to the world.

Again, The United Presbyterian Church is specially awake to the kingly claims of Jesus Christ as Mediator, and labors for an ampler recognition of His headship in the Church and for His coronation as the Ruler of nations. It was the dominion of Christ over the Church for which our illustrious Scottish ancestry so long battled, encroachments on His dear-bought prerogatives being resisted unto blood. True to the memorable past, our Church stands for the truth, still so widely ignored, that Christ alone appoints ordinances and officers in the Church and legislates for it, that neither magistrate, pope, nor ecclesiastical court has the right to dictate anything whatever regarding its doctrines or procedure. Moreover, with Covenanting brethren our Church proclaims the sovereignty of Jesus Christ in civil government, and pleads for the settlement of all moral questions in national and political life by His revealed will. The enthronement of Jesus as Lord of all is, therefore, a United Presbyterian watchword.

Another distinctive feature of the United Presbyterian Church is that it employs the inspired Psalter in the direct praise of God, to the exclusion of all uninspired compositions. It believes that the Psalms, indited by the Spirit, are the only collection of songs divinely authorized to be used in worship, and that they are designed for perpetual use. It believes that these breathings of holy devotion, which have come down through "the old, dim centuries," whose sweetly solemn strains have belted the world and awakened responsive echoes in the hearts of a hundred generations of the chosen people of God, are adapted to every phase of

Christian experience and every degree of attainment. If by its testimony on this subject it shall be instrumental in commending Psalmody to the Christian Church and in reinstating the hymn-book of the Temple, the hymn-book of Jesus and the apostles, the hymn-book of the Huguenots and Covenanters and Puritans, in formal worship, it will have rendered glorious service.

Our denomination protests against oath-bound secretism. This is its legacy from the Associate Church of Scotland. It condemns societies imposing an oath of secrecy or any pledge to obey a code of unknown laws, and bars its members from connection with them. Among such associations some are more objectionable than others, having a profane, anti-Christian ritual and a Christless religion, but all require a violation of the sacred ordinance of the oath, all enslave the conscience, all set up a selfish, false standard of brotherhood and benevolence, all entangle the young in doubtful companionships, and all are hurtful to the best interests of the family, the church, and the state. While opposition to secret orders is not peculiar to the United Presbyterian Church, there being twenty denominations that testify against them, yet it is an honorable difference between us and all the larger Churches, and belongs that far to our individuality.

Two other characteristics of the United Presbyterian Church claim attention: its principle concerning sacramental fellowship, and its advocacy of public social covenanting. As an aid toward keeping entire the worship and ordinances which God has appointed, and toward preserving the purity and discipline of His House, it prohibits indiscriminate, unregulated access to the Lord's Table. The privilege of communion is restricted ordinarily to those who adhere to its profession and are subject to its government, exceptions being left to the discretion of Sessions. Our Church witnesses also to the value and duty of covenanting, holding that under certain circumstances God's people in their collective capacity should engage in this solemn exercise. When the Church is exposed to backsliding or any danger, when the Spirit is leading the Church forward in the discovery of truth, when the Church is roused from coldness and deadness to new life, when great reform movements or missionary enterprises are undertaken—at such times our Church teaches that special covenants with God are seasonable and helpful, and that often they are a moral duty.

The avowal and defense of the foregoing doctrines and practices are the purpose of the United Presbyterian Church and its title-deed to separate church estate. Having a definite mission and a distinct mes-

sage, it has a right to maintain an independent organization, and is under obligation to do so. There was grave reason for the coming into being of the Associate and Reformed Presbyterian Churches, and there is equally grave reason for the continuing of that witness by our Church. In a perilous age like the present God has assigned it a responsible stewardship, and never but to its eternal shame can it silence its testimony by union with any body that will not or cannot support that testimony. Its distinctive principles have the warrant of Scripture, and are on a rock-foundation. And none of them can be challenged as trivial. All are attainments meriting appreciation and espousal by every other Church throughout the earth.

The United Presbyterian Church commands respect as being the strongest and most influential of those denominations in America which are descended from the sturdy dissenting Churches of Scotland, and it is widely known as the leading exponent of Psalm-singing Presbyterianism. Well may it prize its past, and well may it be thankful for the glorious heritage of truth into which it has entered. Standing on the threshold of the twentieth century it faces an outlook rich in promise. It has a homogeneous, reliable ministry and a substantial, earnest membership. It has a creed which is in closest contact with God's Word. It abides zealous for vital godliness and an active, aggressive Christianity. All this brightens its prospects, prophesying stability and growth. Let it but hold fast its covenant engagements and adhere to that testimony which is its birthright; let it resist carnal policy; let it keep watch and ward against the stealthy inroads of worldliness; let it with unfaltering faith abound in work at home and abroad; and it will have the living presence of Christ, and the chapters of its future history will excel those already written.

CHAPTER II.

The Associate Reformed Presbyterian Church.

BY THE REV. O. Y. BONNER, DUE WEST, S. C.

The Associate Reformed Synod of the South was originally an integral part of what was known as the General Synod of the Associate Reformed Church. On April 1st, 1822, at King's Creek, Newberry county, South Carolina, with the consent of that body, the Synod of the Carolinas withdrew from the General Synod and resolved itself into an independent, co-ordinate Synod, and took the name which it now bears. Anterior to 1835, the Church made little progress. The aged ministers were completing their labors and disappearing from the stage of action, and there were but few young men to take their places. The Synod was entirely dependent upon Northern colleges and seminaries. Steps were taken to remedy this condition of affairs, which resulted in the founding of Erskine College and the Theological Seminary, both of which were located at Due West, S. C. From 1835 to 1850, the Church was greatly strengthened. For the next twenty years the Church made little progress, but the last thirty years have been characterized by commendable growth in almost every department of Church work. The spirit of our denomination was never finer than it is to-day. Our people love the old ways, yet they are active and aggressive. They are devoted to our principles and they are full of hope and enthusiasm for the future.

Under God's blessing, possibly the two most powerful factors in the growth and development of the Associate Reformed Synod of the South have been the Theological Seminary and Erskine College. Rev. W. L. Pressly, D.D., is the President of the Seminary. He is the greatest thinker and most profound theologian of the Church. For sixty years Erskine College has been the pride of our people. It has done a grand work, and it is better prepared for successful work to-day than ever. This institution has an endowment of about \$85,000, a splendid new college building, recently erected at a cost of \$42,000, two elegant and commodious halls for the literary societies, a new dormitory, erected and furnished at a cost of \$13,000, and the contract has been let for the Martha Wylie Home for Girls. This is the oldest denominational institution



REV. WM. M. GRIER, D.D., LATE PRESIDENT OF ERSKINE COLLEGE.



ERSKINE COLLEGE, DUE WEST, S. C.

in the State and has exerted a wide influence. On the third of September, 1899, the College suffered a great loss in the death of its President, Rev. W. M. Grier, D.D., LL.D. After the death of his father, Rev. R. C. Grier, D.D., in 1871, he was elected to succeed him. From that day he has been inseparably connected with the history of the College and indeed with the history of the Church. He assumed the office of President while in his 29th year, and managed its affairs with marked ability. He was the most prominent man in the denomination. The Church looked upon him as a leader. He was a great preacher and the people heard him with delight. He was much sought after on public occasions for sermons and addresses. He was one of the greatest influences for good in South Carolina. No man had such power in the Associate Reformed Synod. Since 1881 he has been editor-in-chief of our Church paper, and his name was revered and his editorials enjoyed wherever the paper went. As chairman of the Board of Foreign Missions he exerted a pronounced influence in the missionary work of the Church. His death is a heavy blow to the College and a great loss to the entire Church.

The Due West Female College, while really a private enterprise, has occupied so large a place in the education of the young women of the Church, and has been so long engaged in its noble work, that it is really one of the forces of the Church. Rev. James Boyce is the newly-elected President and begins his work under most favorable auspices.

There are 101 ordained ministers in the Church to-day. The number that is not actively engaged is remarkably small. The congregations number 129. We have 10,868 communicants in the United States. Our Sabbath school work is in good condition, with 8,270 pupils in the schools. All of our churches have schools with very few exceptions.

About two thousand of the women of the Church are enrolled in the societies. Miss Mattie Boyce, of Idaville, Tenn., a returned missionary, has been made General Secretary of Woman's Work, and she is organizing, strengthening and developing this work.

The great need of our Young People's work is better organization. Many congregations have societies that are doing splendid work, but as a whole we have not made the progress here that has been desired and expected. Some of the presbyteries are taking steps to remedy this neglect and give this work the prominence it deserves.

Our Board of Home Missions is pushing the work in the cities. We have made more progress in this regard in the last three or four

years than for many years previous to that time. Our city missions almost without exception are prospering.

Our Foreign Mission field is confined to Mexico. Work is carried on in three Mexican States, Tamaulipas, Vera Cruz and San Luis Potosi. We have on the field from the States four ordained ministers and six ladies. We have four native ordained ministers and three licentiates, and a number of native teachers. The value of the Church and school property is about \$27,000. The work runs along four general lines, evangelistic, educational, orphanage and medical. Dr. Katherine Neel, the medical missionary, went out last December, but even in so short a time work has opened up before her in a remarkable manner. Our work in Mexico is very promising indeed. We thank God and take courage.



DUE WEST FEMALE COLLEGE.



REV. AND MRS. JAMES BOYCE, PRINCIPALS.

CHAPTER III.

The Allegheny Convention and the Young People's Organization.

Progress has characterized the United Presbyterian Church ever since its organization. Its numerical growth has not been phenomenal—from fifty-five thousand to one hundred and twenty-six thousand in forty-one years. But trees of firmest texture do not reach their full height and girth in a few years, and these are the giants of the forest which most successfully resist the stress and storm of the ages. And perhaps the Church which makes but slow and steady numerical progress may be the one that will most safely endure the storms of temptation and trial that are coming upon the earth.

While we cannot boast of marvelously rapid increase in numbers, there are other elements of progress worthy of special note. Although the United Presbyterian Church was constituted in 1858 by the union of the Associate and Associate Reformed Churches, its organic efforts date chiefly from 1859, the meeting time of our first General Assembly. Since that time it has rounded out four decades, each of which has been marked by new aggressive efforts. The first decade was given chiefly to coalescing the streams which had flowed together, and the organizing of those arms of the Church by which its principal united aggressive efforts have been put forth for the extension of the kingdom—the various mission boards. Five of these were appointed by the first General Assembly, which met in Xenia, May 18-26, 1859, viz.: The Boards of Foreign Missions, Home Missions, Church Extension, Publication and Education. In 1862 the General Assembly ordered the establishment of a fund for the support of aged and infirm ministers, its instructions being extended, two years later, to include indigent widows and their children—a benevolent enterprise which in 1873 crystallized into the Board of Ministerial Relief. In 1862 the General Assembly authorized teachers to begin efforts for the instruction of negroes who were congregated in “contraband camps” in the vicinity of the Union encampments, and in the following year the Board of Freedmen’s Missions was established.

The beginning of the second decade was marked by more special attention to the work of the Sabbath school by the supreme court of the Church. In 1869 a special committee was appointed by the General

Assembly to consider the condition of the Sabbath schools under its supervision, and report recommendations for action. The following year a Permanent Committee on Sabbath Schools was appointed, and from that time to the present more detailed reports have been made in reference to this branch of Christian effort, and more liberal provision made for its effective prosecution. Our first Permanent Committee on Sabbath schools was constituted as follows: Rev. Geo. D. Matthews, D.D., (now General Secretary of the Pan-Presbyterian Alliance), the late Rev. D. M. B. McLean, Rev. W. C. Williamson, D.D., of Keokuk, Iowa, and Messrs. Wm. Getty and Thomas H. Rabe. From year to year a Permanent Committee was appointed until 1883, when this Committee was consolidated with the Board of Publication, which every year appoints six of its members a special committee on Sabbath schools. For a number of years, Rev. R. H. Hood has been chairman of this committee. According to the latest statistics, there are in the United Presbyterian Church 1,126 Sabbath schools, conducted and taught by 12,584 officers and teachers, in which 113,502 scholars receive spiritual instruction. The contributions for the past year amounted to \$90,120.

The beginning of the third decade was marked by another advance step—the inauguration of organized efforts to provide homes for the friendless and homeless. On the first day of January, 1879, the doors of our Orphans' Home in Allegheny were flung open to receive unsheltered lambs, and since that time about fifteen hundred orphans have found shelter, motherly care and Christian instruction under its roof. Near the close of the year 1878 a dying mother committed to the care of her pastor, Rev. James M. Fulton, her five children, soon to be left motherless and homeless. Calling together a number of earnest Christian women, a home was provided for these orphaned children, with a result also that measures were adopted for the care of other fatherless or motherless ones. The springs of benevolence thus opened have continued to flow, in ever-widening channels, providing not only for orphaned children, but for the sick and suffering, and for the aged ones who are left without suitable homes. Thus it became true again, in a remarkable sense, "A little child shall lead them." Out of a tender regard for those five orphaned children have grown all the noble institutions established and maintained by the Women's Association of the United Presbyterian Church—the Orphans' Home, opened January 1, 1879; the Memorial Hospital, opened January 1, 1889, and the Home for Aged People, opened July 12, 1892. This Association also has plans matured for the erection of a larger and more general hospital on the

Home for
Aged People
Wilkesburg, Pa.



Memorial Hospital
Allegheny, Pa.



Orphans' Home

Allegheny, Pa.



lot of ground donated by the late Dr. James B. Herron. When erected, this will be one of the most complete hospitals in Pittsburg and Allegheny. The first president of the United Presbyterian Women's Association was Mrs. Jane S. Collins. She was succeeded by the late Mrs. Mary Shafer Fulton, and since her death, in 1885, by Mrs. H. C. Campbell.

We do not mean to say that the founding of the Orphans' Home was the beginning of women's special work in the United Presbyterian Church. As early as 1838 a women's foreign missionary society was organized in the First church, Allegheny, a society which still continues its existence. In 1875 Mrs. S. R. Hanna, of Washington, Penn., presented a memorial to the General Assembly asking that the women's missionary societies be organized into presbyterial associations. The next year 70 new local societies were reported. In 1877 the first presbyterial missionary societies—Chartiers and Wheeling—were organized. In 1883 the Women's General Missionary Society held its first meeting, and three years later the Women's Auxiliary Board was added to the organization. The present membership of the societies under its supervision is 23,707. The receipts since the organization of the Women's Board up to April 16, 1899, have aggregated \$564,684.42. The first Thank-offering service was held in 1888, since which time its offerings have amounted to \$172,628.79.

There was still another arm of the Church which, thus far, had not been properly developed for lack of well-directed exercise. Provision had been made for the instruction of the young people in the home and in the Sabbath school, but for the most part they were left without special opportunities for united Christian service. Young people's societies of one form or another had been organized in many congregations, some of them dating almost from the time of the Union of 1858. Special mention should be made of the Young People's Society of Salem, N. Y., which was organized in 1874, adopting the name Young People's Christian Union in 1888, the Rev. W. A. McKenzie then being its pastor. It was the first of our young people's societies to bear the name which has now become so familiar. As early at least as the year 1887, special attention was given to the organizing and equipment of young people's societies by the Sabbath School Committee of the Board of Publication, of which the Rev. S. J. Shaw was then Chairman. In the blanks sent out by this committee that year a place was provided to secure information concerning the number of such societies then in existence in the United Presbyterian Church. The number of societies reported in 1887 was 161. During this and the following year special attention was de-

voted to the organization and maintenance of such societies in the *Young Christian*, a Sabbath school paper published by the Board of Publication. With this end specially in view, this paper was changed from a semi-monthly to a weekly publication January 1, 1888. During that year a constitution for young people's societies, prepared by Revs. S. J. Shaw, W. B. Smiley and others, was published in the columns of the *Young Christian*, and later as a leaflet for gratuitous distribution. A column was also maintained containing notes on prayer-meeting topics suggested for such meetings. In the report of the Sabbath School Committee of the Board of Publication for the year 1888 we find the following reference to young people's meetings: "It is a pleasure to hear that many of our young people are taking an active part in this new field of Christian work. This year's report indicates 251 meetings, an increase of 90 during the year. Blanks for special reports were mailed by the editor of our Sabbath school periodicals to all the young people's meetings whose addresses were known to the committee by the report of last year. About eighty of these societies have replied. From these reports we have gathered the following items: Forty-four of these meet on Sabbath evening, and two on Sabbath morning. The others hold their meetings some evening during the week. The attendance varies from 12 to 175, the average being 33. About one-half of the societies report that they have no programs or definite plan of topics for their meetings, and the other half have prepared and printed programs several months in advance. A very few report that they take up the Sabbath school lesson. Eight societies report that they are organized after the plan of the Young People's Society of Christian Endeavor." (Minutes of General Assembly, 1888, pp. 73, 74.) The number of Christian Endeavor societies in the United Presbyterian Church at that time was undoubtedly much greater had reports been received from all the young people's societies then in existence in our Church. All of these societies were a great aid to their pastors and the congregations of which they formed a part. But as yet there was no strong bond of union among the young people of different congregations, or different sections of the Church. There was need of a forward movement that would bring them into closer sympathy and bind the young people of the entire Church into a compact organization for earnest, aggressive service.

This more thorough and general organization of the young people of the United Presbyterian Church marks the beginning of the fourth decade of her history. The want of a closer bond of union was felt in many quarters, and numerous suggestions were made, recommending the

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W. K. BEATTY, DEL.

Beatty

UNITED PRESBYTERIAN MEMORIAL HOSPITAL

calling of a general convention. But there was needed a man with the courage and enthusiasm to take the first step in that direction. God, in His providence, who always knows where to find His instruments, raised up such a leader at an opportune time. The same man who had been moved to efforts by his compassion for the orphan and the infirm, thought with deep solicitude of the small percentage of the young manhood of the country who were under the direct influence of the Gospel, or engaged in active Christian service. In a sermon preached the last Sabbath evening of 1888, he said: "My hopes are that soon God will come to all, as He has to the few, and take our young men and women for Himself, and use them in their homes, in their business, in the house of God, everywhere for His name's glory. O God, make this their and our vocation in life." Early in his ministry this man of God had begun to train the young people under his pastoral care for Christian service. As early as January, 1878, an organization of the young men of his own flock was effected, with various officers and committees, having a written constitution, under the name, "The Young Men's Union of the Fourth United Presbyterian Church of Allegheny."

During the closing months of 1888 efforts were made by this Union to unite the young people of all United Presbyterian congregations in Allegheny more completely for aggressive work. At a meeting December 5, 1888, a proposition was made to organize a young men's league, to embrace the young people of other congregations in that city. Before definite action could be taken, at the suggestion of their pastor, steps were taken to extend a much wider invitation. At his request the following resolutions were adopted at a meeting held January 8, 1889:

"Resolved, 1st. That we invite the young people's unions of Allegheny to join our Union in a call for a convention of the young people of the United Presbyterian Church.

"Resolved, 2d. That we appoint a committee of three to meet with a similar committee of the other unions of Allegheny to make arrangements for said convention, if said convention meets with their approval.

"Resolved, 3d. That we authorize the secretary to write the unions of Allegheny to consider the subject and appoint the above committees, if agreeable to them."

In response to these invitations, delegates were appointed from our several congregations in Allegheny to attend a joint meeting, such as had been proposed. The plan of a general convention for the young people of our whole Church was thoroughly discussed and the proposition approved. At a meeting of the United Presbyterian Ministers' Associa-

tion—representing Pittsburgh and Allegheny and surrounding communities—held Monday morning, February 25, 1889, Dr. Fulton read a paper on the question, "What organized efforts should be made to bring the young men of our cities into our churches?" The opening sentences of this paper indicate that it was a great burden of solicitude for the young men of this land which prompted the calling of our first Institute—an anxiety which had been deepened by the reading of Dr. J. W. Clokey's pamphlet, entitled, "Dying at the Top," which calls special attention to the small percentage of young men throughout the land who are members of the Church.

This stirring paper closed with the following statements and propositions:

"The pastors and young people's societies of our Allegheny churches have taken the following action, which I would be glad if this Association would endorse:

"1. That a call be issued to the Young People's Societies of the whole Church to send delegates to a convention to be held in the Fourth church, Allegheny, April 30, at 7.45 P. M.

"2. That the following subjects be discussed: (1) Young people in the Church. What can the Church do for them? What can they do for the Church? (2) Young people out of the Church. The cause. How bring them in? (3) The most efficient way of organizing and increasing the Christian force of the young people in the Church, etc.

"3. That the sessions of the convention begin April 30 and continue till Thursday evening, except Wednesday, when meetings will be held in all our churches to which delegates attending the convention will be sent to talk on the subject: 'How we can best utilize the Christian force of the young people.'

"If this undertaking could have your endorsement it would go to the Church with more authority and in my judgment the meeting will be a new era in the work of our Church."

These propositions were heartily endorsed by the Association, and the Church papers for the week beginning March 3 contained the following call:

"To the Young People of the United Presbyterian Church:

"The undersigned, by the authority of the Young People's Unions of Allegheny, Penn., and the Ministerial Association of Pittsburgh, issue a call for a convention of the Young People of the United Presbyterian Church to meet in the Fourth church, Allegheny, April 30, at 7.45 P. M.

"Each congregation, society or presbytery is requested to send one



FOURTH UNITED PRESBYTERIAN CHURCH, ALLEGHENY, WHERE THE Y. P. C. U. WAS FOUNDED.

or more delegates. The object is to consider and formulate the best plans for young people's work in the Church. The convention will continue in session three days. The best special instructors, in and out of the Church, that can be secured, will be on hand.

"It is said that less than ten per cent. of the young men of this land are in the membership of the Churches. Is that true? Let us find out.

"J. M. Fulton, Thos. M. Dripps,
 "Roy Lindsey, R. J. Taggart,
 "Louis Titzell, Geo. W. McDonald,
 "James Frazier."

In response to this call, from 181 congregations, representing 39 presbyteries and twelve States of the Union, came more than five hundred delegates to seek for the answer to the question, "Lord, what wilt thou have me to do?" The evening on which this large company assembled was a memorable one. Bells were ringing in every city and hamlet, rounding out the first century since the inauguration of the first President of the United States. Although a distinctively religious meeting, this assemblage of young people, April 30, 1889, was not out of harmony with the general observance of that day throughout the land. The organization which was then about to be formed would always stand for the loftiest patriotism as well as the truest piety. The address of welcome by the chairman of the opening meeting emphasized the national character of the assembly—North, South, East and West being represented; and the first address of the evening had for its theme, "Washington as a Young Man."

The name given to that first meeting was "Young People's Institute of the United Presbyterian Church." The presiding officer of the first session was Mr. J. J. Porter, a ruling elder in the First United Presbyterian church, Allegheny, and one who had rendered signal service to the Church at large through his efforts to raise a half million dollar memorial fund at the completion of the first quarter century of our Church history, and in many other ways. The first prayer was offered by Dr. John A. Wilson, then pastor at Wooster, Ohio, now Professor of Ecclesiastical History in the Allegheny Theological Seminary. The first musical director was Prof. W. A. Lafferty, and the first Institute Song Book was one which had been prepared for use in a Sabbath School Institute, held in the First church, Allegheny, a few weeks previous. The first address was delivered by Mr. John E. Shaw, of Allegheny, and the second by Dr. John McNaugher, Professor of New Testament Exegesis in the Allegheny Theological Seminary, on "What the Bible can do for the

young man." The first session was concluded with prayer by Dr. W. J. Robinson, pastor of our First church, Allegheny, after which the large congregation spent a social hour in the lecture room, at the close of which they were assigned to their various places of lodging. With that social hour began the formation of a circle of delightful Christian acquaintanceship and fellowship which has grown wider and wider each succeeding year.

The second session of that now memorable meeting opened with Rev. D. Craig Stewart, then of Frankfort Springs, Penn., now of Salem, N. Y., in the chair, who presided until a permanent organization was effected. Early in this session Dr. Wm. G. Moorehead began a series of Bible studies, which formed a prominent feature of that first convention. A permanent organization was effected by the election of Mr. Thos. J. Gillespie, then of Cleveland, Ohio, as President; Rev. J. J. Thomson, of Rock Island Presbytery, and Mr. R. H. Pollock, of Pawnee City, Neb., Vice Presidents; Miss Eva Shontz, from Iowa, and Miss M. A. McKirdy, of the First church Allegheny, Recording Secretaries. Two committees were appointed, one on Plan of Work, consisting of the following persons: Rev. S. J. Shaw, Miss S. Wilson, Miss McKain, Mr. Hugh R. Moffet and Dr. J. M. Fulton; another, a Committee on Resolutions, constituted as follows: Rev. W. H. Vincent, D.D., Miss Abbie Robb, Miss Clara Gamble and Messrs M. Wallace and M. B. Friday.

The range of subjects considered in that first Institute was comprehensive, embracing such topics as the following: "Young people out of the Church, and how bring them in," discussed by Rev. D. Chambers Stewart, then of St. Louis, and Mr. H. A. Westerfield, of Omaha; "Young people in the Church," treated by Rev. W. R. Harshaw, then of Steubenville, Ohio; "How young people can equip themselves for Christian work," treated by President R. G. Ferguson, D.D.; "United Presbyterianism and young people," by Dr. J. T. McCrory; "A model prayer-meeting," conducted by Rev. J. G. Kennedy. A query box was opened by Rev. (now Dr.) D. F. McGill. Dr. Francis E. Clark, by whom, eight years previous, the Young People's Society of Christian Endeavor had been organized, was present during the last day of the Institute and delivered two excellent addresses.

Near the close of the Institute the Committee on Plan of Work presented the following resolutions, which were discussed and adopted:

"Your committee is of the opinion that it is desirable to have some systematic and definite plan of work among the young people of the United Presbyterian Church. We are thankful to God for the good work

that the young people's meetings in our Church have been the means of accomplishing, but we believe that still greater and better results may be obtained, and therefore make the following recommendations:

"1. That we memorialize the next General Assembly of our Church to appoint a special committee of five (who have special fitness for this work), to take charge of the work among our young people, clothed with power to prepare and publish a constitution for the young people's societies, in harmony with the principles and usages of the United Presbyterian Church.

"2. And further, that the General Assembly be requested to direct our Board of Publication to devote the *Young Christian*, or one of its periodicals, to this form of Christian work.

"3. We would respectfully ask the General Assembly to consider the propriety of holding a Young People's Institute once a year. In case the General Assembly approve of this recommendation for another Institute next year, we suggest that the special committee appointed by it, with the officers of this Institute, be directed to arrange for time, place and program of same.

"4. We recommend, also, the appointment of presbyterial meetings of Young People's societies for the purpose of awakening deeper interest in Christian work.

"5. That we earnestly request our Church papers to establish a department for young people's work."

The committee called for in one of these resolutions was appointed as follows: Rev. J. M. Fulton, D.D., Allegheny, Rev. S. J. Shaw, Braddock, Mr. H. A. Westerfield, of Nebraska, Mr. W. J. Sawyer, of Allegheny, Secretary of the Quarter-Centennial Commission, Miss Mary Clokey, of Springfield, Ohio, and Mrs. N. Wylie Stevenson, of Allegheny.

In response to the memorial of this first Institute, the General Assembly, which met three weeks later in Springfield, Ohio, took the following action:

"In answer to a memorial from the Allegheny Young People's Convention asking the Assembly to appoint a committee to take charge of the work among the young, etc., we recommend the following:

"1. That a permanent committee of five be appointed to give general direction to the work among our young people, with authority to prepare and publish a constitution for young people's societies, in harmony with the principles and usages of the United Presbyterian Church, and that the name at the head of the committee be retired each year and another name be added to the foot.

"2. That the matter of the selection and publication of a periodical to be devoted to this work, be committed to the committee provided for in the first resolution.

"3. That the holding of Young People's Institutes in various localities of our Church be encouraged."

The following persons were appointed by that General Assembly as its first representatives on this committee: Rev. J. M. Fulton, D.D., Allegheny; Rev. M. G. Kyle, Philadelphia; Hugh R. Moffet, Monmouth; George G. Wallace, Omaha; Rev. S. J. Shaw, Braddock. Two of these brethren had also been named by the first Institute as its part of this committee. The first General Committee was thus constituted as follows:

Appointed by the General Assembly:

Rev. J. M. Fulton, D.D., Allegheny, Chairman.
 Rev. M. G. Kyle, Philadelphia, Penn.
 Mr. Hugh R. Moffet, Monmouth, Ill.
 Mr. Geo. G. Wallace, Omaha, Neb.
 Rev. S. J. Shaw, Braddock, Penn.

Appointed by the Institute:

Mr. Wm. J. Sawyer, Allegheny, Penn.
 Mr. H. A. Westerfield, Omaha, Neb.
 Miss Mary J. Clokey, Springfield, Ohio.
 Mrs. N. Wylie Stevenson, Allegheny, Penn.

The first meeting of this committee was held in the Board of Publication Building, June 28, 1889, at which the following members were present: Revs. J. M. Fulton, M. G. Kyle and S. J. Shaw, Mr. W. J. Sawyer and Mrs. N. Wylie Stevenson. In those days there was no provision for meeting the expense of members of this committee. They met at their own charges. Therefore it was more difficult to secure a full meeting of the committee. Letters were present from most of the absent members. Mrs. N. W. Stevenson was elected Recording Secretary of this first Committee, and much of the correspondence incident to that first year's efforts—and it was by no means small—fell to her hand.

Three special duties had been charged to this committee by the General Assembly: The adoption or preparation of a constitution for local societies, the selection of a periodical to represent the young people's work, and the preparation of a program for the second national Institute. Every matter pertaining to organization was carefully considered. Not until the fourth meeting of the committee, held in the Fourth church, Allegheny, September 10, 1889, and after wide correspondence, was a

Our First General Committee



H. A. Westerfield



M. G. Kyle, D.D.



M. N. W. Stearns



J. M. FULTON, D.D.



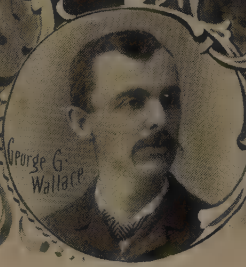
Rev. S. J. Shaw



Mrs. Mary (Lokey) Porter



Hugh R. Moffet



George G. Wallace



W. J. Sawyer

constitution finally adopted. At the same meeting it was decided to make *The Young Christian*, a weekly paper published for young people by the United Presbyterian Board of Publication, the official organ of our Young People's societies. The name of this paper was changed, in 1894, to *The Christian Union Herald*.

The United Presbyterian Church was the pioneer in taking measures to bind together the young people of its own flock by a general convention and organization.* Our first Institute had met and adjourned some two weeks before representatives of various organizations in the Methodist Episcopal Church met in Cleveland and organized the Epworth League. Other denominations followed soon afterward—such as the Baptist Young People's Union, the Young People's Christian Union of the United Brethren Church, both of which are, like our own Christian Union, federations of all young people's societies within their denominational folds. The Christian Endeavor movement, then eight years old, had been signally blessed of God to the awakening of the young people to a spirit of service, and he who led in the call for our first Institute recognized the excellence of this organization and the power of this movement, but he also felt the need of such a union of the young people of our own Church as would create a rallying center within her own fold. In the paper read by Dr. Fulton before the Ministers' Association, to which reference has been made, there was a recognition of the excellence of the Christian Endeavor plan of organization. In the closing session of the first Institute, after Dr. Francis E. Clark's happy address, Dr. Fulton offered the following resolutions, which were adopted by the Institute: "Resolved, (1) That the thanks of this Institute are due and are heartily given to the Rev. Francis E. Clark, D.D., for his addresses at the different sessions of this meeting. (2) That we recommend the Christian Endeavor work to the careful consideration of the committee appointed on organization of young people's societies." This resolution was carefully considered by the committee on organization, and a United Presbyterian branch of the Christian Endeavor Society would, in all probability, have been organized, had the officers of the United Society approved of denominational organizations. It was not until a later period that they declared themselves favorable to such a division of the Christian Endeavor forces.

To Rock Island Presbytery belongs the honor of holding the first Young People's Presbyterial convention. It met in Viola, Ill., Tuesday,

*Since the above was placed in type, we are informed that the Free-will Baptists had organized a denominational society prior to the organization of our Young People's Christian Union.

May 7, the week following the first Institute. The second Presbyterial convention was held in Iberia, Mansfield Presbytery, June 11, and a third in Caledonia, N. Y., by the young people of that presbytery, June 18, 1889. Other presbyteries followed, until now nearly every presbytery in the United Presbyterian Church has its organization. At the last convention our General Secretary reported the organization of a presbyterial convention in Sialkot Presbytery, India, June 21, 1899, with an attendance of 150 delegates.

The organization was not complete with the framing and adopting of a constitution for local societies. Provision must be made for the presbyterial organization, and for the national convention. The preparation of constitutions for these organizations fell to the charge of the second General Committee, Rev. M. G. Kyle, D.D., chairman. During the year of his chairmanship such constitutions were prepared, largely through the labors of Dr. Kyle, and were adopted by the third annual Institute, which met in Xenia, Ohio, May 19-21, 1891. With slight amendments, these constitutions were approved by the General Assembly, which met in Princeton, Ind., the following week. These constitutions have served, and still serve, an important purpose, both as a bond of union between local societies, and a general guide for their conduct and control. To the thoughtful, painstaking efforts of Dr. Kyle our young people are greatly indebted. Not only did he devote much time and thought to the elaboration of a plan of presbyterial and national organization, but he visited synod after synod, explaining and illustrating the methods proposed, thus bringing the plan of organization into general favor. As relates to the societies themselves, the fundamental basis of this organization is that all young people's societies in the congregations and educational institutions of the United Presbyterian Church (in which are now included all similar societies in the Associate Reformed Church), are entitled to equal rights and recognition in both the presbyterial and general conventions. These conventions are virtually a federation of all the young people's societies in these Churches, whatever their name or organization. As relates to the Church to which they belong, the essential feature of this basis is an acknowledged subordination to the regularly constituted Church authorities—session, presbytery and General Assembly. And to this basis the young people have proved themselves eminently loyal.

The name by which our organization was at first called was simply, "Our Young People." It was chosen by the First General Committee, chiefly because it expressed the close relation between the young people's



REV. J. F. JAMESON, 1899 —.



REV. W. I. WISHART, 1894-98.



R. W. MCGRANAHAN, D.D., 1898-99.

JUNIOR SECRETARIES.

societies and the Church of which they formed a part. After extensive discussion, this name was changed to "Our Young People's Christian Union," by the fourth annual Institute, which met in East Liverpool, in 1892. In 1898, at the completion of the federation between the young people of the United Presbyterian and of the Associate Reformed Churches, the official title was again amended to read, "The Young People's Christian Union of the United Presbyterian and Associate Reformed Presbyterian Churches."

The organization of Our Young People's Christian Union has been an evolution. This has been true especially of its official positions, these having been created as their need became evident. In 1890 the General Assembly elected Dr. J. M. Fulton as General Secretary, the necessities of the work seeming to require this additional office. As he was in very feeble health at the meeting of the next Assembly, Dr. M. G. Kyle was elected as his successor, the term of office being afterwards limited to three years. It was while he sustained this official relation to the Christian Union that Dr. Kyle visited the synods, explaining the plan of organization which had been adopted. His term of office as General Secretary extended from 1892 to 1895. His successor for the next three years was the Rev. J. A. Duff, of Chicago. During these years the Christian Union assumed larger proportions, especially in the attendance at its annual conventions, and Rev. J. A. Duff, through the weekly messages which came from his pen, through his wise counsel as a member of the General Committee, and the efficient part taken in the conventions themselves, contributed much toward this growth in numbers and enthusiasm. His self-denying labors as General Secretary are gratefully remembered by the young people of the Church. The present General Secretary, Dr. D. F. McGill, has also rendered invaluable service to our Christian Union, first as a member of the General Committee, and since his election to the office which he now holds.

Another office which was created as necessity demanded was that of Junior Secretary. At the Institute in Philadelphia, in 1894, Rev. W. I. Wishart was appointed as a committee to give direction to the work among Juniors, which at the suggestion of Mary J. Clokey (Porter) had been recommended by the second Institute, which met at Monmouth, 1890. For five years Mr. Wishart faithfully filled the position to which he was re-elected year after year, when at his own urgent solicitation this work was passed on to another, and the office of Junior Secretary was made a part of the constitutional organization. Rev. (now Dr.) R. W. McGranahan was chosen to this office in 1898, and entered heartily upon

its duties, which he continued faithfully to prosecute during the past year, but owing to his election to the presidency of Knoxville College, he felt obliged to resign the Junior Secretaryship at the last convention, and Rev. J. F. Jamieson was elected as his successor. What has been accomplished through the organization of Junior Christian Unions may be, in measure, inferred from Dr. McGranahan's report as Junior Secretary to the Pittsburg convention, to be found among the addresses of that convention.

Another phase of our organization which developed as the years went on was that which pertains to Systematic Beneficence. So far as the written record is concerned, the tithe movement, as a part of Our Young People's Christian Union work, took definite shape at Columbus, Ohio, in 1895. Friday forenoon, August 23, after an address on "Christian Giving," by the Rev. Howard S. Wilson, of Mt. Pleasant, Penn., a conference on the subject was conducted by Mr. McKenzie Cleland, of Chicago. In this conference many testified to the blessedness of adopting the tithe system as a method of beneficence. One delegate reported the organization of a tithe-paying league in Oregon Presbytery. Englewood church reported a tithe committee. Mr. J. J. Porter, Pittsburg, distributed tithe-cards at the convention, six hundred of which were returned signed before the convention adjourned. (During the succeeding months, aided by the Rev. W. R. Wilson, Mr. Porter continued to supply tithe-cards as called for. In the Christian Union Herald for November 2, 1895, the statement occurred that up to date 12,941 cards had been circulated.) In answer to a memorial presented by Chartiers Presbyterial convention, through Dr. W. B. Smiley, the convention passed this resolution: "That a committee of three, to be known as the Tithe Committee, be appointed by this Institute to serve for one year, whose duty it shall be to push tithe-paying by our members throughout the Church, and that we urge each society to appoint a Tithe Committee of three or more of its members for energetic work along this line, and to cooperate with the Institute Committee."

The following were appointed members of this committee: The Rev. W. R. Wilson, Mercer, Penn.; J. McKenzie Cleland, Chicago, and E. E. Eliot, Morning Sun, Ohio.

In 1896 the Tithe Committee appointed at Omaha consisted of C. P. Campbell, Chicago; William Woods, Monmouth, Ill., and the Rev. J. A. Cosby, Aurora, Ill. At Omaha, as also at Indianapolis and Saratoga, an important place was given on the program to the discussion of Christian Beneficence. In the first number of the Christian Union Herald

for 1897 the "Tithe Committee's Corner" first appeared, conducted by Chairman Campbell, who also published at his own charges, several issues of a valuable paper, entitled "God's Tenth," having for its motto Jacob's vow at Bethel, "Of all that Thou shalt give me, I will surely give the tenth unto Thee."

In the Herald for August 21, 1897, Mr. Campbell summarized the committee's work during the year as follows: 500 personal letters mailed, 20,000 general letters, 1,800 leaflets, 25,000 tithe-cards and 150,000 copies of "God's Tenth" circulated. The result of such efficient work was an increase in the number of tithers of over 1,000 per cent. during the year.

At Indianapolis Rev. T. H. Hanna, Jr., was elected chairman of the Tithe Committee, with D. T. Reed, Pittsburg, Penn., and T. C. Pollock, Sharpsburg, Penn., as his faithful colleagues. At Saratoga 4,853 tithers were reported, a gain of 987 during the year. The chairman was re-elected. The other members chosen on the Tithe Committee were J. Mason Prugh, Dean, Ohio, and S. B. Donaldson, Esq., Wilkinsburg, Penn. During these two years the "Tithe Committee's Corner" in the Herald has been maintained with almost unbroken regularity and with great freshness and power; tithe-cards, circulars, leaflets, postal cards, literature, etc., have been distributed, so that this committee was able to report to the Tenth Anniversary Convention 5,603 tithers, a gain of 750 during the past year. Dr. John C. Scouler, of Philadelphia, is now Chairman of this committee.

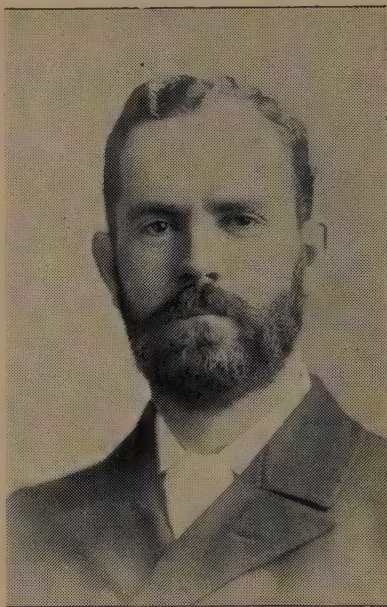
One thing which has contributed very greatly to the interest and enthusiasm of the last five or six conventions has been the annual Program and Song Book. Previous to 1895, the Bible Songs were used in our annual gatherings, but preparatory to the Columbus Convention a program book was published with a good number and variety of Psalms set to music, some of them familiar numbers from the Bible Songs, others composed expressly for the occasion. Since that time a new collection of Psalms has been prepared every year; each containing a good percentage of new music. The burden of the editing of the musical part of these books has fallen upon Revs. D. F. McGill, D.D., and W. I. Wishart, and no small burden has it proved. Among those who have composed music specially for this purpose we mention the names of Messrs. Robt. H. Wilson, W. T. and J. A. Wiley, A. B. Morton, Dr. J. B. Herbert, H. H. and James McGranahan, Geo. E. Henderson and Miss L. A. Tate. These books have done more than furnish suitable music for the annual conventions. They have given us some of the most valuable contributions to our Church music, and have been largely instrumental in singing into popular favor the Inspired Songs.

Among those who have contributed toward the success of the Young People's movement we must not omit those who have used their pens for the instruction and encouragement of those who have participated in it. It is impossible to name all who have thus aided the cause. Dr. Fulton's "Notes" and "Talks" will long be remembered. In the list of valuable contributors we must also name each of the succeeding General Secretaries, all the Chairmen of our General and Tithe Committees, our Junior Secretaries, and others who have filled official positions, both general and presbyterial. Among other individual contributors to the Christian Union Herald, we may name the following, even at the risk of omitting some who are equally deserving of recognition: Mrs. Mary Clokey Porter, Mrs. Jennie Logue Campbell, Mrs. Minnie Mason, Dr. Madge A. Golden, Mrs. Mary Harper Wilson, Misses M. M. Smith, Anna Y. Thompson, Margaret Radcliffe, Lillie M. Robertson, R. Lena Milligan, Dora E. Martin and Emma D. Anderson; Revs. W. W. White, D.D., J. T. McCrory, D.D., J. A. Grier, D.D., D. A. McClenahan, D.D., Joseph Kyle, D.D., J. A. Reynolds, D.D., D. R. Miller, H. H. Bell, W. A. Spaulding, E. Morris Giffen, W. S. Harper, D. D., John A. Henderson, H. H. Marlin, Wm. Wier, J. D. Rankin, D.D., W. W. Logan, Geo. S. McCormick, D. Chambers Stewart, R. B. Taggart, R. G. Ferguson, D.D., J. B. McMichael, D.D., T. H. McMichael, A. R. Paul, W. H. McCreery, J. A. Lawrence, N. E. Brown, J. McD. Hervey, Ph.D., Phil C. Baird, Ph.D., E. B. Stewart, J. Knox Montgomery, J. O. Ashenurst; Messrs. David Lindsay, E. B. McKown, etc., etc. Special mention must be made of the services of Rev. J. G. Kennedy, who for more than seven years has furnished the principal notes for the prayer-meeting department, making it one of the most helpful features of the official organ of our Christian Union; also of the Revs. J. S. Moffatt and James Boyce, who have conducted the Associate Reformed Presbyterian Department, making it full of interest to readers in all parts of the land.

A glance at the Official Roster will show that the rotary system has been largely followed in the selection of committees and officers. The General Assembly elects one new member of the General Committee every year, his name being added at the foot of the Assembly's portion of the committee. Thus he serves on the committee four years before he becomes its chairman—a good long apprenticeship. In the earlier years the Institute portion of the General Committee was chosen from the locality of the chairman's residence, to avoid expense of travel. There is no institution in the Church which has a more complete rotary system in the selection of its officers and committees. The Christian



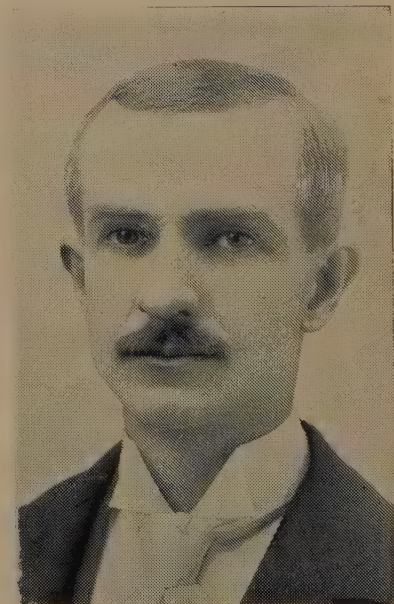
REV. J. A. DUFF, 1894-97.



D. F. MCGILL, D.D., 1897 —.



W. J. STEWART, 1893-97.



E. K. MARQUIS, 1897 —.

GENERAL SECRETARIES.

CONVENTION TREASURERS.

Union belongs to the whole Church, and it has been the desire to have all parts of the Church represented in its management. It has thus been a valuable means of bringing widely separated workers into Christian fellowship.

Among the servants of the Christian Union who deserve special mention are the treasurers, who collected, disbursed and accounted for the moneys contributed through this channel. During the first two or three years after organization, there were no funds to handle, and therefore no treasurer was appointed. With the adoption of the constitution for the annual convention, in 1891, provision was made for this office, which has since been filled by the following persons: Miss Mary J. McKinney (now Mrs. J. B. Eichnaur), Allegheny, 1891-92; Mr. Leroy Blair, Omaha, 1892-93; Mr. Wm. J. Stewart, Parnassus, Penn., 1893-98; Mr. E. K. Marquis, Indianapolis, 1898. Special thanks are due these officers, because their duties are continuous throughout the year, and often very onerous. It is natural to underestimate the services of those whose business it is to stir us up to the grace of liberality; but we should remember that in so doing they serve, not themselves, but Christ and His Church.

At first a new treasurer was elected annually, like the other officers of the convention. But as the amount of the funds to be handled began to increase, it was thought best to continue the same treasurer from year to year, for a period equal to the term of each member of the Assembly's portion of the General Committee. Thus Mr. W. J. Stewart was pressed into this position year after year, until he had served the Church in this capacity for five years. The amount of clerical service performed during this period was enormous. During these years he received, acknowledged and disbursed \$19,695.80.

The duties of the secretaries of the conventions, and the recording secretaries of the General Committee, have also required much clerical service, which has always been neatly and carefully done, as attested by the minute books both of the annual convention and of the General Committee. The names of these and other officers may be found in the Official Roster.

CHAPTER IV.

Ten Great Convocations.

We have spoken at length of the first general Institute, or convention, of our young people, out of which grew Our Young People's Christian Union. The importance of that meeting cannot be overestimated; yet we do not forget that there have been other great meetings of a similar character, without which the impulses started by the first Institute would have fallen fruitless. Each of the later convocations was wisely planned, well attended, ably conducted, and followed by blessed results. Each had its own distinctive place and purpose, yet each has been but a new link in a great chain of hallowed influences which has served to bind the young people more and more firmly to Christ and His Church. We do not calculate the power of these meetings by the numbers in attendance. Some of the smaller conventions—reckoned by the registration—may have been the most important in foundation-laying, and the farthest reaching in their ultimate influence. Yet the greater numbers also had their invaluable purpose—to swell the tide of enthusiasm, to broaden the horizon, and to give our young people their proper standing in the eyes of the world. And the order of divergence has been the happiest. It was better to begin with meetings comparatively small, for these were best adapted to the planning and shaping of the organization; then came the timely crescendo, rising into mighty volume with the swelling tide at Columbus, and increasing in force until the climax was reached in the mighty host which assembled in Duquesne Garden.

It will be impossible to relate fully what was said and done at these conventions. We can only mention a few characteristics of each. Neither will it be possible even to name all who contributed to the success of these meetings. Especially do we find it impossible to name the local committees which planned and labored for the comfort and well-being of the delegates from year to year. This has always involved a vast amount of self-denying labor, not only on the part of Local and Reception Committees, but also on the part of many who opened their doors to strangers. The delegates to the four Institutes were entertained by the people of the localities in which they were held—Allegheny, Monmouth, Xenia, and East Liverpool assisted by the people of Wellsville,

Although due credit cannot here be given to those who entertained strangers, doubtless they have already been rewarded by Him who notes even a cup of water given in His name. The mention of these localities is no reflection on the cities in which our later conventions have been held. For many reasons it was thought better to adopt the self entertainment plan in 1893, and this has been followed with satisfactory results ever since.

Let us now turn our eyes toward Monmouth, Ill., the seat of that institution of learning, which with our other colleges has done so much to make such meetings possible, by giving to the Church a well-trained and well-disciplined young womanhood and manhood. Large as was the attendance at that Second Institute, it was not as large as the spirit of Monmouth's hospitality, which so kindly welcomed us. The Institute was held in the First church, Dr. T. H. Hanna, pastor—a fine house of worship, which had been but recently entered. The other congregations of the city also united heartily in entertaining the convention, Dr. W. T. Campbell and his people, of the Second church, and the Ninth avenue Mission people throwing open their doors.

This meeting began Tuesday evening, May 6, 1890, and closed Thursday evening, May 8th. In the absence of the President, the First Vice-President, Rev. J. J. Thompson, presided at the opening session. The present edition of the Bible Songs had been but recently published, and they were used in the rendering of praise under the leadership of Prof. W. T. Wiley. The opening address was by J. McKenzie Cleland, Esq., of Chicago, on "Enthusiasm in the Work of Our Young People." In this address he said, "It is in our power to make these two days of conference memorable indeed, if while listening to these instructors competent to teach us, we are led to form the purpose to give to our Christian work that ardor and earnestness of which it is worthy. It would sweep the Church like a whirlwind, and fan into flame five thousand latent fires." Has not the hope thus voiced that Tuesday night been realized again and again? Then followed Dr. Fulton's brief but impressive address, "Help Somebody." Mr. Cleland was chosen President of this Institute.

Statistical blanks had been sent out by Mr. W. J. Sawyer, of Allegheny, and compiled by him with greatest care. Two hundred and thirty-seven societies had reported 9,187 members, with an average attendance at the meetings of 7,546. Of the total membership reported, 5,350 were ladies; 3,837 gentlemen. Of the 237 societies reporting, 128 had been organized since the first Institute.

During this Institute, the following additional topics were discussed: "Organization and Management," by M. W. Lorimer; "The Gospel Adapted to All," Miss Mary Cunningham; "The Holy Spirit and His Work in Our Work," by Dr. John Williamson; "Committees and Committee Work," Mr. E. B. McKown; "Young People's Work for Those Outside of the Church," Mrs. Jennie Logue Campbell; "Literature for Young People," by Rev. R. J. Miller; "Young People's Work in the Church," Mary Clokey (Porter); "The Mission Spirit as an Evidence of Union to Christ," Rev. Mason W. Pressly; "What Keeps Young Men Out of the Church?" answered by Messrs. W. J. Sawyer and Theo. Erskine Carson. A Bible study was conducted by Rev. W. T. McConnell, with the aid of a chart, and Rev. J. W. Smith, in the absence of an expected instructor, gave an address on the Gospel according to Mark. One-half hour was the longest time allotted to any address, and but few exceeded twenty minutes. Much time was spent in conference and the answering of queries. The Plan of Work received careful attention. Among the resolutions adopted was the following, introduced by one who herself had devoted much time to the organizing of Mission Bands: "That where it is at all practicable we recommend the formation of Junior Societies, embodying mission bands already existing, these to be under the same control as the Societies of Our Young People." A memorial asked for a modification of the name, and the Institute requested the enlargement of *The Young Christian*, the official organ—a request which was granted as soon as it was found practicable. The enrollment at this Institute was 305, representing 14 States.

The Third Institute met at Xenia, Ohio, May 19-21, the people of that city abundantly substantiating the appropriateness of its name—"hospitality." The opening session was held in the First church, but the size of the audience made it necessary to remove to the Opera House. The registration committee reported 234 enrolled delegates. Among these were two representatives of the Associate Reformed Presbyterian Church, Miss Nellie Maclay and Mr. H. D. Gordon, of Louisville, Ky. Their presence was recognized, and a cordial welcome extended by the hearty adoption of the following resolution: "It is with much satisfaction that we find on the roll of delegates the names of Miss Nellie Maclay and Mr. H. D. Gordon, of Louisville, Ky., representing the Associate Reformed Presbyterian Church. We welcome them, not only because of our common relation to our Lord and Redeemer, but also because of our common heritage in the noble testimony of the martyrs of Scotland, and in the struggles of our fathers to plant their blood-sealed principles in the

western world; also because of our present common confession of faith and methods of worship; therefore resolved,

"That we recognize Miss Nellie Maclay and Mr. H. D. Gordon as duly accredited delegates to this Institute, and express the hope that the young people of the Church they represent, and of all Psalm-singing Churches, will identify themselves with our young people's movement, and send delegates to future meetings of the Institute."

This was the beginning of delightful fellowship with the brethren of the South, which resulted in a federation between the young people of the Associate Reformed and United Presbyterian Churches, which we hope will yet be followed by closer bonds of union and co-operation.

A special feature of this Institute was the adoption of the Constitution of the Annual Institute, which should serve both as a bond of union between the young people's societies of the Church, and a guide to the conduct of future Institutes. The preparation of both this and the presbyterial constitution was the work, almost wholly, of the Rev. M. G. Kyle, D.D., Chairman of the General Committee for the previous year. A very important step in the work of organization was thus effected, clearly defining the purpose of our organization, and providing regulations for its orderly management. Without such bonds of union, the enthusiasm enkindled among the young people would probably have drifted into uncertain channels. Dr. J. S. McCampbell, of Xenia, was the first presiding officer chosen under this constitution.

This meeting was in the truest sense an "Institute," much time being devoted to Bible study, under the direction of Drs. D. A. McClenahan and W. G. Moorehead. Conferences were held also on Committee Work: (1) The Prayer-meeting Committee, led by Rev. Pressly Thompson; (2) The Social Committee, G. G. Wallace; (3) The Membership Committee, Rev. R. B. Patton; (4) The Good Samaritan Committee, Rev. C. H. Robinson. Papers were read, or addresses given, on "Our Aim," by Miss Lillie M. Robertson; "The Young Christian in Prayer," by Rev. D. F. McGill, D.D.; "Our Young People in Egypt," by Miss Anna Y. Thompson; "The Ministry of Sympathy," by Miss Julia Ida Barr; "Elements of Success in Christian Work," by Mr. S. E. McCosh; "What Now?" Miss Sallie McDowell; "The Spirit of True Consecration," Rev. Jos. Kyle. Requests still being made for a modification of our name, a committee consisting of Rev. T. C. Atchison, Carnegie, Penn., Rev. M. F. McKirahan, Topeka, Kan.; Mr. J. P. Tracy, Chicago; Mrs. George Moore, Xenia, and Miss Anna Vincent, Allegheny, was appointed to con-

sider the matter. An impressive address was made by Dr. Fulton, General Secretary.

The Fourth Institute, held in East Liverpool, Ohio, was the most largely attended of any of the first six of our annual meetings. Five hundred and twelve delegates were enrolled, but the attendance ranged always from 1,500 to 2,000; the large rink in which the meetings were held being always crowded. For the first time the Institute remained over the Sabbath, meeting Thursday evening, May 19, 1892, and remaining in session until the Monday following. The people of Wellsville, four miles distant by electric line, united with the people of East Liverpool in inviting the Institute to their vicinity, and in entertaining the delegates. For this reason, and to avoid the necessity of Sabbath travel, services were held in both cities on the Sabbath. Dr. J. C. Taggart and Rev. A. K. Knox were at that time pastors of the East Liverpool congregations, and Rev. J. G. Kennedy of the Wellsville congregation.

Much interest in this convention centered about the question of the name of our organization. At times the discussion grew warm, but the matter was at last harmoniously adjusted by the adoption of the name, "Our Young People's Christian Union." When it became apparent that all were ready to agree upon a name, the vast assembly rose and sang, with tender, overflowing emotion:

"Behold, how good and pleasant,
And how becoming well,
When brethren all united
In peace together dwell."

And after the vote was taken, they united in ascribing the glory to God, in the song:

"Now blessed be Jehovah, God,
The God of Israel;
Who only doeth wondrous works
In glory that excel."

Bible study and missions received prominent attention in this Convention. Thrilling addresses were delivered by Mr. J. Campbell White, then Secretary of the Student Volunteer Movement, now General Secretary of the College Y. M. C. A. in Calcutta, India. Mr. White was chosen president of this Institute, and threw his warm, devotional spirit into its conduct. Bible studies were conducted by his brother, Dr. W. W. White, then Professor of Hebrew in the Xenia Theological Seminary. Besides these prominent features, addresses or papers were pre-

CONVENTION SECRETARIES

Miss EVA T. SHONTZ, 1889



MRS. T.H. McMICHAEL, 1895

Miss ELLA COLLINS, 1897



Miss FANNIE KING, 1894



MRS. MARY PORTER KYLE, 1896



Miss BELLE McCULLOCH, 1890



MRS. JAMES D. RANKIN, 1897



Miss DAISY B. STINSON, 1899



Miss MARGARET SHEPHERD, 1898



Miss M. A. T. MUNDY, 1888



Miss KATHERINE H. MARION, 1893



Miss JEANNETTE DICKSON, 1892

sented as follows: "Our Threefold Aim," by Rev. T. H. McMichael; "Conferences on Ways and Means," conducted by Mr. E. E. Elliott; "Young People in Social Life," Miss Margaret Oliver; "Junior Work," Miss Mollie Schwarberg; "What Our United Presbyterian Young People Should Be and Do," Rev. C. S. Cleland; "How to Use the Bible in Inquiry Work," Rev. J. W. Martin; "Personal Holiness an Element of Power"—Dr. Fulton's last address to the young people. On the Sabbath, Bible Studies were conducted in Wellsville by Dr. John McNaugher, and in East Liverpool by Dr. White. Addresses were delivered, in Wellsville, by President J. A. Thompson, D.D.; in East Liverpool, by Revs. W. I. Wishart and J. T. Chalmers.

During this Institute a voluntary thank-offering of \$744.31 was presented by a number of societies, in a Thank-offering service led by Mrs. Mary Clokey Porter. The offerings presented at this meeting were wholly the outcome of the promptings of willing hearts.

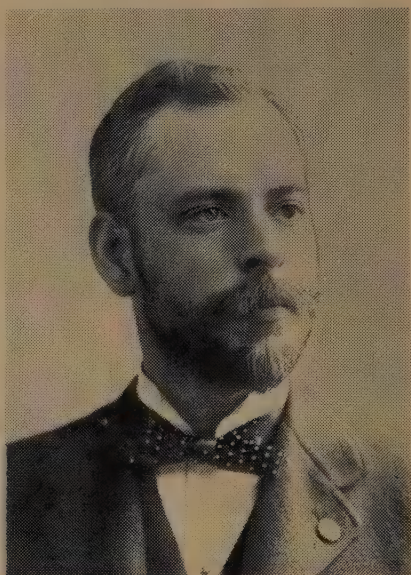
The chairman of the committee which planned the program of this fourth Institute was Mr. Hugh R. Moffet, of Monmouth, Ill. A pleasing incident of the second session was the presentation of a gavel, made of cedar wood from Mt. Lebanon, the gift of Dr. W. W. Barr.

During the year prior to this Institute, Dr. M. G. Kyle, General Secretary, entered into correspondence with representatives of the Associate Reformed Presbyterian Church with a view to closer relations on the part of the young people of the two denominations. In his report to the East Liverpool Institute, he said: "Early in the year correspondence was opened with the Synod of the Associate Reformed Presbyterian Church of the South, seeking to bring about union, or at least practical co-operation with that Church in the young people's work. These advances were met in a cordial spirit. . . It was thought that soon, perhaps before the end of another year, the practical union of the young people's work in these two Psalm-singing bodies will be affected."

Our Fifth Institute met in the First church, St. Louis, Mo., Thursday evening, May 18, 1893. No new steps were taken relating to the general organization this year, except the adoption of a badge, and the recommendation of two slight amendments to the constitution, one recognizing the supervision of pastors more directly, the other making presbyterial secretaries delegate members of the annual Institute. Under the leadership of Mr. G. G. Wallace, of Omaha, a very instructive program had been prepared. After cordial words of welcome by the pastor of the First church, Rev. D. C. Stewart, an opening sermon was preached by Dr. A. G. Wallace on "Loyalty," the key-note of the Convention. At

several sessions, Bible Studies were conducted by Dr. W. W. White. Helpful two-minute reports of work in the local societies were given. A helpful symposium on "What the United Presbyterian Church Believes" on Psalmody, Secretism and Communion, was presented by three lights from the legal profession—Judge J. H. McCulloch, of Omaha, J. H. Murdoch, of Washington, Penn., and Charles H. Kyle, of Xenia. A stirring address was delivered on "The Crisis in Missions, and How to Meet It," by Dr. J. D. Rankin, of Denver, Co., after which Dr. W. W. White offered the following resolution, which was heartily adopted: "We have full confidence in Jesus Christ as our Leader, and in His name we pledge ourselves in response to his command to move forward and meet the crisis." This was followed by short addresses on various phases of mission work: By Rev. Thos. J. Finney, of Egypt; by Dr. M. G. Kyle, just returned from the same land; Rev. W. W. Logan, representing the Pacific coast; Miss Lyde A. McCool, of Indianapolis, and Rev. J. A. Cosby, representing the Central West.

During this Institute, an exceedingly instructive "School of Methods" was conducted by Rev. J. G. Kennedy. "The University Extension Idea as Applied to Christian Work," was explained by Prof. J. H. McMillan, Ph.D. An impressive symposium on "Giving" followed: (1) "What the Church Needs," by J. J. Porter; (2) "The Story the Figures Tell," a never-to-be-forgotten exhibition by diagrams and charts, by Mr. E. K. Marquis; (3) "Why Should I Tithe?" by J. M. Westerfield. Rev. Arney S. Biddle spoke of "Mission Work in Our Congregations." On the Sabbath, delegates worshiped with our several congregations in the city: The First, where the Institute met, Grand avenue, Rev. J. W. Ashwood, pastor, and Waggoner Place, just starting on its organized existence, and Rev. A. C. Douglass about beginning his labors in that field. Sabbath afternoon, sectional conferences of a devotional character were held by mission Sabbath school workers, Christian Union officers, and other classes of workers, led by James G. Hunt (now in Egypt), Miss Lyde A. McCool, John L. Marshall, and J. Campbell White. The closing sermon was preached by Rev. C. E. Todd, of the Associate Reformed Church of the South, and the closing consecration meeting was led by Rev. S. J. Shaw, chairman of the General Committee for the following year. There was this unique feature of the praise services of this Institute: They had a double leadership, Dr. D. F. McGill announcing the numbers and emphasizing special sentiments in the Psalms, and Prof. W. T. Wiley leading the singing. Many of the delegates in that Convention specially remember the "Beatitudes of the Psalms" thus strik-



CHAIRMEN OF GENERAL COMMITTEE.

J. H. McMILLAN, PH.D., 1896.
T. C. ATCHISON, D.D., 1898

J. P. TRACY, 1897.
J. A. ALEXANDER, 1899.

ingly impressed. Mr. Edward Elliott, of Morning Sun, Ohio, presided over this convention.

During the year preceding the St. Louis Institute, the correspondence which Dr. Kyle had opened with representatives of the Associate Reformed Church was happily continued. At the first meeting of the General Committee for 1892-93, held in the home of its chairman, Mr. George G. Wallace, Rev. S. J. Shaw, in view of the absence of Dr. Kyle in the Orient, was appointed to continue such correspondence. One result was a larger representation of Associate Reformed Presbyterians at St. Louis than at any previous Institutes, and a prominent place in the program filled by one of its ministers, as stated above. The way was also prepared for the still closer relations, of which we are yet to speak. At the same meeting of the General Committee, it was determined to ask the young people's societies to contribute five cents per member, to defray the necessary expenses of the annual conventions—a custom which has been maintained ever since. At this meeting it was also decided to ask the United Society of Christian Endeavor the privilege of adopting its prayer-meeting topics, a privilege which was cheerfully granted, and which they have continued to grant during all the succeeding years. For this and other indebtedness to the Young People's Society of Christian Endeavor we desire to record the gratitude of the young people of the United Presbyterian Church. In the report of the General Committee to the St. Louis Institute, we find the following expression of opinion, which we think the leaders of this movement may yet wisely follow: "The Committee is in sympathy with the idea that our young people, as an organization, should take up no special work outside that which their respective congregations may be called upon to do."

The "City of Brotherly Love" invited to its midst our Sixth Institute. It met in the old historic Second church, in which Dr. J. B. Dales, of fragrant memory, had so long proclaimed the glad tidings. The date was later in the year than any of its predecessors—July 5-8, 1894, to give better opportunity to students and teachers to be present. The Chairman of the General Committee which prepared its program was Rev. S. J. Shaw, then of Braddock, Penn. The first session of this Institute was opened with an address on "The Yesterday, To-Day and To-Morrow of Missions," by Rev. H. H. Bell, who also delivered its closing address, Sabbath evening, on "Evangelistic Work—Our Need of It, and How to Do It." Mr. Charles P. Campbell, of Chicago, was chosen president. Two addresses were given by Dr. R. A. Torrey, of

Chicago, one on "The Baptism of the Holy Spirit," and the other on "How to Use the Bible with Different Classes of Men?" Dr. M. G. Kyle, retiring from the office of General Secretary, presented an address on "The Outlook of the Young People's Work." In his review of the past five years he emphasized both the wonderful numerical growth, and the thoroughness of the organization, challenging all the Churches to show an organization which allows greater liberty to its members, and at the same time binds them more firmly to their own Church. Rev. J. A. Duff was introduced as the incoming Secretary, and spoke modestly yet hopefully of the work which lay before him. The relative merits of the different committees were presented in a series of papers by Miss Fannie King, Salem, N. Y.; G. D. Henderson, Chicago; Miss Sadie Hutton, Detroit, and J. C. Gullinger, Pawnee City. Sectional conferences considered the work of Junior Unions, and Literature, Social, Missionary and Temperance Committees, led by Mrs. Mary Clokey Porter, Miss Libbia M. Sleeth, Miss Sadie MacGregor, Rev. W. K. Fulton and Mrs. H. C. Campbell. Dr. J. T. McCrory gave a thrilling address on temperance. Rev. W. I. Wishart strongly emphasized the importance of Junior Unions. Mrs. H. C. Campbell thrilled the large assembly with her recital of what the women of our Church have accomplished. Prof. D. A. McClenahan, D.D., interested the young people in his description of "A Bundle of Letters" from the archives of pre-Mosaic times—the Tel-el-Marna tablets—which one of our own missionaries in Egypt (Rev. Chauncey Murch) had been instrumental in bringing to the knowledge of the civilized world, and their invaluable testimony to the accuracy of the Scriptures. Mr. Jas. D. Crawford, of New York, conducted a profitable conference on the development of an interest among the young people in Christian giving.

A unique feature of this Institute was the exhibits made by Boards of the Church and its educational institutions—a feature which has been continued at several later Conventions. The foreign mission exhibit at Philadelphia is specially noteworthy, many articles in the collect having been loaned by Mrs. Mary C. Jackson, from the valuable collections of the late Dr. J. B. Dales, and many others from the personal collection of Dr. W. W. Barr.

Another specially pleasing feature of this Institute was the formal reception of delegates from the Associate Reformed Church, addresses being made by Revs. J. S. Moffatt, S. W. Haddon and R. G. Miller.

A Bible study was conducted by Dr. D. A. McClenahan, Sabbath morning, which was followed by the convention sermon, by Rev. J. S.

Moffatt, of Chester, S. C. In the afternoon, sectional devotional meetings were held, led by Prof. J. H. McMillan, Ph.D., W. H. Hubbell, R. E. Carson and Revs. Frank Getty and T. C. McKelvey. In the evening, after the address of Rev. H. H. Bell, already mentioned, a closing consecration service was conducted by the in-coming chairman of the General Committee, Dr. D. F. McGill.

During the year preceding the Philadelphia Institute, the Manual for Junior Christian Unions was prepared by Mrs. Mary Clokey Porter, at the request of the General Committee, and published by the Board of Publication. At a meeting of this Committee, held January 30, 1894, a request was read from Mr. J. R. Mott, Traveling Secretary of the Student Volunteer Movement, to appoint a representative of Our Young People's Christian Union to attend the Second International Convention of Student Volunteers, to be held in Detroit, February 28 to March 4, 1894. The Chairman, Rev. S. J. Shaw, was appointed to represent us, which he ably did. His address, outlining the nature of our organization and work, constitutes an interesting section in the published report of the proceedings of that convention. Mr. Shaw was also appointed, together with the editor of the Christian Union Herald, in response to an invitation from representatives of the Associate Reformed Presbyterian Church, to attend their first Young People's Convention, held in Due West, S. C., May 3-6, 1894. This proved to be a most delightful meeting. It was largely attended. Its program was varied and instructive. Its singing of the imperishable Psalms was enthusiastic. The reception given to the United Presbyterians present — including Dr. W. W. White, who was the principal Bible instructor in the convention — was cordial to the utmost degree. Mr. Shaw was frequently called upon to explain the plans and methods of our young people in their organized capacity, and his explanations were always eagerly heard. This convention gave a mighty stimulus to the young people in the Associate Reformed Synod of the South.

Five years of earnest, watchful effort had resulted in a strong, compact organization, comprising seven hundred local societies, with a membership of thirty thousand. The movement had been carefully, wisely directed, but it was felt that greater enthusiasm must be awakened, or there was danger that it would now begin to retard. The General Committee for 1894-95 were persuaded that the annual meeting for the following year must be broadly planned, so as to call together a larger attendance than had been present at any of the previous Institutes, if the young people's movement was to prove the rallying center within

the Church that its organizers had longed to see it become. A central place of meeting was a first necessity, and when Columbus, Ohio, threw open its doors, the invitation was gladly accepted. Under the leadership of Dr. D. F. McGill, Chairman, seconded by Rev. J. A. Duff, General Secretary, the Committee entered heartily into the maturing of plans to call together a more enthusiastic assembly than our Church had hitherto known. Their efforts were abundantly successful. The attendance was great even beyond the most sanguine expectations, the enrollment mounting up to 2,250.

From beginning to end, our seventh Annual Institute was marked by holy, unquenchable enthusiasm. The date of meeting was August 21-25, 1895. The assembled hosts packed every nook and corner of the Board of Trade auditorium, where they were welcomed by the Governor, William McKinley, who, as Mr. C. P. Campbell, the retiring president of the Convention, predicted in his words of introduction, was soon to become President of the United States. Gov. McKinley gave as the keynote of his counsel, the words of Bishop Simpson, "Nail the flag just beneath the cross; that is high enough." Christ and country united, nothing can come between or long prevail against them."

It was a joyful, singing assembly that had come together. It waited not for the announcement of president, or the baton of precentor, but, following the leadership of a sweet voice in the gallery, burst forth in the glad song:

"In Thy salvation we will joy,
In our God's name we will
Display our banners, and the Lord
Thy prayers all fulfill."

The barest mention can be made of the varied proceedings of this enthusiastic gathering. John H. Murdoch, Esq., of Washington, Penn., presided. Rev. G. E. Hawes brought a message from the great Northwest on "Pauline Consecration and Heroism the Need of the Church To-day." The report of the General Committee through its General Secretary indicated encouraging progress during the year, especially in the multiplication and growth of Junior Societies, under the leadership of the Junior Secretary, Rev. W. I. Wishart. Miss Gertrude Broughton brought "A Voice from the South," touching the great needs of her own people. An enthusiastic conference on Junior work was conducted by Mr. J. P. Tracy and the Junior Secretary. Dr. R. M. Russell presented some of the great reasons why we should sing "The Songs of

God" in His worship. Rev. J. Knox Montgomery made us prouder of our "creed and our crowd" than ever before, as he spoke of "The United Presbyterian Church—What it is, and What it is Doing." President Charles A. Blanchard presented some searching thoughts on "Christian Citizenship." Rev. Howard S. Wilson gave a new impetus to Christian liberality by his address on "Systematic and Proportionate Giving," which was followed by a conference on the same subject, conducted by McKenzie Cleland, Esq., closing with the appointment of a tithe committee, a new feature of our organization. Conferences were held on Junior Work, Committee Work, the Duties of Officers and Presbyterian Secretaries, and the Leading of Church Choirs.

The enthusiasm reached its climax Friday night, which had been designated as Missionary Night. One feature of that memorable night was that it was manifestly divinely led. The expected speaker, Mr. Robert E. Speer, was not able to be present, but his substitute, Mr. Sherwood Eddy, brought just the message necessary to touch the hearts of that waiting assembly. Four facts were emphasized: (1) The world is open to the Gospel; (2) Half of the world has never heard of the Christ; (3) We are failing in our responsibility toward the world; (4) Our lives might and ought to tell for its evangelization. In four ways it is possible for us to help win the world for Christ: We should know, we should pray, we should go, we should give. An interesting conference followed on the work in our foreign field. Dr. M. G. Kyle, the President of our Board of Foreign Missions, answered many questions concerning that work. Miss Kate Corbett, who was soon to return to India, followed with a touching appeal on behalf of her co-laborers in that field. Prayers were offered that the Lord of the harvest would thrust forth laborers. The announcement was made that three young ladies wished to give ten dollars each for the support of a lady missionary. Other offerings were announced so rapidly that they could scarcely be recorded. In a few minutes some \$2,500 had been pledged, which before the close of the Institute had been swelled to \$4,465, the amounts designated to be distributed among Foreign Missions, Home Missions, Freedmen's Missions, and Church Extension, the President of the Board of Foreign Missions having suggested that other Boards as well as the one which he represented should be remembered. No attempts had been made to work up any enthusiasm in this direction. The entire meeting was noted for its spontaneity. Lives as well as money were laid upon the altar. Before the Institute closed three ladies had offered their services for the foreign field, and a telegram received the following day from

the Corresponding Secretary of the Board of Foreign Missions announced that two ministers, in distant parts of the Church, had offered their services for the foreign field.

The enthusiasm which rose to such a high degree missionary night was continued throughout the remaining sessions. Large numbers gathered each sun-rise hour at the capitol steps, singing with special appropriateness:

“When morning lights the eastern skies,
Thy mercy, Lord, disclose.”

Rev. J. T. Chalmers, D.D., then of Philadelphia, delivered an eloquent address Saturday morning on “Features of the United Presbyterian Church which have made her Evangelistic.” Dr. W. W. White led us in an impressive service Saturday evening, choosing as his theme, “With Christ in the School of Prayer.” An appropriate sermon was preached in the Auditorium Sabbath morning by Dr. Thos. H. Hanna, of Monmouth, Ill. In the afternoon Mr. John G. Woolley, the distinguished representative of Christian Citizenship and champion of the protection of homes and human lives, delivered the first of his notable series of addresses before our annual conventions, all of which, we are glad to know, have recently been published in a little volume entitled, “Civilization by Faith.” His Columbus address was on “The Mercies of God,” and was a most cogent and convincing appeal for the use of the ballot, as well as songs and prayers, to banish from the face of our fair land its greatest curse—the legalized liquor traffic. By the mightiest of reasons—“the mercies of God” that have kept the rum curse from the lives of temperate men and women—he appealed to them to use the God-given ballot for the protection of the tempted. “‘By the mercy of God’, that has spared you from that kind of peril, ‘I beseech you’ to cast a vote next time for the Son of Man, who died for drunkards, and to make the stations on life’s highways safe for storm-tossed men to stop at, any day or any night.’ ‘Present your bodies’—not your resolutions, your feelings, your sympathy, your influence, your songs, your soul, but that substantial, tangible, ponderable thing which the world can see and touch and judge and weigh; that with which you work and vote, defend, endure, suffer.” The voices Mr. Woolley brought to the young people of the United Presbyterian Church, four successive years, have not been like fragrance wasted on the desert air. They have borne fruit, and are still bearing fruit in the cause of civic righteousness.

Immediately following Mr. Woolley’s address, bands of young people, under the direction of Mr. C. P. Campbell, dispersed in all directions to

conduct brief street meetings; then to return singing Psalms to the east side of the capitol building. By this means a vast congregation was gathered, which was earnestly addressed by Rev. Ralph Atkinson, of the Fifth church, Chicago. At the evening hour, the various young people's organizations of the city brought fraternal greetings, the meeting being conducted by Mr. Thomas J. Gillespie. At the concluding service, Dr. W. G. Moorehead, of Xenia, thrilled his great audience with a masterly presentation of "God's Estimate of His Own Word." At the conclusion of this final meeting, the Chairman of the General Committee for 1895-96 gave as a motto for the year: "Consecration, Co-operation, Conquest."

The enthusiasm of this convention made itself felt even within the walls of the penitentiary, and note of it was made in the weekly paper published by the prisoners. We might almost apply to this assembly the words of Acts 16:25: "They sang praises, and the prisoners heard them."

A short time before the Columbus Institute, Rev. W. I. Wishart, our Junior Secretary, attended the Second Convention of the young people of the Associate Reformed Presbyterian Church, held in Statesville, N. C., as the authorized representative of Our Young People's Christian Union. His visit did much to strengthen the bonds of Christian fellowship between the two denominations. So did the presence of Rev. J. A. Duff, General Secretary, in their third Convention, held in 1896.

When the Columbus convention adjourned, many said, "We shall never see its like again." They had not yet learned the abiding quality of the enthusiasm which had been aroused. When our eighth annual Institute assembled in Omaha, Neb., August 19, 1896, it brought together a larger number of young Christian workers than had met at Columbus, the enrollment for that year being 2,650, including representatives from 24 States, and from Egypt and India. The program for this meeting had been prepared under the direction of Prof. John H. McMillan, Ph.D., of Monmouth College. Mr. John G. Quay, of Denver, was its presiding officer. At the opening session there were words of welcome from governor, mayor and pastors, and a response by the Chairman of the General Committee. Dr. W. W. White, who had added so much to the profit and pleasure of previous Institutes, delivered an address the following morning on "The Practice of the Presence of God." During the remaining sessions there were addresses on "The Young People's Bible," by Dr. Wm. J. Reid; Report of Junior Secretary, Rev.

W. I. Wishart, followed by a conference on Junior Work; "Christian Citizenship," by John G. Woolley; on "Separation," by Mrs. Edith Livingstone Peake; "Personal Efforts in Winning Souls," by Dr. R. A. Torrey; "The Present Need in India," by Rev. Geo. W. Morrison; "Home Missions and Citizenship," by Dr. Charles H. Strong; "The Educational Work in Egypt," by Dr. John R. Alexander; "Paul the Missionary," by Dr. J. D. Rankin; "An Essential Element in Personal Consecration," by Rev. W. R. Wilson, Chairman of the first Tithe Committee; "Christ in our National Life," by Dr. J. T. McCrory; "Smooth Stones for the Sling," by Dr. J. K. McClurkin; and "Christian Courage," by Dr. William M. Grier, Due West, S. C. Conferences were held also on the different phases of the work, as at previous meetings.

The climax of interest in this convention was reached Saturday evening, after Dr. McClurkin's masterly address. The following missionaries were present on this occasion, most of whose voices were heard: Rev. and Mrs. J. R. Alexander, Rev. J. Kruidenier, Rev. Geo. Morrison, Misses Emma D. Anderson, Rose T. Wilson, Cynthia E. Wilson, and Susie A. Young, returned missionaries; Rev. and Mrs. G. A. Sowash, Miss Cora B. Dickey, and Miss Kate S. Hill, soon to depart for their fields. There was present on the platform also, Dr. Thos. McCague who, forty-two years before, had inaugurated our mission work in Cairo, Egypt, but who has been devoting himself for many years to evangelistic work in our own land, his broken health requiring him to leave the land of the Nile.

Miss Cora B. Dickey was one of the number who on the memorable missionary night in Columbus had purposed to devote her life to foreign missions. Better than all else, the Spirit of God was there, moving a multitude of hearts to a deeper and fuller consecration of their lives to the service of Christ.

While there may not have been present so much joyful surprise as at Columbus, the sessions of the Omaha Institute were characterized by a deep spirit of earnestness, which carried the delegates to their homes to work out the purposes there formed in devoted, faithful service. Never, I think, have I seen an audience more manifestly and deeply under the power of the Holy Spirit than was the Omaha convention during its Saturday and Sabbath evening sessions. In all his efforts, Dr. John H. McMillan had been quiet and unobtrusive, but he had worked thoroughly and efficiently. He had made for himself an abiding place in the memories of the assembled hosts, when he said to the incoming chairman, Mr. J. P. Tracy: "My brother, may the mantle of the Lord rest upon you. May the Spirit of God be in you, the favor of the Lord upon you. Your

duties may not be easy, but they will be blessed. Your reward is sure." Mr. Tracy accepted the responsibilities which were then crowding upon him, trusting to the divine promise, and giving to all as their inspiring watchword: "Ye shall reap."

Tomlinson Hall, Indianapolis, was made memorable to the thousands of our Young People who met within its walls, August 18-23. No efforts had been spared to make this the largest and most enthusiastic gathering in the history of this movement. The program was strong and attractive. The place was central. The interest in the Church was widespread. The impressions made upon the Institute city were deep and lasting. A marked feature of this convention was the evangelistic meetings held at numerous centers, under the leadership of Evangelist H. H. Bell—in halls, on street-corners and in churches, an estimate being made that the Gospel had been preached to not less than 9,000 in these meetings.

After words of welcome and response, an address was given on "The Foundations of Our Faith," by Evangelist M. B. Williams. Rev. Chas. F. Wishart was chosen president. Reports of Junior and General Secretaries indicated a healthy, encouraging growth. A pleasant reception was given to the thirty Associate Reformed Presbyterians who had come from the Southland to attend this convention. Greetings were presented from the Women's Association, by Mrs. Mary Clokey Porter. Impressive addresses were delivered on, "The Ministry of Sympathy," by Dr. W. T. Meloy; on "The Family Altar," by Rev. Thos. Park; "Saved to Serve," by Rev. H. H. Bell; "In Battle-Line for Christ and Country," by Rev. S. E. Martin; "The Sabbath in Our National Life," by Dr. David McAllister; "The Negro in Relation to our Christian Civilization," by Booker T. Washington; "World-wide Missions," by Dr. John H. Barrows; "Timothy, the Friend of Paul," by Rev. O. Y. Bonner, of the A. R. Church; "The Separated Life," by Dr. Joseph Kyle, an address which was published by request, and has had a wide circulation; "Young Men for War," by Mr. John G. Woolley; "Our Need of the Holy Spirit," by Mrs. Edith Livingstone Peake; "Yield Yourselves unto God," by Dr. R. A. Torrey.

An impressive feature of missionary night was the reading of letters from many missionaries in foreign fields. After an enthusiastic address by Rev. Ralph Atkinson, of the Fifth church, Chicago, offerings were taken to the amount of \$3,125. The enrollment at this Convention was 2,374. A pleasant incident of the second day was the presentation of a gavel and a baton, made of acacia, olive and palm, the gifts of missionaries in Egypt.

During the year preceding the Indianapolis Institute, earnest efforts were put forth to draw into closer bonds of sympathy and practical co-operation of all the Psalm-singing Churches—the Holland Christian Reformed Church and the two branches of the Reformed Presbyterian Churches, as well as the Associate Reformed Church, with which negotiations had already been in progress. From the three first-named denominations courteous replies were received, and representatives of at least the Reformed Presbyterian Churches were present at the Indianapolis convention; but no progress was made toward a closer practical co-operation. As relates to our brethren of the Associate Reformed Presbyterian Church, the efforts were more abundantly successful. Representatives of the two Churches agreed to recommend to the conventions and to the supreme courts of both denominations, the adoption of a common name, "The Young People's Christian Union"; the support of a common official organ; a representation of both denominations on the General Committee, and the recognition of the chairman of the Executive Committee of the Associate Reformed Presbyterian Church as member of this General Committee, *ex-officio*. These conditions of affiliation have since been ratified by the conventions and courts of both Churches, and we believe that they will greatly promote the spirit of Christian fellowship and practical co-operation.

In the Indianapolis Convention there was a most happy combination of the social and the spiritual. Most delightful were the hours spent both socially and devotionally in the various hotels—their nearness to the hall of meeting conducing to these ends. Hotel keepers, differing widely from us in religious belief, bore unsolicited testimony to the happy impressions made upon all with whom the delegates were associated. Pastors Cowan and Littell, of the convention city, like Pastors McDill and Gilchrist, of Omaha, and Pastors Patton and Wilson, of Columbus, and many of their people, labored unsparingly for the comfort of the delegates and the success of the meetings.

During the year, the Chairman of the Committee for 1897 had sown widely, generously, energetically, prayerfully, hopefully. When the moment came for the transfer of the badge of office to his successor, he had abundant evidence that his labors had not been in vain, and that his expectations had not been disappointed. Both the United Presbyterian and Associate Reformed Churches had felt the quickening touch of his hand, and with stronger faith and zeal, their members set forth upon the work of another year.

Our Tenth Annual Convention was held in circumstances differing

widely from those of any previous meeting. Albany, the capital of New York, was first chosen as the place, but the remodelling of the hall in which it was expected to hold its sessions made it necessary to seek a new location. After wide correspondence, Saratoga Springs was selected as central to the Eastern section of the Church. This required the meeting in a community in which there was no United Presbyterian congregation, and no sympathizing element; at a time, too, when gay and godless multitudes were crowding the famous pleasure resort, and with many things to distract. Yet what seemed at the time most adverse was but a testing power of our Young People's Christian Union to make itself felt upon the world. The United Presbyterian Church received a wider advertisement among people who had been hitherto strangers to it than ever before, and the influence of the convention was disseminated far and wide.

At Indianapolis the Chairman of the Committee for 1898, Dr. T. C. Atchison, had suggested as a motto, "Christ for all the world, and all the world for Christ." Through his efforts, and those of the newly-elected General Secretary, Dr. D. F. McGill, this motto had been kept prominently before us during the year. A larger number of registered delegates assembled at Saratoga than at any previous Convention—3,001. In this number were delegates from the Associate Reformed Synod of the South, no longer members by mere courtesy, but by constitutional recognition and right, and one of their number, Rev. J. S. Moffatt, was chosen to preside.

Like its predecessors, the program covered a wide field of Christian effort. There were addresses which strengthened devotion and loyalty to the Church, confirmed faith in the Holy Scriptures, rekindled the fires of patriotism, and quickened missionary zeal. Dr. W. J. Robinson affirmatively answered the question, "Is Loyalty to the United Presbyterian Church Loyalty to Christ?" Mr. H. L. Hastings directed our gaze to the steadfastness of "Humanity's Headlight"—The Holy Scriptures. Mrs. E. M. Whittemore spoke of the "Light Shining in Dark Places"; Dr. T. B. Turnbull, on "Equipment for Service"; Dr. D. J. Burrell, on "The Young People's Crusade"; Mr. John G. Woolley, on "The Range Finder"; Rev. C. E. McDonald, of the South, brought "Echoes from the Cross"; Robert E. Speer transmitted the sad cry from despairing millions in heathendom; Revs. G. M. Reed, John C. Scouller, D.D., and J. A. Douthett, D.D., presented different phases of Christian beneficence; Dr. R. M. Russell held forth the Pauline Standard of Christian duty as he spoke of "The Church's Need in the Presence of Her

Missionary Opportunity"; Mrs. Peake gave unanswerable reasons why she believes the Bible to be the word of God; Dr. W. S. Harper spoke of "Pentecostal Power for Revival Reaping," as illustrated by early revivals in America.

The convention sermon, Sabbath morning, was preached by Dr. J. Q. A. McDowell. His theme was, "The Transfiguration"—specially appropriate, in view of the fact that Dr. M. M. Gibson, of San Francisco, had been expected to conduct this service, but had been called to his heavenly home shortly before the convention. A consecration address was delivered Sabbath afternoon by Dr. John McNaugher on our Christian Union motto, "Whose we are and Whom we serve," after which a consecration service was conducted by Dr. A. G. Wallace. A sermon of special directness and power was preached in Pleasure Grove to thousands of listeners by Rev. J. Knox Montgomery. At his suggestion, the delegates assembled in front of Town Hall, and marched in massive procession to the closing session, singing as they went, arresting the attention of the careless, and leaving wholesome impressions on the thousands who crowded Saratoga's Broadway at that Sabbath evening hour. The concluding address was delivered by Dr. W. C. Williamson on the inspired counsel, "Be strong."

During the Convention, numerous conferences were held on various phases of Christian work, led by Revs. Huber Ferguson, J. G. Kennedy, J. H. Martin, H. H. Bell and J. A. Cosby. Dr. W. G. Moorehead, conducted early morning Bible studies in the town hall. Dr. W. J. Reid taught the Sabbath school lesson Sabbath morning.

The change of location and other special conditions made the labors of the chairman of the General Committee which planned the Saratoga Convention, Dr. Thos. C. Atchison, peculiarly trying and onerous. In the absence of a United Presbyterian congregation in Saratoga, a heavy part of the burden of registration and assignment fell upon the Chairman of the Local Committee, Rev. A. A. Graham, of Cambridge, N. Y., who with his devoted wife, gave to the necessary preliminaries weeks of self-denying service.

In our rapid survey, we come now to the largest of all our annual convocations—our tenth anniversary Convention, held in Duquesne Garden, Pittsburg, August 2-7, 1899. It was fitting that this Tenth Anniversary Convention was held in the city in which the United Presbyterian Church had its beginning, and in the vicinity of the church in which the Young People's Christian Union was organized. Under the efficient, careful leadership of Rev. J. A. Alexander, Chairman of the General Committee, a

program was prepared and carried out, the keynotes of which were "worship" and "devotion to service," and which proved a fitting climax to the first decade of our organized work. For reports of the addresses in this Convention we must refer our readers to the following pages. And even these give but an imperfect impression of the power which these timely messages produced. The Convention was great in every sense of the word. For the first time in these annual meetings, every American presbytery in the United Presbyterian Church was represented, with a good number of delegates also from the Synods of the Nile and the Punjab, and from the Associate Reformed Synod of the South. More than 7,000 delegates were registered (7,039), and thousands more attended who did not enroll.

This convention was signalized, among other great things, for which it was noted, by the Tenth Anniversary offering, which, up to the close of the Convention, amounted to \$25,000. At the first meeting of the General Committee for this year, held in Pittsburg, November 15, 1898, plans for the raising of such an offering were presented by Mr. E. K. Marquis, and approved by the Committee. At a later meeting, the suggestion was made by Mr. J. J. Porter that efforts be made to raise not less than \$50,000. It is hoped that this entire amount will be raised by the Young People's Societies prior to July 1, 1900.

The handling and housing of so great an assembly as this tenth anniversary convention was no small undertaking, yet it was done by the persons entrusted with this work in a most satisfactory manner. Perhaps a glimpse at the method of organization by which this was accomplished may be helpful to future committees which may be charged with a similar responsibility. From the report of Mr. J. H. Laing, Secretary of the Local Committee, we glean the following items. The invitations to hold this convention in Pittsburg came from the two presbyterial associations—Allegheny and Monongahela—through their Corresponding Secretaries, Revs. Chas. F. Wishart and Thos. C. Atchison, D.D. Through them the chairmanship of the Local Committee was laid upon Mr. W. D. McGill, a member of the Sixth church, Allegheny, who was requested to name the remaining members of this committee, who were selected as follows: Messrs. T. J. Gillespie, Peter Dick, J. J. Porter, R. J. McKnight, John A. Bell, Hugh Kennedy and the Rev. John Gailey. This committee met for organization, March 30, 1899, at which time the following sub-committees were appointed: Hotel Committee, T. J. Gillespie and Peter Dick; Finance, J. J. Porter and R. J. McKnight; Transportation, John A. Bell and Hugh Kennedy; Press Committee, Rev.

John Gailey; Badge, W. D. McGill. At a later meeting a Reception Committee was appointed, consisting of the following persons: Chairman, J. H. Scott, J. W. Grove, M. J. Brown, D. T. Reed, Robt. A. Stevenson, Roy Lindsay, A. J. Boon, C. E. Simpson, Mrs. Anderson, H. W. McKee, C. H. Langbein, John L. Taylor, Geo. Schwan, M. Drexler, A. E. Coneby, and Agnes M. Wilson. The Hotel Committee secured provisional accommodations for nearly seven thousand persons. Of these it was afterwards found necessary to accept places for 3,624, the remainder of the delegates either stopping with friends or at their own homes. Of the number assigned, 517 accepted places in hotels, and 3,107 in private homes. The Registration Bureau employed a working force of 30 or more clerks, two enrolling headquarters being sustained, one in the Second church, Sixth avenue; the other, at Duquesne Garden. The Transportation Committee secured the hall for the meeting, and made necessary arrangements to properly handle the crowds on the street-cars. Five thousand of the handsome convention badges were secured. When it became evident on the first day of the convention that this number would be inadequate, three thousand ribbon badges were provided. Even these proved at last unequal to the demand.

The Reception Committee had under their direction a full half regiment of workers, which may be classified as follows: "White Caps," boys and girls, 420; dining-room aides, 20; ladies' rest-room aides, 20; professional Red Cross nurses, 2. Delegates were met on the trains at distances from the city approximating ninety miles, and upon arrival at the depot were received by the railroad committee and placed in the charge of escorts, by whom they were directed to headquarters. After registration and assignment, those who would accept of it were provided with lunch, after which they were directed to their places of lodging.

Of the Usher Committee, Mr. N. Wylie Stevenson was made chairman. Under his direction was a working force of 182 young men from the surrounding congregations. The work of each usher was carefully planned and defined beforehand, so that every part of the great hall might be packed to its utmost capacity within the shortest possible time. One part of the aim of this committee was to first provide seats for regularly elected delegates from the remoter parts of the Church.

The service rendered by each of these committees required much time and thought, and often no little sacrifice of personal interests. This was true, not only of those who provided for the entertainment of those who attended the Pittsburg Convention, but also of the Local

Committees which made similar provision for each of the previous Conventions.

The singing in this great Convention was led by a thousand-voiced choir, which was under the direction of Prof. W. A. Lafferty, Director of the Musical Association of Allegheny, who also led the singing at our first Institute, in 1889, and at several subsequent Conventions. It was through his earnest efforts that this large choir was collected and drilled for this occasion, he giving up part of his summer vacation, in order to attend the previous rehearsals. A special collection of anthems was published for this occasion, the rendering of which added much to the impressiveness of each evening session.

We desire to make special mention of the Pittsburg Souvenir, prepared for this occasion by Mr. Robt. A. Wilson, of Monmouth, Ill., containing handsome views of many places of interest, with a portrait of Dr. J. M. Fulton, and the design of his monument in Uniondale Cemetery, as a frontispiece. The views in this souvenir are entirely different from the ones in this memorial volume, and are executed by the finest process known to the engraver's art.

During the year previous to this convention, a very important service was rendered to the young people of the Church by a committee of young men from one of our theological seminaries, who provided for the securing of a valuable ten-dollar Missionary Library, and who did much to secure its circulation among the local societies. This committee consisted of the following persons: Messrs. D. M. Davis, R. C. Douds, Robt. Maxwell, O. A. Keach and J. H. Morton. During the summer vacation a number of these and other students, both collegiate and theological, devoted part of their vacations gratuitously to the circulation of this library, and the deepening of the missionary spirit.

By this great Convention, the congregations of Pittsburg, Allegheny and vicinity, have felt the energizing touch of the gathered thousands, and it is hoped that those who came from far and near have carried with them impulses and impressions that will reach far down the ages. Much as has been accomplished, much still remains to be done. Still greater heights and nobler attainments we shall certainly reach, if we follow the motto given us by the chairman of the General Committee for 1900, Rev. T. C. McKelvey: "TO, WITH, LIKE, AND FOR CHRIST."

CHAPTER V.

Convention Resolutions.

Our conventions are not legislative bodies, and have never aspired to such prerogatives. Yet year by year, they have adopted resolutions which have expressed the sentiments of the delegates on the great, live questions which have been demanding the attention of Christian people. Here are some of these convention resolutions on various topics—such as loyalty to Christ, His Church and His truth, indicating also the position of the young people on such questions as Temperance, the Sabbath, etc. The Allegheny Institute adopted, among others, the following resolutions, Dr. Wm. H. Vincent, of Detroit, being the chairman of the committee which framed them:

“We, as representatives of the United Presbyterian Church, express our loyalty to and love for its historic doctrines and principles and our resolution to stand by its banner in the great contest we are waging against open and secret sin in high places and low, and in seeking to extend the Gospel of salvation to the sinning and dying in home and foreign fields.

“We recommend to all that they take a decided stand in favor of the abolition of the liquor traffic, in the movement for a better observance of the Sabbath day, and all other reforms which advance the honor of our Redeemer.

“We pledge ourselves to the work of Christ in various lines of Christian effort and to carry the interest and enthusiasm of this convention to our home fields, that we may, with God’s help, kindle anew the fires of piety and Christian activity among our brethren and sisters in the great work.”

The Monmouth Institute adopted the following, Rev. J. W. Smith, chairman of the Committee on Resolutions:

“Whereas, It appears that our young people are feeling an increasing sense of their responsibility to God and an earnest desire to know and do their duty; and whereas, there are many things that are encouraging and a few that are discouraging; therefore, be it resolved:

“That we express our gratitude to God for His blessing and implore its continuance in an increased measure.

“That we commend the faithfulness of our young people wherever and

whenever shown, and exhort all to a deeper devotion to the interests of the Church and of Christ, the great Head of the Church."

At East Liverpool the Institute took the following action, in reference to the Sabbath and liquor selling, Mr. (now Rev.) Riley Little chairman of the Committee on Resolutions:

"The Young People's Institute of the United Presbyterian Church, composed of about 600 delegates, representing nearly 25,000 young men and women in the United States, do earnestly beseech the directors of the Columbian Exposition that the gates be closed on the Sabbath day, and that no intoxicating liquors be sold on the grounds at any time.

"We also petition the Congress of the United States that no further appropriation be granted the Columbian Exposition unless the gates are closed on the Sabbath day, and no intoxicating liquors are sold on the grounds, and that the officers of the Institute forward these resolutions in the name of the Institute."

At St. Louis the following action was taken, T. B. H. Brownlee, Esq., chairman of the Committee:

"We view with abhorrence, and most earnestly condemn, the bold attempts now being made by the Local Directory of the Columbian Exposition to open the gates of the World's Fair on the Sabbath day, in direct violation of God's holy law, in violation of a solemn compact entered into with the United States government and in the face of the protests of millions of Sabbath-loving people of this great country. And we heartily endorse all lawful endeavors to avert this impending disgrace and will gladly aid by our prayers and our influence to secure this end."

Philadelphia, Rev. H. H. Bell, chairman of Committee:

"We recommend to our local societies the importance of cultivating a deeper devotional spirit, by making a fuller surrender to God of time, body, talents and means, by seeking the baptism of the Holy Spirit for service, and by a more systematic study of the Word.

"We recommend a larger acquaintance with missions by a more diligent and systematic study of missionary literature relating to the work both at home and abroad, in our own communion and in the world at large.

"We, as a society, take advanced grounds upon all reforms looking to the spread of His kingdom by clearly defining our position upon the issues of the day and standing shoulder to shoulder against the organized powers of darkness.

"We urge every local society to greater activity in temperance reform of every kind; to the practice of total abstinence; and by means of

voice and vote to the speedy dethronement of the liquor power, by absolute prohibition of the infamous traffic.

“We urge our members to put forth every possible effort for a better observance of the Lord’s day, by being more consistent in the proper observance of it themselves, by taking a bold, determined stand against the most potential cause of desecration, the ‘Sunday newspaper,’ refusing to read it ourselves and doing what we can to keep others from reading it, and by exercising suffrage in behalf of those only who sacredly regard God’s holy day.

“We express the profound conviction that only the proper application of the principles of the Gospel of Jesus Christ can solve the pending problems between capital and labor; that the present menacing condition of industrial and social affairs is largely, if not wholly, traceable to the utter disregard of God and His sovereign law, and that not until there is more regard for God, His Word and His day, shall we see better times. Hence, the personal, imperative duty of every young Christian is to live and to preach Jesus Christ, as it is also our duty to study these social and industrial questions that we may be able to make an intelligent application of the Gospel to the solution of the same.”

Columbus, Rev. J. T. Chalmers, chairman of Committee, embodying at the close some alliterative phrases from the address of Rev. J. Knox Montgomery on “The United Presbyterian Church—What it is, and what it stands for”:

“This Convention most heartily endorses the utterances of our General Assembly on Temperance, Sabbath and other reforms, and we pledge ourselves to do all in our power to further the cause of Christ as represented by these reforms, and further, that we endorse the sentiments expressed in an address from this platform that the United Presbyterian Church stands for:

- Unswerving Principle;
- United Purpose;
- Universal Progress;
- Unlimited Power;
- Untainted Purity;
- Unabated Pluck;
- Unfeigned Piety;
- Utter Paralysis of everything evil;
- Ultimate and
- Unconditional Prohibition of the Liquor Traffic;
- Untiring Patience;

Unanimous Prayer;
 Unadulterated Psalmody;
 Undying Devotion to those Paecans of victory which we sing;
 Untold Possibilities, and by and by will stand for
 Unparalleled Performance.”

Omaha, Dr. J. M. Fraser, chairman:

“Recognizing as we do the presence and blessing of God in the increasingly aggressive spirit of our Church; in the prayers of the Columbus Institute marvelously and definitely answered by the sending of workers into the foreign field; in the great revival that is even now sweeping over our India Mission, and in the mighty enthusiasm of this immense gathering:

“We hereby express our gratitude unto God and pledge to Christ our King the best efforts of our lives; that we promise our prayers and our tithes for His glory, and we offer ourselves living sacrifices for the spread of the Gospel and the interests of His kingdom.”

Indianapolis, Dr. Jos. Kyle, chairman of committee:

“We renew our acknowledgment to Him, Whose we are and Whom we serve.

“We reaffirm our adherence to the Word of God in its entirety as the very truth most pure, our many times repeated pledge of obedience to its teaching, and our covenant vows to do our part to give it to the world.

“While cherishing the kindest feeling toward all the followers of Jesus Christ, known by whatsoever denominational designation, and bidding them Godspeed in every work, we acknowledge peculiar obligation to the Church in which God has placed us, and to her testimony to the truth, both in its general principles, which we hold in common with all evangelical Christians, and in its distinguishing features on which we base our reasons for separate organization. We pledge our hearty support to her work, organized and directed by her boards, and, by the grace of God, will do all that in us lies to raise the whole amount of money that she asks of us to carry out her mission in the world. While we recognize the need of missionary work in Venezuela and in many other countries yet in darkness, and pray for larger heartedness in planning for the spread of the Gospel everywhere, we reckon it our first duty to provide for the proposed carrying out of obligations already assumed in fields in which the Church is charged with vast responsibility, and to which she yet judges it wise to confine her necessary efforts.

“We stand fast by all the declarations of our General Assembly touch-

ing the saloon and all kindred abodes of darkness and habitations of cruelty and crime, and pledge ourselves to put them into practical operation in our own social and civil relations."

Saratoga, Rev. A. L. Davidson, chairman of Committee:

"We thank God for the United Presbyterian Church, for her doctrines of grace and principles of conduct and action, for her mission and her progress; and we reaffirm our allegiance to the great King and Head of the Church, and of our faith in the Gospel which He has revealed for our salvation and for the life of the world.

"We remember with gratitude the blessing of God that has rested so richly upon the Boards of our Church, and the success that has attended their missionary operations in home and in foreign lands, and now, in the time of their indebtedness, and in the hour of the world's dire need of the Gospel of Christ, we would urgently recommend that our young people, through our own beloved Zion, would give themselves heartily to the work of securing from their congregations liberal contributions for the Boards of the Church.

"We declare our adherence to the deliverances of the Assembly on the reform questions of the day, and greatly deploring the demoralizing influence of the 'Army Canteen' in the camp grounds of our soldiers, we appeal to the President of the United States to exercise his rightful authority to the end that this curse may be abolished from the army life."

Pittsburg, Rev. Chas. S. Cleland, chairman of Committee:

"We believe the Sabbath to be one of the bulwarks of our American civilization, and we cannot be blind to the fact of its present peril, a peril arising largely from the apathy of Christian people. We therefore urge the members of our Christian Union Societies everywhere to work earnestly for the enactment, maintenance and enforcement of proper Sabbath laws, and especially as individuals to maintain a consistent attitude in regard to all forms of Sabbath desecration.

"We are a part of 'The Church of God which He has purchased with His own blood.' The saloon is the recognized enemy of the Church—an enemy that cannot be regulated, and must be destroyed. We therefore urge the members of our societies that by prayer and voice and vote they seek the destruction of this monster evil. We believe also that in the army 'canteen' our soldiers have a more dangerous enemy to meet than any they can confront in line of battle, because it is one that lurks within their own camp. We therefore once more, as representatives of forty thousand Christian young people, respectfully but earnestly request the Christian President of this nation to use his authority as commander-in-chief of our army to abolish the army canteen."



REV. W. J. ROBINSON, D.D.,
MODERATOR OF THE FORTY-FIRST GENERAL ASSEMBLY OF THE UNITED
PRESBYTERIAN CHURCH.

CHAPTER VI.

The Young People's Movement—Results and the Outlook.

BY THE REV. W. J. ROBINSON, D.D., ALLEGHENY, PENN.

1. What of the results of the movement? What contribution has it made to the cause of Christ? What has it achieved for the youth of the Church?

1. It has contributed to their practical piety. It has emphasized the fact that religion is a practical thing, a matter of experience, a power in the heart and life. "Whose we are and Whom we serve," expresses the thought which has been dominant in the whole movement. It has insisted that while youth is the time for instruction, for seed-sowing, for foundation-laying, for instilling the principles of things, the theories of life, the doctrines of grace, yet the immediate as well as the ultimate aim is to secure life and godliness, Christian living and doing. The Church has always, with more or less urgency, held this fact before the mind of its youth. But this movement gives great emphasis to the thought. It is an effort to realize it. It says, "Learn the truth, but also obey the truth. Lay carefully the foundation, but begin at once to build thereon, and take heed how ye build thereupon." And the result has manifestly been an increase in practical godliness.

2. It has awakened a sense of personal responsibility. Hitherto, being "under tutors and governors," with no call or opportunity to share in the counsels or burdens of active service, the whole work of the Church being in the hands of their seniors, it was quite natural that the young should feel very little interest in the progress of the kingdom. They accepted the teaching that age and experience must do the work and bear the responsibility, while youth must wait and bide its time. This movement asserts that there is a place, a work, a service for the young man and the young woman, even for the little child. And with this comes a sense of obligation, duty, responsibility. "Son, go work to-day in my vineyard," is the gospel call through this movement.

3. It has given an impulse to practical Bible study. It has sent the young to the Bible, not merely to discharge a Christian duty, or to per-

form a necessary work, but to learn what is the will of God concerning them. Calling them to act for God, to enter into actual service, it has constrained them to search the Scriptures to ascertain what that service is, and how to perform it. It has thus made the Bible a practical necessity, as the manual of instruction and direction in their Christian service. The claims of the service have disclosed to them their ignorance and weakness, and have turned their minds earnestly and longingly to the Word, as to "a lamp unto their feet and a light to their path." This is one very marked and blessed result of the movement.

4. It has given training and discipline for future service. While very wisely, counsel has been taken with the more mature in the Church, as to plans and methods, yet this is a young people's movement. Its work and activities have been in the hands of the young. Upon them have rested the responsibilities of its service. And in leading its meetings, taking part in their exercises, doing the work assigned to committees, and devising ways and means for carrying on its work, large numbers of the youth in the Church have learned how to work for Christ. They have passed a somewhat efficient apprenticeship. Talents have been evoked, powers of mind and heart have been developed and disciplined, skill and efficiency have been acquired, which cannot but tell mightily upon the future progress of the Church. It is difficult to conceive of any other agency which could have accomplished this work.

5. It has inspired the youth with a missionary spirit. From the very inception of the movement, the work of missions has had a prominent place in its teachings and efforts. The great commission, the terrible need, the open doors, the call in divine providence, the agencies already established, the resources in the hands of the Church, the methods of work, the splendid achievements of the past, the certainty of the outcome, and the present duty of all, have been the themes of constant study, discussion and exhortation. In the weekly meetings the cause of Missions has its regular place. In the Presbyterian Conventions it is always on the program. And the interest of the annual conventions usually culminates with the missionary service. The result is, that to-day the youth of the Church constitute its advance guard in the work of missions. They are the best informed, the most profoundly impressed, the most deeply interested, and the most zealous in the cause of missions, of the entire membership of the Church.

6. It has developed a Scriptural Christian beneficence. It has given special attention to this subject. It has magnified the importance of it. It has made earnest endeavor to ascertain the Divine teaching with refer-

ence to it. It has studied it, discussed it, written upon it, urged it, believe in it, and made an honest effort to practice it. Its Tithe Committee in every Society, its Tithe Secretary, its Tithe column in the Christian Union Herald have borne witness to its high estimate of the importance of the subject. And from all this earnest effort, a somewhat clear, full and Scriptural doctrine of Christian giving has emerged, and entered into the faith and practice of the youth of the Church. It has been established to the conviction of the great majority that Christian giving is both a privilege and a duty, that it is an element of worship, that it is the outworking of a grace of Christian character, that it should be systematic and proportionate, and that the Tithe is at least the minimum of requirement. And a constantly increasing number are acting upon these teachings.

7. It has done much for the cause of Christian Citizenship. It has placed the crown on the Head of Christ as the King of Nations. It has insisted upon His right to the whole service of His people. It accepts the doctrine that He is King of righteousness as well as King of saints, and that to be loyal to Him requires political as well as personal righteousness. It has refused to believe that men can be with Christ in the Church, and with His enemies in the State. It has, therefore, arrayed itself solidly against those corruptions in politics, and evils in society which are so hostile to truth and righteousness, but which are encouraged and supported at the polls by so large a portion of the voting Church. It has thus contributed already much to the furtherance of that righteousness which exalteth a nation, and has educated a great host for leadership in the conflict which is sooner or later to come in this land of ours.

8. The movement has re-kindled the expiring flame of life on many congregational altars. When it began ten years ago, all over the Church there were congregations which were about to give up the ghost. For many reasons, they had lost heart. Their spiritual life had languished. They were either without pastors, or their pastors themselves had caught the contagion, and were in a dying condition. A few of their youth, perhaps but one or two, heard the call of the young people, listened to catch its meaning, attended its conventions, entered into its spirit, became fired with a new zeal, returned to their homes, organized, prayed, labored and sung the whole congregation into a new life and activity. This is not a fancy sketch. It has its original in more than one congregation in our Church. There are active, prosperous congregations to-day which, under God, owe their present existence to the new life which the young people's organization enkindled upon their altars. This fact is evidence that the movement is of God.

9. It has preserved to the Church a large number of its youth. One of the sad facts connected with our Church life is the loss of many of our young men and women. Held to the Church, by the agency of the Sabbath schools, through childhood, until the opening years of manhood and womanhood, they then become careless, indifferent and restless, and drop out of their places. They find recognition, place, companionship and congenial work, in other circles, and little if any of all this in the church, and they go, where they find what they long for. This movement furnishes them the needed attraction. It recognizes them, calls upon them, lays responsibility upon them, sets them to work, makes them feel that they are a part of the Church organization, gives them companionship in service, elicits the best of their manhood and womanhood, and enlists it in the cause of Christ. This was one of the objects for which the movement was originated. It was to bridge the chasm that exists between the Sabbath school and the congregation. And while it has not proved as successful in the direction as was hoped, it has saved to the Church a large number who would have drifted away.

10. It has increased an intelligent denominational loyalty. By acquainting the youth with their own Church and its work, by enlisting them in actual service along the lines of its activity, thus giving them practical views of its principles and aims, by enabling them to see that its doctrines and practices are not only Scriptural, but also effective in winning souls, by securing a large personal acquaintance of its members one with another, and especially by inspiring them with the beauty, power and effectiveness of their own Psalmody, this movement has instilled into the minds of the youth of the Church, a real faith and a fervent love for their own denomination. And this faith and love are especially strong because they are the fruit of an intelligent apprehension of the true principles of the Church.

11. It has enlarged the vision of the youth of the Church. It has lifted their eyes above the boundaries of the home circle, the Sabbath school, and the congregation, and given them a glimpse of the whole world as the field for Christian service. It has thus given them a higher conception of the majesty of the scheme of human redemption, the magnitude of the work, the mighty obstacles that confront it in this wicked world, its resources in the provisions of grace, and the glory of the final achievement. "The world for Christ," which has been the very watchword of Christian activity, all along the line of this movement, has been a revelation as well as an inspiration to the youth of the Church.

Such are some of the results of this young people's movement, which a single glance over the ten years of its history discloses. And now

II. What of the future? What may it be expected still to accomplish?

1. It may do harm. It is a mighty movement. It has already received a strong momentum. It is fired with zeal. It has a large volume. And like all other great and rapid movements, it is attended with danger. It is a young people's movement. Its rank and file are still immature in judgment and experience, and partake of the volatile character of youth. It furnishes thus a very promising field for the religious crank, the ecclesiastical demagogue, the ambitious seeker for change. If, therefore, it should at any time lose its head, or break loose from its safeguards or become inflated with a sense of its own importance, and attempt to strike out for itself, or to turn the Church in a new pathway, and cease to follow its divinely appointed leadership, it might do great harm. All this is possible. But, in view of its past history the possibility seems to be a very remote one. And hence,

2. It may be expected to carry out to larger and fuller development the blessed results which already appear. Whatever of good it has achieved is still in its incipiency. Its lines of service are but just marked out. As the years go on they will be prolonged and the profiting will more clearly appear. As the youth enter upon the full service in the Church, they will certainly show themselves more efficient. Practical piety, missionary zeal, Christian giving, etc., will become the dominant characteristics of the Church life.

3. It may secure a great outpouring of the Spirit on the Church. Is it not preparing for this? Is this not the meaning of this organizing, combining, disciplining of powers for service, and girding on of the armor? May we not confidently expect the fire to come down from heaven, now that the wood is thus laid upon the altar? Is it possible that this great efficient engine, so adapted for service, so ready for action, will have to wait long until the motive power will be given? Is not a great baptism of the Holy Ghost the one thing which is needed, shadowed forth, and almost assured by the very attitude of the youth in this movement? Yes, this is the signification, the hope of the present hour in the movement. The morning light is beginning to send its rays athwart the Eastern skies. Let these anointed ones lift up their eyes, catch a glimpse of the coming glory, seek by prayer, expect, wait for, and prepare to receive, and "He will come down like rain upon the mown grass, and as showers that water the earth." What then?

4. The whole Church will respond to the Prophet's call, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

CHAPTER VII.

Official Roster of The Young People's Christian Union.

MEMBERS OF THE GENERAL COMMITTEE.

Elected by the General Assembly.

Expira- tion term.	Expira- tion term.
Rev. J. M. Fulton, D. D., Allegheny, Penn.....	1890
Rev. M. G. Kyle, D. D., Philadelphia, Penn.....	1891
Mr. Hugh R. Moffet, Monmouth, Ill.....	1892
Mr. Geo. G. Wallace, Omaha, Neb.....	1893
Rev. S. J. Shaw, Braddock, Penn.....	1894
Rev. D. F. McGill, D. D., Allegheny, Penn.....	1895
Rev. C. H. Robinson, Baltimore, Md. Resigned 1895.	
Prof. John H. McMillan, Ph.D., Mon- mouth, Ill.....	1896
Mr. J. P. Tracy, Chicago, Ill.....	1897
Rev. T. C. Atchison, D. D., Carnegie, Penn.....	1898
Rev. J. A. Alexander, Washington, Penn.....	1899
Rev. T. C. McKelvey, New York, N. Y..	1900
Rev. R. G. Ramsay, Xenia, Ohio.....	1901
Mr. E. B. McKown, Rock Island, Ill.	1902
Mr. Robert Rutledge, St. Louis, Mo.....	1903
Rev. W. R. Wilson, Allegheny, Penn.....	1904

Elected by the Christian Union.

1889.

Mr. W. J. Sawyer, Allegheny, Penn.	Mrs. N. Wylie Stevenson, Allegheny, Penn., Secretary.
Mr. H. A. Westerfield, Omaha, Neb.	
Mrs. Mary Clokey Porter, Springfield, O.	

1890.

Mr. R. L. Latimer, Philadelphia, Penn.	Mrs. W. S. Stewart, Philadelphia, Penn.
Mr. (now Rev.) J. N. Knipe, Philadelphia, Penn.	Mrs. M. H. S. Jackson, Philadelphia, Penn.

1891.

Rev. W. L. White, Little York, Ill.	Miss Maude Renwick (Mrs. M. W. Lorimer), Alexis, Ill., Secretary.
Prof. J. C. Bryan, Monmouth, Ill.	Mackenzie Cleland, Esq., Chicago, Ill.
Mrs. Jennie Logue Campbell, Monmouth, Ill.	

1892.

President J. A. Thompson, D. D., Tarkio, Mo.	Miss Mary McCulloch, Omaha, Neb., Secre- tary.
Miss Lizzie Johnston (Mrs. Westerfield), Omaha, Neb.	Mr. Geo. H. Gillespie, Omaha, Neb. Rev. C. F. Crooks, Atlantic, Iowa.

1893.

Rev. J. M. Fulton, Allegheny, Penn.	Miss Mary J. McKinney, Allegheny, Penn.
Miss Mary Crawford, Wilksburg, Penn.	Mr. D. T. Reed, Pittsburg, Penn.
Miss Sadie Henning, Braddock, Penn., Sec- retary.	Mr. S. E. Baird, Allegheny, Penn.

1894.

Mr. J. J. Porter, Allegheny, Penn.	Mr. W. D. McGill, Allegheny, Penn.
Rev. W. S. Nevin, Oakmont, Penn., Secre- tary.	Mrs. Robert Carson, Avalon, Penn. Mrs. R. M. Russell, Pittsburg, Penn.

Rev. H. C. Marshall, Rock Island, Ill.
Mrs. Emma Nichol, Monmouth, Ill.
Prof. J. N. Swan, Monmouth, Ill.

1895.

Miss Alice Winbigler, Monmouth, Ill.
Rev. J. F. Jamieson, Monmouth, Ill., Secretary.

J. M. Fraser, M. D., Cleveland, Ohio.
Robert Rutledge, St. Louis, Mo.
McKenzie Cleland, Esq., Chicago, Ill., Secretary.

1896.

Orville Wilson, Tarkio, Mo.
F. K. Collins, Philadelphia, Penn.

H. H. Parrish, Cambridge, N. Y.
Prof. Morgan Barnes, New Wilmington, Penn.
M. C. Boals, Bellefontaine, Ohio.

1897.

E. K. Marquis, Indianapolis, Ind.
Rev. R. L. Hay, New Brighton, Penn., Secretary.

Arch R. Robinson, Allegheny, Penn., Secretary.
President Jesse Johnson, D. D., New Concord, Ohio.

1898.

Rev. J. S. Moffatt, Chester, S. C.
Rev. A. A. Graham, Cambridge, N. Y.
B. D. McCaughan, Philadelphia, Penn.

W. D. McGill, Allegheny, Penn.
Rev. J. T. Chalmers, D. D., Charlotte, N. C.
Jas. L. Coulter, Bovina Center, N. Y.

1899.

J. W. MacDanel, Cedar Rapids, Iowa.
W. E. Nichol, Minden, Neb.

CHAIRMEN OF EXECUTIVE COMMITTEE, A. R. P. CHURCH.

Rev. J. S. Moffatt, 1894-98.

Rev. James Boyce, 1898 —.

CONVENTIONS AND THEIR OFFICERS.

Date.	Place.	President	Rec. Secretaries.	Vice-Presidents.
1889	Allegheny.....	T. J. Gillespie	{ Miss M. A. McKirdy.....	J. J. Thompson.
			{ Miss Eva Shontz.....	R. H. Pollock.
1890	Monmouth	J. McK. Cleland.....	{ Miss Bell McCulloch.....	J. W. MacDanel.
			{ Miss Lucy Hemphill	J. B. Alexander.
1891	Xenia	J. S. McCampbell	Miss Daisy B. Meloy.....	Miss M. J. McKinney. (Mrs. Dr. J. D. Rankin.) (Mrs. J. B. Eichnaur.)
1892	East Liverpool	J. C. White	Miss Jeannette Dickson	A. L. Blair.
1893	St. Louis	E. E. Elliott.....	Miss Katherine Marion	W. J. Stewart.
1894	Philadelphia	C. P. Campbell	Miss Fannie King	W. J. Stewart.
1895	Columbus	J. H. Murdoch	Mrs. T. H. McMichael.....	W. J. Stewart.
1896	Omaha.....	J. G. Quay.....	Mrs. Mary P. Kyle	W. J. Stewart.
1897	Indianapolis	Rev. C. F. Wishart	Miss Ella Collins	W. J. Stewart.
1898	Saratoga.....	Rev. J. S. Moffatt.....	Miss Margaret Shepherd	E. K. Marquis.
1899	Pittsburg	S. W. Livingston	Miss Daisy B. Stinson	E. K. Marquis.

Press Secretaries.

1891, Mrs. G. F. Cooper; 1892, C. F. Wishart; 1893, H. R. Moffet; 1894, J. N. Knipe; 1895, Rev. R. B. Patton; 1896, Rev. Edgar McDill; 1897, Orville Wilson; 1898, Rev. John Gailey; 1899, H. R. Moffet.

Chairmen of General Committee.

1889 None.
1890 Rev. J. M. Fulton, D. D.
1891 Rev. M. G. Kyle, D. D.
1892 Hugh R. Moffet.
1893 George G. Wallace.
1894 Rev. S. J. Shaw.
1895 Rev. D. F. McGill, D. D.
1896 Prof. J. H. McMillan, Ph. D.
1897 J. Platt Tracy.
1898 Rev. T. C. Atchison, D. D.
1899 Rev. J. A. Alexander,

General Secretary.

None.
None.
Rev. J. M. Fulton, D. D.
Rev. M. G. Kyle, D. D.
Rev. M. G. Kyle, D. D.
Rev. M. G. Kyle, D. D.
Rev. J. A. Duff.
Rev. J. A. Duff.
Rev. J. A. Duff.
Rev. D. F. McGill, D. D.
Rev. D. F. McGill, D. D.

TITHE COMMITTEES.

- 1895 Rev. W. R. Wilson, Mercer, Penn.; J. McKenzie Cleland, Esq., Chicago; Edward E. Elliott, Morning Sun, O.
 1896 C. P. Campbell, Chicago; William Woods, Monmouth; Rev. J. A. Cosby, Aurora, Ill.
 1897 Rev. T. H. Hanna, Jr., Steubenville, O.; D. T. Reed, Pittsburg; Thos. C. Pollock, Sharpsburg, Penn.
 1898 Rev. T. H. Hanna, Jr.; S. P. Donaldson, Esq., Wilkinsburg; J. Mason Prugh, Dean, O.
 1899 Rev. John C. Scouller, D.D., Philadelphia; Miss Margaret J. Brown, Greenville, Penn.; Miss Lena F. Barr, Philadelphia.

MUSICAL DIRECTORS.

1889, Prof. W. A. Lafferty; 1890, Prof. W. T. Wylie; 1891, Rev. J. A. Wiley; 1892, John G. Quay; 1893, Prof. W. T. Wylie; 1894, Charles White; 1895, Prof. W. A. Lafferty; 1896, Prof. W. A. Lafferty; 1897, Prof. H. H. McGranahan; 1898, Dr. J. B. Herbert; 1899, Prof. W. A. Lafferty.

JUNIOR SECRETARIES.

Rev. W. I. Wishart, Allegheny, Penn., 1894-'98; Rev. R. W. McGranahan, D.D., Knoxville, Tenn., 1898-'99; Rev. J. F. Jamieson, Monmouth, Ill., 1899—.

NUMERICAL PROGRESS.

From the Statistics Compiled by the Second Clerk of the General Assembly.—Senior and Junior Societies Combined.

	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
SOCIETIES	260	423	524	589	664	710	776	805	990	1,017	1,029
MEMBERS	9,187	19,026	23,994	28,092	30,824	33,746	35,146	40,528	41,678	41,280

CHAPTER VIII.

Plan of Organization.

Article I.—Name.

This assembly shall be called "The Convention of the Young People's Christian Union of the United Presbyterian and Associate Reformed Presbyterian Churches of North America."

Article II.—Ecclesiastical Status.

The convention shall be subject to the General Assembly of the United Presbyterian Church of North America, and, in accordance with principles hereinafter contained, shall be under the immediate supervision of a joint committee, five of whom shall be appointed by the General Assembly, and five elected annually by the convention. The General Secretary and the Secretary of Junior Work of the United Presbyterian Church, and the Chairman of the Executive Committee of Young People's Work in the Associate Reformed Presbyterian Church, shall be ex-officio members of the General Committee. This joint committee shall be known as the General Committee on Young People's Work in the United Presbyterian and the Associate Reformed Presbyterian Churches. The person whose name stands first in the Assembly's portion of the committee shall be Chairman.

Article III.—Object.

The convention shall be a training school for young Christians, and its object shall be threefold: To instruct in Bible study and practical piety; to create and stimulate enthusiasm in Christian life and work; and to promote greater spirituality.

Article IV.—Membership.

Section 1. All persons attending the convention, members of organizations under the supervision of the convention, shall be members thereof, having the privileges of conference and debate, and of voting on all matters except executive business.

Sec. 2. Two duly accredited persons from each presbyterial convention and each Young People's Society in the congregations and educational institutions of the United Presbyterian and Associate Reformed Presbyterian Churches, however they may be organized, shall be delegates. Presbyterial Corresponding Secretaries, members of the General Committee, and officers of the convention are also, by virtue of their office, delegates to the convention. These delegates and no others, shall have the right to vote upon executive business.

Article V.—Officers.

Section 1. The officers of the convention shall be a President, a Recording Secretary, a Press Secretary, and a Treasurer. They shall be elected by a standing vote at each meeting of the Convention, and shall hold office until their successors are duly elected.

Sec. 2. The General Committee shall nominate, and the convention shall elect, a Secretary of Junior Work, who shall serve for a term of three years.

Article VI.—Committees.

Section 1. The Convention shall at each meeting elect, by nomination and standing vote, five persons, four from the United Presbyterian Church, and one from the Associate Reformed Presbyterian Church, to act conjointly with the five persons appointed by the General Assembly of the United Presbyterian Church, as the General Committee on Young People's Work. The member from the Associate Reformed Presbyterian Church shall be nominated by the young people of that Church, through the General Committee, to the annual Convention for election. The Chairman of the Executive Committee on Young People's Work in said Church, who is appointed by the Synod, shall be ex-officio a member of the General Committee.

Sec. 2. The President at each meeting of the Convention, as soon as convenient after his election, shall appoint and announce a committee of five persons on Resolutions.

Sec. 3. The Convention may at any time appoint committees to perform special duties not hereinafter assigned.

Article VII.—Duties of Officers.

Section 1. The President shall preside over the sessions of the Convention. During his temporary absence he may appoint some one to act in his place. If he is called away from the Convention, it shall elect by standing vote a temporary President.

Sec. 2. The Recording Secretary shall keep a roll of the delegates and a docket of all business of the Convention; shall make an accurate record of the proceedings, and read all documents before the Convention for action.

Sec. 3. The Press Secretary shall assist the Recording Secretary, and shall afford all the facilities needed by the press reporters to insure an accurate and complete report of the proceedings of the Convention.

Sec. 4. The Treasurer shall keep in charge all funds of the Convention, and shall disburse the same only upon the order of the General Committee.

Sec. 5. It shall be the duty of the Secretary of Junior Work to secure, as far as possible, the organization of the children of the Church in Junior Unions, and to give, by correspondence, and through the columns of the Christian Union Herald, general information and suggestions as to plans and methods of Junior Work. The Secretary of Junior Work shall also give a full report of his work to the Convention each year.

Article VIII.—Duties of Committees.

Section 1. The General Committee on Young People's Work shall have in charge the arrangements for the meetings of the Convention; preparation of a program, the publication of the literature of the Young People's Societies, and shall present a report of its work at each meeting of the Convention, and also to the General Assembly. It shall also be a Committee on Credentials, to prepare the roll of delegates for the Recording Secretary.

It shall also be a Nominating Committee, to present candidates for the offices of the Convention; but each delegate to the Convention shall have equal right to present additional candidates.

Sec. 2. The Committee on Resolutions shall prepare resolutions expressive of the sentiments of the Convention upon any matter deemed desirable by the members of the Convention, and shall, by direction of the Convention, frame any desired recommendations to the General Committee on Young People's Work. It shall report in full to the same meeting of the Convention which appoints it.

Article IX.—Stated Meetings.

The Convention shall meet annually at such times and places as may be determined upon by the General Committee on Young People's Work.

Article X.—Method of Business.

Section 1. Business shall be transacted in accordance with the appended abstract of parliamentary laws.

Sec. 2. Upon the assembling of the Convention at each meeting, the retiring President, or in his absence, the Chairman of the General Committee on Young People's Work, shall preside during the opening exercises as provided for in the program; also during the making out and calling of the roll and the election of officers.

Sec. 3. Business shall be of two kinds: Deliberative and executive.

Sec. 4. Executive business shall consist of the following only:

(a) Adoption of minutes. (b) Changes in the constitution. (c) Election of officers. (d) Authorizing the collection and payment of moneys. (e) Election of the members of the General Committee on Young People's Work. (f) The adoption of recommendations to the General Committee on Young People's Work.

Sec. 5. The Convention shall resolve itself into executive session at any time, merely by the announcement by the President when executive business is proposed.

Sec. 6. Upon executive business all members may debate, but only delegates may vote.

Sec. 7. All other business, than that hereinbefore specified as executive, shall be called deliberative, and upon it all members shall be privileged both to debate and to vote.

Article XI.—Amendments.

Section 1. The constitution of the Convention may be amended in the following manner: Two-thirds of the delegates at any meeting of the Convention may recommend the desired change to the General Committee on Young People's Work, which shall have power by a two-thirds vote to make the desired change, subject to the approval of the General Assembly.

Sec. 2. If the Convention desires amendments to the constitution of the local society, or of the presbyterial convention of the Young People's Christian Union, it shall proceed in the same manner as for the amendment to its own constitution.

RULES OF ORDER.

(Applicable to Local Societies, Presbyterial and General Conventions.)

Motions.

1. No official action can be taken without a motion regularly made and seconded.

2. No motion is in the possession of the Convention until seconded, and announced by the President in the words of the motion.

3. Every motion shall be reduced to writing if the President or any member desires it.

4. Any member who makes a motion shall have liberty to withdraw it with the consent of his second before any debate has taken place thereon, but not afterwards, without the leave of the Convention.

5. When a motion is under consideration, no other motion shall be received except "to adjourn," "to lay on the table," "to postpone indefinitely or for a certain time," "to commit," or "to amend," and these motions shall have the precedence in the order named.

6. A motion to adjourn is in order, except when the Convention is taking a vote, or when a member is speaking.

7. When a question is postponed to a "time certain," it becomes "the order of the day" for that time, and takes the precedence of all other business.

8. Motions are open to amendment, even to the complete alteration of the motion.

9. An amendment may itself be amended, but no further complication in this way shall be permitted, and this last amendment shall be considered first.

10. Substitutes for motions or resolutions may, with the consent of the Convention, be admitted instead of the original motion and its appendages, but the effect of the substitute is to supersede the original motion altogether.

11. When a substitute is offered, the question to be first decided is, "Shall this substitute be entertained?" and upon this question no debate can be allowed.

12. A motion to reconsider can be made only by a member who

voted with the majority, and can be entertained only when offered at the same, or at the next subsequent session of the Convention, except by consent of two-thirds of the members present.

Debate.

1. When a member desires to address the Convention, he must arise and address the President, and may not proceed until the President recognizes him, and announces his name. The President shall always give the floor to the member who addresses him first, or to the one farthest from the chair, if two or more voices reach his ear at the same time.

2. Every member, when speaking, shall treat the President and his fellow-members with decorum and respect, and shall attend, in his speech, closely to the question under consideration.

3. No member shall speak twice on the same motion without leave of the Convention, except the chairman of a committee, who may speak twice upon the consideration of his report.

4. When the President has risen to take the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake; in this case the mistake shall be rectified, and he shall recommence taking the vote.

Voting.

1. Before taking the vote, the motion shall be repeated by the President, who shall put the question in the following form: "As many as are in favor of the motion will say, "Aye." After the affirmative is expressed: "As many as are opposed will say, No."

2. If there be any doubt as to the result, the President, or any member may call for a division of the house. The President shall repeat the motion, and require first the Ayes, and then the Nays, to rise and stand until counted, and shall pronounce accordingly.

THE CONSTITUTION OF THE PRESBYTERIAL CONVENTION.

Article I.—Name.

This organization shall be called the Presbyterian Convention of the Young People's Christian Union of _____ Presbytery.

Article II.—Object.

The object of this convention shall be to unite all the young people of the Presbytery in closer bonds of sympathy and Christian fellowship; to create and foster in them a spirit of zeal in the Master's service, and to train them for Christian work.

Article III.—Membership.

Each society in the Presbytery shall be entitled to one delegate for every ten members or fraction thereof; and all the young people of the Presbytery shall be allowed to sit in conference.

Article IV.—Officers.

The officers of this convention shall be a President, two Vice-Presidents, a Recording Secretary and a Treasurer, elected by the convention; and a Corresponding Secretary elected by the Presbytery, who shall hold office for the term of one year, or until their successors are elected.

Article V.—Executive Committee.

There shall be an Executive Committee, consisting of the Corresponding Secretary and five other members, who shall serve for the term of one year, or until their successors are elected.

Article VI.—Duties of Officers.

Section 1. The duties of the President, Vice-Presidents and Treasurer shall be the usual duties pertaining to their respective offices.

Section 2. The duties of the Recording Secretary shall be to keep a correct record of all the proceedings of the Convention, to give due notice of all meetings, and to notify all committees of their appointment.

Section 3. The Corresponding Secretary shall make an annual report to the Presbytery, and also to the General Committee on Young People's Work; furnish reports of meetings of the Convention for publication, and shall be Secretary of the Executive Committee.

Article VII.—Duties of the Executive Committee.

The Executive Committee shall make all necessary arrangements for the meetings of the Convention; shall, through the Corresponding Secretary, endeavor to organize a society in every congregation, and shall use every effort to increase the efficiency of the societies in the Presbytery.

By-Laws.

1. This Convention shall meet annually, or semi-annually, at such times and places as shall be determined by the Executive Committee.

2. The Officers and Executive Committee (except the Corresponding Secretary, as hereinbefore provided) shall be elected by ballot at the first meeting in each year.

3. ——— members shall constitute a quorum for the transaction of business.

4. The above by-laws may be amended at any regular meeting of the Convention by a vote of two-thirds of the members present; provided that a notice of the proposed amendment has been given at a preceding session of the Convention.

Order of Exercises.

1. Devotional Exercises.
2. Roll Call.
3. Reading of Minutes.
4. Report of the Executive Committee.
5. Business.
6. Program.
7. Business.
8. Closing Exercises.

 CONSTITUTION FOR LOCAL SOCIETIES.

Article I.—Name.

This society shall be called "The Young People's Christian Union of _____ Congregation."

Article II.—Object.

The object of this Society shall be the training of young people for Christian work in the congregation, and the development of an earnest Christian life among its members.

Article III.—Membership.

All the younger people of the congregation, members or adherents, may become members of this Society by signing their names to the Constitution, and thereby assenting to the following promise:

"Trusting in the Lord Jesus Christ for strength, I promise that I will regularly and faithfully attend the meetings of this Society, and that I will specially make it a matter of conscience to take part in the prayer-meetings."

Persons not regular members of the Society have the privilege of attending the devotional meetings and taking part in all the exercises.

Article IV.—Officers.

The officers of the Society shall be a President, Vice-President, Secretary and Treasurer, to serve for one year, and not to be eligible to office a second consecutive term; also a Corresponding Secretary, to continue from year to year, or as long as practicable.

Article V.—Duties of Officers.

1. The President shall preside at the business meetings.
2. The Vice-President shall act in the absence of the President.
3. The Secretary shall keep the minutes and a list of members and notify all members of their appointment to service, unless other provision is made.

4. The Treasurer shall have charge of all funds belonging to the Society. All moneys shall be paid out only on the order of the Society.

5. The Corresponding Secretary shall make an annual report to the Presbyterian Secretary, furnish items for publication in the official organ, and conduct other necessary correspondence.

Article VI.—Committees.

There shall be (1) an Executive Committee, (2) Membership Committee, (3) Prayer-Meeting Committee, (4) Social Committee, (5) Good Samaritan Committee, (6) Missionary Committee, (7) Temperance Committee, (8) Literature Committee. These committees shall consist of three or more persons each, and their term of service shall be six months. A complete organization of the Young People's Society will only require the appointment of the first four committees. If the society is large, have all the committees appointed.

Article VII.—Duties of Committees.

1. Executive Committee.—The pastor—or, if without a pastor, the superintendent of the Sabbath School—with the officers of the Society, and chairmen of the committees, shall constitute an Executive Committee. This committee shall propose new work, and shall see that written reports from each committee be given monthly to the Society, and shall audit the Treasurer's accounts before he turns over his books to his successors. This committee shall do all in their power to increase the efficiency of the Society.

2. Membership Committee.—It shall be the duty of this committee to endeavor to bring new members into the Society, assign to them some Christian work, and reclaim any that seem indifferent to their duties. At the last regular prayer-meeting of each month the chairman shall announce the names of the members received during the month, and in April of each year strike from the roll all who have ceased to be members from any cause.

3. Prayer-Meeting Committee.—It shall be the duty of this committee to have charge of the prayer-meeting, see that topics are assigned, leaders and speakers appointed, and that all other necessary arrangements are made.

4. Social Committee.—It shall be the duty of this committee to meet and welcome strangers, and introduce them to others; to act as ushers, and to use such means as suggest themselves to promote the social interest of the Society.

5. Good Samaritan Committee.—It shall be the duty of this committee to visit those who are sick or in trouble, and have other members visit them, and to render them any assistance in their power. This committee shall consult frequently with their pastor.

6. Missionary Committee.—It shall be the duty of this committee to provide for an occasional missionary meeting, to interest the members

of the Society in missionary work. This committee shall submit their program to the Prayer-Meeting Committee.

7. Temperance Committee.—This committee shall arrange for an occasional temperance meeting, and shall do all in their power to promote the temperance cause. This committee shall submit their program to the Prayer-Meeting Committee.

8. Literature Committee.—This committee shall, when authorized by the Society, establish a library and reading room, and purchase periodicals, and arrange for a circulating library. They shall prepare and forward to the Secretary of the Committee on Young People's Work items of interest concerning the work of their Society.

Article VIII.—Making Reports.

This Society being a part of the working force of the congregation, and subject to the control of the session (as are all departments of church work), shall make an annual report to the session, to be forwarded to the General Assembly, through its Executive Committee.

BY-LAWS.

1. The Society shall hold a prayer-meeting once a week. The last regular meeting of the month should be a consecration or experience meeting, at which the roll shall be called.

2. A business meeting shall be held once a month at another time and hour than that occupied by the prayer-meeting. Special meetings may be called by three members, one of them being an officer. It is recommended that business meetings be held during the first week of every month.

3. Committees for special work may be appointed any time by a vote of the Society.

4. Officers shall be elected at a business meeting held between the first and second Sabbaths in April. The term of officers elected at any other time shall expire the first week in April. The election of officers shall be by ballot.

5. The officers of the Society with the pastor shall appoint the committees at the April and October meetings. In April the newly-elected officers shall be given a reasonable time to appoint and announce the committees—the old committees holding over until the new are announced.

6. Members moving from the congregation are urged to obtain a letter of recommendation to the Society into whose bounds they remove. This letter should be signed by the President and Secretary of the Society.

7. The above by-laws may be amended at any business meeting by a vote of two-thirds of the members present, provided that a notice of the proposed amendment has been given at a regular business meeting at least one week before action is taken.

8. ——— members shall constitute a quorum for business meetings.

9. The following order of exercises is suggested for the monthly business meetings.

1. Devotional exercises.
2. Reading of minutes.
3. Report of Committees in writing:
 - Membership Committee.
 - Prayer-Meeting Committee.
 - Social Committee.
 - Good Samaritan Committee.
 - Missionary Committee.
 - Temperance Committee.
 - Literature Committee.
4. Miscellaneous business.
5. Devotional exercises.



OUR MOTTO :

“ Whose I am, and Whom I serve.”

Tenth Anniversary Convention Addresses,



DELIVERED IN DUQUESNE GARDEN AND
OTHER HALLS OR CHURCHES,
PITTSBURGH, PENN.,

AUGUST 2-7, 1899.

CHAPTER IX.

Opening Address.

BY THE REV. J. A. ALEXANDER, CHAIRMAN OF GENERAL COMMITTEE.

In this age of the divorcement of the higher life from the lower, the practical life from the inner spiritual life, resulting in a gross materialism on the one hand, and refined unsubstantial sentimentalism on the other, it gives us joy to welcome you to a purely religious convention. You come expecting no material gain, or temporal advancement. You come seeking conviction of sin, instruction in righteousness, and an opportunity of making a complete surrender of yourself to God. Your purpose, your prayers, your songs, your joyful faces are a tonic for the blood, a God-speed in the path of duty, and encouragement in the battle for righteousness. We seek spiritual enjoyment. May the stream of that joy be deep, full and refreshing. But this convention shall fail if we do not recognize the deeper purposes that command us. It is battle, not bivouac. It is cross-bearing, not victorious conquest. It is soul-winning, not stars shining in diadem. We are pressing toward the goal-mark for the prize. Sin is consuming the bodies of men. Millions of souls are dying, DYING, without hope and without Christ in the world. The forces of evil are regnant, aggressive and defiant. We must meet these conditions. We must secure better equipment for Christ-like service. Let it be our serious purpose to get the most out of every hour in this convention, and to do the most for the Master when we return to our homes.

We need to know ourselves, and our Church, and our age, and the future in the light of God's Holy Word; in the face of our exalted and returning Lord if we are able to give the most good to the world, otherwise we shall not rise above a prevailing motive of the hour, which is to get good and to get glory. We shall be helped toward this purpose by a clear understanding of the Young People's movement. To understand that movement we must possess the gifts of knowledge, and wisdom, and obedience through a stronger faith, a deeper love, and a brighter hope.

Paul's masterful soul possessed these gifts in an unusual measure. He revealed them at their greatest strength in the hour when he bade farewell to the Ephesian elders at Miletus. He recalled the years of his labors and tears and agonizing prayers which he had spent among them. He called them to witness that he was pure from the blood of all men. He assured them that they should see his face no more. He told them that the Holy Ghost testified unto him in every city that bonds and afflictions were awaiting him. But he did not hold his life so precious that he should fail to accomplish the ministry which he had received from the Lord Jesus. Then he lifted up his eyes to the future. He knew that after

his departure grievous wolves would enter, not sparing the flock; that from their own number evil men should drag away disciples after them; that foes from without and apostates from within would destroy the souls of many. But not for one moment did his faith fail or the tones of his triumph become silent. He lifted up his thin, toil-worn hands in holy benediction, "And now I commend you to God; and to the word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified." The thousands who were flocking to the Christian standard did not deceive Paul and lead him to think he had attained, or that the battle with sin and error had been won. The attack of foes without did not dishearten him. The traitor's work within did not embitter him. But recognizing present dangers and the wreck of souls and the fierce battle with error, he looked out into the future and reckoned on God that his work would not be in vain.

We need like faith at the opening of this Tenth Anniversary Convention in giving welcome to these thousands and remembering that they are but the representatives of other thousands who would be here to-night if it were possible. This army does not mean that we have been led into our Canaan, our battles ended, and our victories won. With too great enthusiasm some have looked at this rising army and believed that it was the open sesame to all spiritual triumphs; that it would pay our deficits, fill our church rolls, construct our church buildings, and lead on to victory all our reforms. And disappointed that their expectations were not realized they have written over the movement "Failure." We need like faith when we see the attack of foes without, that we may not be disheartened. Like faith when we see the membership roll decreasing, the love of some growing cold, that we may not be embittered. These thousands should not deceive us, foes should not dishearten us, apostates should not embitter us, as we enter into the spiritual enthusiasm of this convention—as we go forth to take its messages to the world.

All important religious movements pass through three stages of manifestation. The first is that of holy enthusiasm; the second that of reaction, and the third is that of reconstruction and consolidation. The danger period is in the second stage, that of reaction. The three stages are marked in our convention history, but not in the usual order. The founders of our Young People's movement were prudent and conservative. They believed that God was leading them to found a work that should endure. In the convention they sought to instruct the delegates in Bible study and practical piety, to lead them to a more perfect Christian life and faithful service, and to promote in them a deeper spirituality. Therefore the conventions held in Allegheny, Monmouth, Xenia, East Liverpool, St. Louis and Philadelphia were not so much marked by great enthusiasm as by a sincere desire to lay the foundations broad and deep. The era of great enthusiasm dawned at the memorable Columbus convention. The keen insight of the committeemen, but especially of our General Secretary, Dr. D. F. McGill, discerned that the time had come to pass from the Institute into the mass convention, that larger numbers of the young people might enjoy the advantages of the organization. As

we did not begin with the period of overwhelming enthusiasm, we believe that we shall suffer little from the reaction that has been severely felt in similar movements.

This Young People's movement has influenced every department of church work. There are more students in the seminaries, and more volunteers for the Home and Foreign fields, as the result of it. There are more efficient laborers in the Church to-day, and vastly more qualified to become leaders in this generation than there would have been without it. More loyalty to our denomination, to its best traditions and its brightest hopes than there would have been without this work.

It is our pleasure and privilege to give you welcome to the State of Pennsylvania, whose soil has been consecrated by the first founding in America of the antecedent Churches out of which our Church was formed by the union of forty-one years ago. On the 23d day of August, 1752, Rev. John Cuthbertson held the first communion of the Reformed Presbyterian branch at Stony Ridge, in Cumberland county. On the 2d day of November, 1758—one hundred years before the union—the Presbytery of Pennsylvania was organized in the Associate branch. After Scotland and Ireland, Pennsylvania is our Fatherland.

We welcome you to Pittsburg, which to the gathering tribes of United Presbyterians is as Mount Zion, the joy of the whole earth. You may associate Pittsburg with smoky furnaces and noisy manufactories, and air reeking with carbon, which leaves on the luckless visitor evidence of a welcome which is all but indelible. Be assured that this flying soot is dust of gold, revealing greater riches than the Klondike. We are not ashamed of Pittsburg's smoky atmosphere. Would that all the smoke of civilization were the smoke of manufactory and home fireside, not of self-indulgence.

We welcome you to the brighter side of Pittsburg; to its parks, its public buildings and libraries and conservatories, to its benevolent institutions and churches. It is true that you will find the narrow downtown streets a labyrinth to the uninitiated stranger; but we trust that you all have the vigor of a non-alcoholized brain and the clearness of a non-nicotinized thought, and without confusion you will find your way to this center of blessing. We welcome you to a center of Presbyterianism that still believes that the "chief end of man is to glorify God and to enjoy Him forever." That the "Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy Him." To a Presbyterianism that is old-fashioned enough to believe that the Bible is the infallible and inspired authority on all questions of religion, and is fresh and modern enough to try to put it into daily practice.

We welcome you to a Presbyterianism that has been warmed by a fervent Methodism; strengthened by a sturdy Baptist faith; stirred to activity by the unceasing energy of a Disciple Church, and made more reverent by the stately Episcopal ritual. Nevertheless we welcome you to a Calvinism that has not lost its identity, or its power, that is broader and deeper and purer than ever before.



PRES. JESSE JOHNSON.

J.S. MOFFATT.

B.D. M'CAUGHAN.

T.C. M'KELVEY.

ROBT. RUTLEDGE.

R.G. RAMSAY.

E.B. M'KOWN.

A.A. GRAHAM.

D.F. M'GILL.

J.A. ALEXANDER.

A.R. ROBINSON.

GENERAL COMMITTEE, 1899.

We welcome you to a city of memorials, national and denominational. From the Old Block House that marks the rise of the Ohio to Braddock's Field, hill and valley, rivulet and river are made sacred by the clustering associations of the past that quicken the pulse of patriotism, and deepen and purify our love of country.

There are memorials that will draw you with a more irresistible attraction. Your feet may tread the streets on which the members of the Associate and Associate Reformed Synods marched arm in arm forty-one years ago. You may stand in Old City Hall where God's Spirit revealed His power, and where "hearts flowed together as they stood before the Lord." You may stand where our fathers flung to the gale that standard on which was inscribed, in letters that are read in India and Egypt to-day, "The Truth of God"; "Forbearance in Love." Under that banner, by the grace of God, we have marched forward.

You may visit one of the most complete theological seminary buildings in America and quietly bless the generosity of those who have made its erection possible; nor will you forget the humble days of its beginning in 1825, and the sacrificing labors that founded and sustained it. Every youth in the Church should revere the memory of a Dinwiddie, a Dick, a Pressly, a Clark, a Cooper, a Young, and the Kerrs.

You may visit the Fourth church, Allegheny, where our organization had its birth, April 30, 1889, and five hundred delegates came together desiring to organize a union that would lead them into closer fellowship and equip them for more efficient service to God and to humanity. It was an auspicious hour, being the centennial anniversary of the first inauguration of President Washington, when the Republic was rejoicing over a century of national existence. We are bound by the circumstances of our birth to seek to make the stars and stripes the symbol of Christian liberty.

Many of you will stand in Uniondale Cemetery and look on the granite shaft reared by the Young People who have been called into this service, some of whom knew this man of God, and some who knew him not face to face. You will ponder the simple inscription, "FAITHFUL UNTO DEATH; JAMES M. FULTON." Then you will realize the truth as not before, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

What should we expect from such a convention as this? What word shall sum up the blessings of this convention and convey its deepest thought? One lofty purpose is to express our gratitude to God for the blessings of ten years; for an increase of membership from 5,000 to 40,000; from less than 300 societies to more than 1,000. If on missionary night we can place on the altar of God \$50,000 we shall prove ourselves the worthy descendants of Covenanter and Puritan who could surrender their life blood when need demanded. If they could and did give life for His sake, we ought to give a tithe of the product of life's labors; and our gift will send every missionary into the field to-morrow with his heart singing for joy.

Another high aim is duty to self, to society, to State and to God. Another inspiring goal is the cultivation of the prayer life, for prayer and Pentecost are inseparable.

Or we might sum up these three words, Gratitude, Duty, and Prayer, in the royal command of our Redeemer, "Go ye into all the world and preach the Gospel to every creature." A convention that gives a fresh and pentecostal baptism of missionary enthusiasm to the Church will become a blessing to the world.

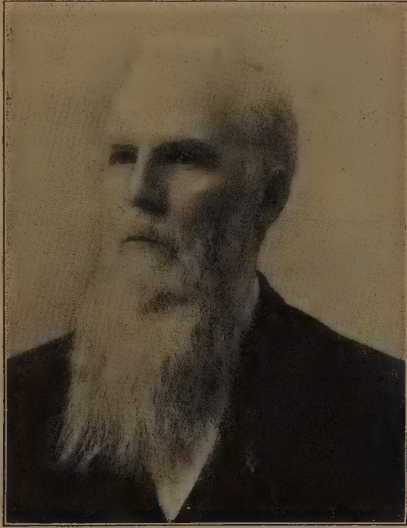
But your committee has a higher aim. Let the convention that closes this marvelous century of Christian missions lead us into the Holy of Holies of true worship to God. Jesus said, "The hour cometh and now is, when the true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him." He delights in prayer, in thanksgiving, in praise, and in obedience. But His supreme desire from man is worship. As they who come after us look back from the new century may they behold the Tenth Anniversary Convention signalized by a new attainment in holy worship. For "the chief end of man is to glorify God and to enjoy Him forever."

CHAPTER X.

Worship.

BY THE REV. W. H. M'MILLAN, D.D.

"I will turn aside and see this great sight," said Moses in the wilderness of Sinai when the Lord appeared to him in the burning bush; but God said to him, "Put off thy shoes from thy feet; for the place where thou standest is holy ground." It was not a time for interested curiosity. It was a time for worship; for he was in the presence of God. He was about to be sent on his life mission, and for it he was to be made ready by that time of communion with God.



REV. W. H. McMILLAN, D.D.

When Isaiah was about to be sent out with his great message to his countrymen, he "saw the Lord seated upon a throne high and lifted up," and the vision was so majestic that he could only say, "Woe is me, I am undone," until the live coal from the altar touching his lips, made him worthy and able to respond to the call of his God.

When John was about to receive his prophetic office and draw aside the veil to discover

the history of his Lord's kingdom down through the far-reaching ages, he heard a voice behind him; and, being turned, he saw his Lord in such glory that he fell at His feet as dead.

You believe it to be the Lord's purpose that this great gathering of His disciples should be the beginning with each one of you of a larger activity, and a higher devotion to His service. You have come to meet your Master expecting to be re-commissioned, re-enlightened, and re-inspired for His service. You desire and expect it to be the beginning of a new and greater life for you all. You desire to be commissioned again as deliverers of men from a worse than Egyptian bondage; you are to go with God's messages of warning and of promise to a people dull of heart and blind of eye to the things of God; you are to have your eyes anointed

to see into the future with your younger and more hopeful vision, and tell to some who are older and perhaps are growing sad in the hard battles of the Lord, about the light you see "which tips the golden-spired apocalypse." It is fit, therefore, that, like those servants of old, you should spend this first hour in communion with God. Every one who has ever gone to his fellow-men with any blessing for their lives has gone out to them from the presence of the Lord where he received it, for "every good gift and every perfect gift cometh down from Him." The Master said, "Freely ye have received, freely give." When we return from this gathering we desire to give more freely; then let us wait to-night in the Presence, that we may first receive.

Worship is expressing to God by words or deeds our appreciation of what He is and of what He does. Following the natural current of our thought concerning God, we are impressed first of all with the thought of His power. As we sit to-night under the gleam of these lights, and think of God, our thoughts run beyond them away out into His universe to the bounds of which, urge them never so wildly, the steeds of thought can never run, and reflect that those infinite spaces are all filled with suns and systems without number, and all made, sustained and controlled by the might of God. There is Neptune yonder on the outer edge of our system, traveling with the speed of thought, and yet requiring one hundred and sixty-four years to complete his orbit. That great racer of the skies is reined and held by the hand of God. The universe is a vast mechanism of acting forces whose action and interaction are everywhere and whose measure no one can compute; and that whole universe with all its forces is under the power and control of our God.

In this world, which is but a mite in God's great dominion, we are surrounded by evidences of His power that appal us. The sea in its fury hurls its waves one and another against the beach, as if it would break the bounds of its habitation; but our God has said, "I prescribed for it My decree and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." Earthquakes sway the continents to and fro, but He laid those foundations of the earth that they should not be removed forever. Tempests run like mighty furies sweeping the earth with the besom of destruction, but "He maketh the clouds His chariot, and walketh on the wings of the wind." David expresses his thought concerning the almightiness of God, saying, "He by His strength setteth fast the mountains being girded with power." "He stilleth the noise of the seas, and the noise of their waves, and the tumult of the people." Isaiah, seeing that God's power of control extends to all sentient being as well as material things, says, "Behold the nations are as the drop of a bucket, and are counted as the small dust of the balance. Behold He taketh up the isles as a very little thing."

The power of our God extends not alone to things vast and forceful. It controls also things most intangible and minute. In the ninety-first Psalm the writer breathes his confidence of safety from such things under the care of God. "Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence. Thou shalt not be afraid for

the terror by night, nor for the arrow that flieth by day, nor the pestilence that walketh in darkness, nor for the destruction that wasteth at noon day." This God of infinite power is the God whom we worship. In our weakness we draw near to repose on the bosom of the Almighty.

In worship we also praise the infinite wisdom of our God. His wisdom is seen in His adjustments of all things one to another, and in directing all to good ends. It has been said that the sharpest spear in the side of modern skepticism is the correlation of forces seen in all the universe of God. Nothing exists alone. Everything stands in relations of adjustment to all other things about it. Out in the vast spaces where the heavenly bodies sweep on their majestic rounds, it is seen that the force which drives them forward is so adjusted to the force that holds them to their centers that they move on a path so exact that astronomers can calculate to a second when they will pass a certain point in the sky. No machine made by human hands ever ran with the exactness of those vast movements of the skies. In making furniture, mechanics dove-tail pieces together. God has done more than this in fitting force to force, existence to existence, in His creation. Certain flowers wait for insects to come and carry their pollen from stamen to stigma. Our ears open their convoluted chambers and stretch a membrane across the door for the vibrating air to sound the voices of the world upon them. Our eyes lift their lids off their sensitive plates for the sun to write the pictures of the world on them. Thistles wait for the winds to sow their seeds. The rivers lift their lids off their sensitive plates for the sun to write the pictures of the world on them. The rivers wait for the sun to lift the vapors from land and sea and for the winds to carry them far away over mountain and plain to drop them down in rain to keep their currents flowing. These things are not the evolution of blind forces. They are the handiwork of God.

As we sit with bowed head to-night to worship our God for His wisdom in making and governing all material things, we also cherish the higher thought that He also holds in His hands all the tangled threads of human existence, and of all animal life. The law that governs sentient beings in their relations to their environment is not the survival of the fittest; the truth is, that God has made all things the fittest for the survival of His creatures. He gives powers, and gives a suitable sphere in which to exercise them. He creates wants and provides for their supply.

But it is for His wise weaving of the web of human life that we worship Him most. His ways are not as our ways, nor His thoughts as our thoughts, yet we know that He can and does "make all things work together for good to them that love Him, to them who are the called according to His purpose." He takes our individual measure and adjusts all the conditions of life to that measure. "He will not suffer you to be tempted above that ye are able to bear." He is a Master who never lays a burden upon His servant too heavy for him to carry; a Teacher who never gives a lesson too hard for His pupil to learn; a guide who never suffers His charge to lose the way; a pilot who never allows our ship of life to run upon the rocks. Holding in the grasp of His infinite mind all facts, all forces, all relations, and all individualities, He suits

every path to the feet that are to follow it, every back to the burdens it must carry, and all permitted assaults of temptation to the strength of those who must resist them. Men go stumbling because they do not know. Their wisdom fails them; they miscalculate and are disappointed. Events surprise them because they cannot foresee the future, and they are baffled and beaten in their endeavors. But God has never been surprised; He has never met the unexpected; His purposes never miscarry; for He sees the end from the beginning, and adjusts causes to effects with un-failing precision.

Our worship also bows to the goodness of God. When we come into His presence we approach not with blanched cheeks and lips trembling with fear while we speak His praises, but with faces radiant with filial trust, and lips saying, "Abba, Father." The way of transgressors is hard. The heathen devotee bows to a cruel divinity, and the world-worshiper of to-day serves a heartless master. The world is hard in its policies, its feelings and its acts. Underneath its pretentious forms, it conceals heartless cruelty and deceit. But when we approach our God, we come to outstretched arms. Whenever one says, "I will arise and go to my Father," he sees his Father running to meet him. When we remember past gifts, we know that it was only our lack of faith that kept them from being far greater and better; and when we ask for future gifts, we know that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them who love Him." God is the author of no human pain. His goodness has touched with the cordial of happy life every sense of every sensitive thing. He has given the birds their songs and the flowers their beauty. When we walk in His ways, "our mouths are filled with laughter, and our tongues with singing." And after all the blessings of this life, He has promised us a still better country. Jesus was God manifest in the flesh, and wherever He went pain and death gave place to life and joy. He always went about doing good. And His ministry of goodness did not end when He went to the Father; it touches our daily lives with its benedictions. We praise Him not alone for the record of the long ago, but also for the experience of the present. It is not only a memory, it is a present fact.

"Warm, sweet, tender even yet,
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in the throng and press,
And we are whole again."

God is our Sun, and from Him flows in boundless effulgence our light, our life, our joy.

Our worship is also offered to the Holy One. John tells us that when he saw Him on Patmos, "His head and His hair were white like wool, as white as snow, and His eyes were as a flame of fire." When the

three disciples saw Him transfigured, "His raiment became shining exceeding white as snow as no fuller on earth could white them." That whiteness to their sight was the sign of His perfect holiness. Over against our moral stains and vileness stands the absolute whiteness of God's nature. Out of the shadow of our darkness we look up to the brightness of His glory. Out of the depths we invoke Him whose throne is where perfect beauty dwells. The deepest longing of our hearts which our worship breathes is that we may be made whiter than snow, being washed by Him, and that the beauty of the Lord our God may be upon us.

In our worship we also adore Him who is absolutely true. In the world we are everywhere confronted with false appearances. Beneath an attractive exterior deadly dangers may be concealed. An outward beauty may hide an inner deformity. Our Lord, though so patient and charitable, had occasion to speak of men who were fair without and ghastly within. And even when men try to be true, their reasoning is limited in scope, and often blunders. When we lean on humanity even at its best we lean on a broken reed. Confidence resting on any thing, or on anyone save God is resting on an imperfect foundation. But building on His truthfulness, we shall never be found sitting in the shadows of life's dark mysteries, bewildered and hopeless; but we shall find our confidence standing firm, though the rains do descend and the floods do come and the winds do blow. If our anchor enters into that within the vail it will never drag. As we worship in His presence to-night we turn away from all the world's babbling voices, and, pressing to our hearts His precious word, we worship Him who is true.

Justice in God is another attribute which inspires our worship. Divine justice is the sinner's terror, but the pavilion of the believer's safety. Justice makes the condemnation of the impenitent certain; it makes the acquittal of the blood-washed equally sure. On the world side of the cross there is no hope; on the redeemed side, no fear.

In our worship we bow and adore all these attributes united in perfect harmony in the divine nature. But this is not all, Our souls find still deeper reasons for worship than these. "Sin has entered into the world, and death by sin, and so death has passed upon all men, for all have sinned." We lift our weary eyes from the hard bondage of evil, and behold infinite love, mercy and grace revealed in God through our Lord Jesus Christ. When Moses asked God to show him His glory, it was too great for the man's direct vision; but, placed in a cleft of the rock as God passed by, he heard God tell him what He was to men, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and will by no means clear the guilty." When Moses asked to see the glory of God, this was God's reply. When we look into the face of God His eyes do not flash with stern displeasure, but beam with tenderness and compassion. That God can love sinful men, knowing them as He does, is a mystery we shall never be able to solve. As fire sweeps through a temple, consuming its beauty, crumbling its

walls, and wrecking all its pillared grandeur, so sin destroys the soul, leaving only the ghastly remnants of its former glory. The eye of reason is blinded so that it cannot see the things of God. The will is turned into blind and fatal opposition to the mind of God; and the heart-temple, instead of being a sanctuary bright with the holy presence of God, is a den of evil passions, cruel, base and vile. It is the mystery of the ages that God loves the world. It is the theme which the angels desire to look into. John did not attempt to describe it, though personally he knew more about it perhaps than any other man. He could only write, "God so loved the world." Paul could not find words to define it; he could only say that in the height and depth and length and breadth of it it surpassed knowledge. David could not define his appreciation of it; he could only sing, "What fit return, Lord, can I make for all Thy gifts on me bestowed?" A quaint old poet has expressed, I am sure, our thought when he wrote:

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry,
Nor could the scroll contain the whole
If stretched from sky to sky."

We are filled with wonder and adoration when we contemplate the power, wisdom, goodness, holiness, truth and justice of God, but the thought that goes deepest into our hearts and trembles in our most heartfelt and soulful song of worship is the thought of His redeeming grace. There are no words that mean so much to the child of God as these:

"He took me from a fearful pit,
And from the miry clay;
Upon a rock He set my feet,
Establishing my way."

"He restoreth my soul and maketh me to walk in the paths of righteousness, for His name's sake." "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

It has been said that there is a wideness in the love of God, like the wideness of the sea. That does not express the whole truth. It is a sea so wide that no mariner has ever logged across it; so deep that no plummet has ever found its depths.

This is true not only of God's relations with men collectively, but also of His relations with them individually. "The Good Shepherd call-eth His own sheep by name, and leadeth them out." David possessed the secret of the Lord with them that fear Him when he said, "I am poor and needy, yet the Lord thinketh upon me. Thou art my help, and my deliverer." In the eighteenth Psalm he speaks of his personal

relations with God by piling up the pronouns of personal possession one upon another until you are ready to think he has counted the Lord his exclusive possession. "The Lord is my rock, my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler and the horn of my salvation, and my high tower." It is the privilege of each one, even the humblest child of God, to stand with Thomas, with his finger in the print of the nails and try to utter the unutterable in his heart as he says, "My Lord, and my God." When you sit by the sea in the shadows of evening, when the moonlight is coming to you across the waters, it seems as if that luminary were shining for you alone; for its track of silvery light reaches along over the dark waves directly to your eyes, touching with light for you alone, it would seem, the tossing waves. So when we worship God we make of the world a solitude, seeing none between us and Him, and almost forgetting that any are by our side, so immediate and so personal is our communion with Him. Every place of worship is a Bethel where a path is open from our resting-place up to the throne of God.

Such being the God whom we worship, and such His relations with us, it is manifest that our approaches to Him should be profoundly thoughtful. A person should never think so earnestly as when he is worshipping God. The song of the thoughtless is a vain oblation. If in acts of proffered worship we utter words designed to express the great facts concerning God, or our thankfulness for past blessings, or our desires for the future, we should think of what we say to God: If our words fall like light leaves down on the current of the tune, while the mind does not think the thoughts or the heart feel the feelings which our words express, we are only mocking God. Jeremiah shows us the way into the Holy of Holies when he says, "Ye shall seek Me and find Me, when ye shall search for Me with all your heart." God tells us that He abhors all those who draw nigh to Him with their mouth and honor Him with their lips, while their heart is far from Him. Spurgeon taught his people the true nature of worship when he carefully explained the meaning of the words they were about to sing, and then with the thought they were to express clearly before them, raised his hand before the vast multitude and said, "Now let us send that up to the throne."

Akin to this necessity for thoughtfulness in worship is the duty of reverence in the presence of God. The stiff, hard Puritanism of two hundred years ago taught men that the worship of God was pre-eminently a service of fear. There is much of an easy, gelatinous religion of the present that teaches them not to fear God at all. The common habit now is only to remember that God is our Father, and to forget that our Father is God. Men are not afraid of God now, and they can smile at the threatenings of His displeasure. And yet the words of Scripture still stand, "Let all the earth fear before Him." The archangels know how He ought to be worshiped, and they veil their faces before Him. The saints in glory have learned the manner of a true approach, and they cast their crowns at His feet, and fall upon their faces in His presence. This is not a fear that repels; it is a fear that draws us to Him, but draws us

with bowed head and reverent heart. We are allowed to have boldness in coming before God, but it is to be a holy boldness and confidence, as children to a father.

Our worship must also be offered in faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." True worship does not grope after God in the dark. It is not guessing about things eternal. It is not a doubtful leaning on emptiness. It is with open face beholding the glory of God. It is feeling underneath and round about us the everlasting arms. It is a delightful sense of recumbency on His breast. The true worshiper comes before God with a radiant face and a bounding heart, for he sees God. He listens with an attentive ear, for he hears God speaking to his heart. He has come into the presence chamber and is face to face with God, whose lips are speaking exceeding great and precious promises to him, and whose hands he sees filled with every blessing. Out of those hands he has already received grace for grace and grace to help in every time of need, and with an eager heart he comes to ask for more.

Once more true worship is offered in the spirit of obedience. Every act of worship is an act of consecration. It is not simply admiration for one with whom we stand in no personal relationship. It is adoration of our Lord and Master. It is the Lord's sacramental host saluting the Captain of their salvation, and waiting to receive their marching orders. A service of words that is not to be followed by a service of deeds is worth nothing. These mighty volumes of praise that have ascended to the Lord to-night will be found true only as they crystalize in acts of devotion. All true worship has the heart in it, and wheresoever the heart is there will the hands be also. The music will be an empty sound unless the Lord hears through it all the dutiful refrain, "Lord, what wilt thou have me to do?" Our songs mean nothing unless sung as a reveille before the battle, or as sounded from the lips of obedient children going forth to their labor in the Father's vineyard with the implements of service in their hands.

These are some of the reasons for our worship of God as they are found in what He is and in what He does, and also some suggestions as to the manner in which we should approach Him. It is most fit that this great convention of the Lord's disciples gathered from far and near to consider the ends and opportunities, the methods and motives of Christian service, should first of all bow in the presence of their Lord and pay to Him the homage of their hearts and invoke His benediction. The possibilities of results from this convention are beyond conception, and if those possibilities are to become actualities, it must be by each one drawing near to the Master in thoughtful, reverent, believing and obedient worship to receive His instructions, His inspirations, His strength, and His guidance in new and better lives in the days to come. There stands our motto, "Whose we are, and Whom we serve." It is written on your banners. Write it on your hearts, and say to Him as your hearts are bowed in His presence, "I will be what you want me to be, blessed Lord; I will do what you want me to do; I will go where you want me to go; and I will say what you want me to say." In this spirit we shall be ready to receive the largest blessing from the parts of the convention to follow. Amen.

CHAPTER XI.

Addresses of Retiring and Incoming Presidents.

The first item of business Thursday morning was the election of officers, which resulted as follows: President, Schuyler W. Livingston, Esq., of the Sixth church, Chicago; Recording Secretary, Miss Daisy B. Stinson, of the First church, Chicago; Treasurer, Mr. E. K. Marquis, Indianapolis; Press Secretary, Mr. Hugh R. Moffet, Monmouth, Ill. The President of the Saratoga Convention was Rev. J. S. Moffatt, pastor of the Associate Reformed Presbyterian church of Chester, S. C. In retiring from the chair, and in introducing his newly-elected successor, President Moffatt said:

"I am now to put upon you the badge of the high and honorable position to which you have been chosen, and, my brother, I can assure you that it is a position where you have the maximum of honor with the minimum of labor and responsibility. You have all the honor of him who presides as moderator of the Synod or General Assembly without the toil and vexation. The moderator of the General Assembly is not so fortunate as to have behind him a General Committee to arrange details, make suggestions and bear the responsibility of ordering all the affairs of the body. You will not be long in this chair, I dare say, without joining me and my predecessors in saying, 'Blessed is the man who first invented a General Committee.' You will find it a burden-bearer and a comfort.

"When the Convention met one year ago, the sound of the rattle of musketry and the booming of cannon and the roaring of the huge guns of our warships were still ringing in our ears. We were rejoicing in our victories and making mention of our common heroes, North and South. We were rejoicing that the strains of Yankee Doodle and of Dixie had melted, in the medley of war, into the strains of 'Blest be the tie that binds.'

"Upon this occasion we can be glad and shout for joy that peace has been declared. But we cannot be blind to the solemn fact that this great country of ours, cemented more firmly than ever by blood and battle, faces grave issues sprung out of the war. To-day, we who love God and country, whether we come from North or South, East or West, are called to pray for divine wisdom and guidance. May the Lord, whose hand has ever directed the destinies of this nation, shed upon us and upon our statesmen light as to our new responsibilities and issues, and give us a wise and just conception of our national mission, and help us to carry

out God's will and purpose concerning us, and through us His purpose concerning the world.

"I congratulate you upon your signal and exceptional honor in being called to preside over this Convention. This is no ordinary convocation. It is a most notable gathering of these notable annual conventions—the Tenth Anniversary Convention. Ten years ago the first General Convention of the young people of the United Presbyterian Church was held across the river, a convention having its conception largely in the mind of one who, though feeble in body, was full of faith and of the Holy Ghost, full of burning zeal for Christ and His kingdom, and who had understanding of the times to know what should be done. Ten years have passed, and he has finished his earthly course and has sat down with the Saviour he loved. Did he comprehend, think you, all that he was inaugurating in that first convention? Did he foresee that he was putting influences at work which should draw into closer bonds bodies of Psalm-singing Churches long sadly separated? That before ten years were numbered with those beyond the flood, Associate Reformed should be written with United Presbyterian in the Convention's Constitution? That he was planting seed which should wave as Lebanon in such an assembly as this? Post-humous fruits we behold to-day. And such fruits are always beyond expectation and anticipation.

"Now we come back near the scene of that first convention and of his earthly labors, and the sweet fragrance of his memory envelopes us.

"My brother, it is surely a distinguished honor to be chosen to preside over a convention recalling such memories and testifying of such results. If the founder of this Union were here to speak to us upon this Tenth Anniversary occasion, what words would he breathe upon us? I doubt not they would be summed up in the words of the Holy Spirit in Holy Writ—'Remember Jesus Christ.'

"Remember Jesus in the home, in the social circle, in our business, in making and handling our money, and in the performance of our public and civil duties. Remember Jesus so as always to make Him most prominent in all our relationships, thoughts and purposes, and so as to keep in constant touch and fellowship with Him. Remember Jesus so as always to be controlled by His will, molded by His law, swayed by His motives, and constrained by His love. Then, indeed, will the memory and influence of the departed be in this convention as the light of the morning when the sun ariseth—as a morning without clouds."

Mr. Livingston, in receiving the badge of office, said:

"I thank you for the honor which you have conferred upon me. It is an honor indeed to be called upon to preside over this convention. I know of no assembly which by reason of the esteem in which it is held, the influence it exerts and the loftiness of its purpose, can confer greater honor on those who serve it than our Christian Union. For of all the moral forces at work in the world to-day none give greater satisfaction to the well-wishers of humanity than the Young People's movement; nor is there any, perhaps, which will make a deeper impress upon the life and thought and character of the future."

"Working under the supervision and in full harmony with the Church, it has opened up to the longing heart and willing hands of youth unbounded fields for Christian effort, and is teaching thousands the art of the practical application of Christian truth. It has become in fact the great school of practice of the Church.

"In an age of political and commercial activity, when youth is called so early into the field of action, and when in their strife for wealth and power men are so apt to forget the precepts of righteousness, no organization could have been more propitious. It has met with universal favor, because it has met an universal need. It arrests the attention of the young person at the very threshold of life's work with the injunction: 'Remember now thy Creator in the days of thy youth,' and seeks to strengthen his generous impulses and spiritual aspirations by giving him work to perform. The field of its activities is limitless. Wherever there is suffering, or want, or ignorance, or vice, or doubt, or darkness, its sphere of work extends. The smallest act of charity is not beneath its notice, nor does it shrink from the most extensive plans of world-wide evangelization. Generally speaking, its object may be said to be, through organized effort, to deepen the moral and intensify the spiritual life of the individual. It makes no direct attempt to influence the development of institutions and effects them only in that it demands of its members strict conformity to the teachings of Christ at every point within the circumference of their lines. Thus indirectly, but not the less effectively, does it stand for disinterestedness in government, integrity in business, purity in society, and a deeper spirituality in the Church.

"It is not given to us to foresee the fullness of its effect upon the individual and institutional life of the future, and especially its effect upon the development of the Church, but the magnitude of the movement promises magnitude of results, and we should rejoice in our high privilege of contributing our efforts to this great work.

"The work which we have to accomplish is a great one, and it should be undertaken with that breadth and liberality of thought and cheerfulness of heart which our profession demands.

"There is much sin in the individual life of to-day, while on every hand we come in contact with forms which are utterly out of harmony with the teachings of Christ. But we must not in our righteous indignation at these things assume the role of carping critics, nor stop with a mere attempt to destroy that which is evil. Where we take away from the soul the tainted food upon which it has been feeding we must stand ready to supply that which is pure. Where we demand the abolition of forms which are wrong, the duty is incumbent upon us to propose through our membership those which are right. Our work is not wholly of a destructive nature, and we should devote our minds more and more assiduously to the study of constructive methods.

"We assemble to study, to confer and to worship the Most High God. We study that we may know the truth. We confer that we may learn how to apply it. We worship that we may render our thanks unto

God and receive from Him that spiritual uplift which alone prepares us for the fullness of Christian life.

"This convention should be a success. It has in its favor whatever interest attaches to it as the Tenth Anniversary Convention; it has been assembled at the very heart of United Presbyterianism, which insures a large attendance and promises that enthusiasm which numbers usually inspire, while it has the advantage of the experience of the past ten years. But neither any, nor all of them, are sufficient to insure its success without that humble and worshipful spirit on the part of all which puts self in the background and looks only to the glory of God.

"It is in the hope that your Chairman may be actuated by such a spirit, and that his efforts may be conducive to the highest success of this Convention, that he accepts and again thanks you for the high honor which you have given him."

CHAPTER XII.

Report of General Committee and Tenth Anniversary Address.

BY REV. D. F. M'GILL, D.D., GENERAL SECRETARY, 1897-1900.

The General Committee has never yet been able to present to the Annual Convention a report that was complete. The reason for this lies in the fact that the Corresponding Secretaries have not yet all learned the importance of accuracy and promptness in reporting their societies to the Presbyterial Secretary. Both this year and last year reports have been received from every presbytery, but very few of these are complete in the sense that every society is reported. One presbytery has failed to report even the one-half of its societies. In making this, our annual report, societies that have not reported to us must be treated as though they were not. We simply report what has been reported to us.

I have just this morning received a letter announcing the fact that the first Presbyterial Convention of Our Young People's Christian Union in India was held by Sialkote Presbytery, June 21 and 22; at Pasrur. This letter states that there were 150 delegates present at this convention; also that it appointed a delegate to represent it at the Pittsburg Convention, and that it will have an offering present Friday night.

Last year 529 Christian Union Societies reported to us; this year the number is 598, a gain of 69. The number of Christian Endeavor Societies reporting last year was 163; this year we have received reports from 155, a loss of eight. The total number of societies reporting last year was 692; this year 753, a gain of 61. The membership reported last year was 29,648; this year 31,077, a gain of 1,429. The contributions reported last year amounted to \$34,872; this year the amount is \$36,540, a gain of \$1,668. The amount contributed to the Boards last year was \$8,156; this year \$9,206, a gain of \$1,050. Last year 312 societies received tithe-cards; this year 328. Last year 214 societies reported committees; this year 268, a gain of 54. Last year 4,187 tithers were reported; this year 5,096, a gain of 909. Last year 248 Junior Unions were reported; this year 295. Last year the membership of Junior Unions reported was 9,263; this year 10,402. The contributions of the Junior Unions amounted last year to \$3,783; this year \$4,621. Last year our Presbyterial Secretaries reported the holding of 57 Presbyterial Conventions; this year they report that 61 conventions were held. The almost universal report is that these were well attended, and that the interest was very great. One enthusiastic Secretary reports, "Splendid convention; the young people do everything themselves; not a preacher on the program."

It ought to be mentioned that some of our Senior Societies report a net loss in membership. This loss is not found to be in any one part of the Church, but is distributed over 23 presbyteries, extending from the farthest East to the farthest West. Its explanation will probably be found in the fact that the young people's movement is no longer a new thing. Now that the charm of novelty is in a measure being lost, the time has come for consecrated workers and organizers, in presbyteries and congregations, to devote their best talents to the further development of this most important work. We have not by any means come to the place where we must cease to grow. But we have probably reached that stage where continued growth is conditioned upon more aggressive effort on the part of existing societies. There are to-day in the United Presbyterian Church in America, 216 congregations from which no Senior Society is reported. There are 634 congregations that do not report the existence of a Junior Society. And there are no less than 778 congregations that, so far as report goes, are without a Junior Missionary Society. In view of these facts we dare not assume that young people's work has attained its full development in our Church. It will be the effort of the General Committee during the coming year to use every means within its power for the advancement of young people's work in our Church, by the organization of societies where they do not exist, and by enlargement of the work where it has already been organized.

We are glad to note that the report of both Senior and Junior Societies shows at every point a substantial gain. We are especially glad to report that the gain in contributions to the Boards of the Church amount to almost 13 per cent., and that the tithers, who were indeed a goodly company before, have increased in number during the last year, almost 23 per cent. May the Lord add unto the number daily those who are being saved from selfishness.

From this brief report of the work of the last year, we turn to look swiftly over all the way along which the Lord has led us. We remember to have seen in a mental photograph album the question, "In what age of the world would you prefer to have lived?" Our answer to that question is most emphatically, "During the life-time of the Young People's Christian Union." We do not know of ten other years that will compare with these. They have witnessed the assembling of the Pan-American Congress, the admission of seven States to the Union, the taking of the "Centennial Census," which put the United States on record as being able to boast of a population of more than sixty-two millions, the election and inauguration of two presidents, the building of a new steel navy that has given us an enviable place among the nations of the world, the World's Columbian Exposition, the extension of civil-service reform to include about 90,000 positions, the establishment of free public libraries on a scale never known before, and the recognition of the principle of international arbitration. Surely this was an appropriate time for our young people's movement to have its birth and early development.

Our first convention was held in the Fourth church, Allegheny, April 30, 1889. In the fertile brain and loving heart of Dr. Fulton the idea originated.

The young people gathered close about him with loyal support. Christian Endeavor was at that time eight years old. At its last convention, held in Chicago, 4,000 delegates had been registered. All the Christian world had heard of it, and in our denomination many societies had been organized under its constitution and form of organization. Many others had been organized simply as young people's societies, or young men's prayer-meetings. Representatives of all these came together, to the number of more than five hundred. They came from 181 congregations, 39 presbyteries and 12 States. They heartily favored the organization of a young people's society in the United Presbyterian Church, and asked the General Assembly to give its blessing and counsel. Both were given, and the young people who thus began their work by looking to the highest court of the Church for guidance, have never failed, even in a single instance, to manifest the same spirit of loyalty and absolute submission to the constituted authorities.

During the first three or four years of our existence, we were trying to find our place in the Church and complete our organization. It has been growing upon us ever since that at this critical period in our history we were blessed with the wisest of leaders. All honor to the men who thought, and prayed, and planned with masterly skill for the success of our denominational organization. We have mentioned the name of the father of the organization—Dr. J. M. Fulton. While we may not, within the limits of this report, mention even the names of those who will go down into the history of our Church as having had much to do with the success of young people's work in the first ten years of its development, it would be unjust not to mention in this connection that indefatigable worker and conservative and careful organizer, who, as the second Chairman of the General Committee and for the next three years our General Secretary, did so much to pilot us safely through the dangers that beset a new organization and give us a constitution and form of organization that are among the elements of our strength to-day. If Dr. Fulton planted, Dr. M. G. Kyle was most prominent among those who watered, while God gave the increase.

From the very first our organization and work have prospered. From the first to the seventh of our annual conventions, the enrollment of delegates was from 234 to 512; the enrollment reaching its highest limit when the convention met at or near the United Presbyterian Jerusalem. At the Seventh Annual Convention, held in Columbus, Ohio, in 1895, the enrollment suddenly rose from 265 to 2,248. The next year, in Omaha, there were registered 2,650 delegates and visitors. The next year, in Indianapolis, the number enrolled was 2,374. Last year, at Saratoga, we had between three and four thousand. To be perfectly accurate, the number registered was 3,001. This year we surpass all former records.

As another evidence of growth, it is interesting to note that from 9 to 12 pages of our minute book were sufficient to record the proceedings of our first three or four conventions, while in these latter days from 40 to 50 pages are required. In the former days not more than one square foot of paper surface was required for the program of the Annual Con-

vention; now our program covers closely twenty-five square feet of program surface. Then, 1,000 programs were amply sufficient to supply the needs of those who attended the convention; now we publish an edition of 40,000. During the last ten years the number of societies has increased from 260 to 753; and the membership of these from 9,000 to 31,077. The Second Annual Convention, which met in Monmouth, Ill., recommended the organization of Junior Societies. The first Junior Society was organized in the Eighth church, Allegheny, whose pastor was appointed the first Junior Secretary by the convention which met in Philadelphia in 1894. The next year 47 societies reported 1,706 members. These were more than doubled during the year that followed, and in 1894 there were reported 125 Junior Societies, with a membership of 4,003. And still the good work went on, until now we are able to report 295 Junior Societies, with a membership of 10,402.

Ten years of work in the young people's organization ought to have had its effect upon the life and work of our beloved Church. While the Young People's Christian Union is to-day, as we believe, a source of blessing and strength to two denominations, we can only measure its influence for the last years in the United Presbyterian Church. Has the work of the young people counted for anything? We do not claim that the young people have done their whole duty, or that the Church has done her whole duty; but we do call attention to the fact that the last ten years have been years of progress. When our young people met, ten years ago, in Allegheny, there were reported to the General Assembly 69 presbyteries; now there are 69. There were at that time 515 pastors and stated supplies; now 674 are reported. Then there were 758 ministers; now there are 966. Then there were 25 licensures; now there are 56. There were at that time 606 congregations with pastors and stated supplies; now there are 775. There were then 149 mission stations; there are now, at home and abroad, 507. The total membership ten years ago was 101,858; now it is 126,783. There were then 945 Sabbath schools; now there are 1,126. There were then 90,883 scholars; there are now 113,502. At the time of the Allegheny Convention 178 of our congregations contributed to all the funds of the Church; now there are 448 such congregations upon the honor-roll. Our appropriations at that time amounted to \$287,000, now they reach \$362,000. We do not claim that all this development is the result of the young people's movement; but we do claim, and are thankful to have had, our glorious part in it. And for the ten years that are now to follow in the grand old Psalm-singing Churches of the Associate Reformed Presbyterian Church, and in all the United Presbyterian congregations of North America, and in the Presbyteries of Gujranwala, and Gurdaspur, and Sialkote, and others yet to be organized in the heart of the Punjab, and in the Presbyteries of the Delta, and Middle Egypt, and Asyut, and Thebes, in the land of the Pharaohs, and, let us hope, in the midst of the teeming millions of the Soudan, it will be our glorious privilege to work for the advancement of the cause, and kingdom of our Lord Jesus Christ, "Whose we are, and Whom we serve."

Ten years is surely a period of time sufficient to thoroughly test such a movement as this. If it had not been of the Lord, it would have come to naught. But it has not come to naught. It has brought a new force into the work of the Church and has increased very largely the number of workers. 40,000 consecrated young people, thoroughly organized for Christian work, is a force not to be despised. It has quickened the spirituality of the Church. Evidences of this are to be found in our prayer-meetings, in the prevalence of the evangelistic work, in the accessions to our churches on profession of faith in Christ, and in the increase of liberality. It has enlarged the activities of our churches. It has been a mighty power for the promotion of denominational love and loyalty. It has given us a larger place in the estimation of our Christian brethren. It has been a sweet influence owned and blessed of God to the salvation of many souls. It has furnished a liberal Church education for a multitude of young people. It has turned the heart of the fathers to the children, and the heart of the children to the fathers. It has made our young men and our young women strong, by placing responsibility upon them. It has given to our young people, in its national and presbyterial conventions and in the congregational societies, to taste the sweetness of Christian fellowship. It has developed among the young people splendid Christian workers, who will bless the Church with their consecrated talents for the years to come. The blessing of God has been upon this young people's movement; the Spirit of God has been in it; the wisdom of God has guided it; "Hitherto hath the Lord helped us." To Him be all the praise.

And what of the future? With an unlimited field before us, with a glorious record of ten years behind us, with the vows of God upon us, and the presence of God with us, and the voice of God calling us to larger service, we thank God and take courage. Our review of the ten years that are past is pleasing, cheering, comforting and inspiring. We "thank God for the era done, and trust Him for the opening one." There are hundreds of societies yet to be organized, thousands of members to be brought into the fellowship of those already organized, a multitude of souls to be won for Christ, missionaries to be sent, missions to be supported, Sabbath schools to be supplied with workers, and pocket-books to be converted, before Our Young People's Christian Union shall have done its work, even in the two denominations where it has now its field. Our mission is the mission of the Church. Our realm is the realm of youth. Our commission is from Him upon whose shoulders shall be the government of after ages, whose "name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." And our time-limit extends until that blessed promised time shall come, when "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God the Father."

CHAPTER XIII.

Report of Junior Work.

BY THE JUNIOR SECRETARY, REV. R. W. M'GRANAHAN, D.D.

It is fitting that on this anniversary occasion the report of Junior work should be more than a summary of the work of the past year, but rather a bird's eye view of the work from its beginning. Statistics are meager, but such as have been gathered we give.

Interest in the work among the boys and girls began very soon after the beginning of organized work among the young people. At the second Institute, held in Monmouth, May, 1890, recommendation was made that Junior societies should be organized. For two or three years little progress was made. What was accomplished was done through the General Secretary of Young People's Work, together with such help as was volunteered by others. At this period no other person did so much to put the Junior interests of the Church under everlasting obligations to her as did Mrs. Mary Clokey Porter. By personal correspondence with hundreds, by extensive writing for our papers on organization and methods of work, Mrs. Porter did very much in getting the work well under headway. In 1893 she prepared by request the Constitution and Manual which are still the standard. In 1894, at the Philadelphia Convention, it was decided to elect a Junior Secretary, who should be responsible for this growing department of church work, and Rev. W. I. Wishart, of Allegheny, Penn., was elected to this office, which he filled so ably and acceptably till one year ago. Since the establishing of this office statistics have been fuller, though covering only the points of membership and contributions till this year. That a great work has been done the following figures will testify:

Year.	Societies.	Membership.	Contributions.
1892	35	795	
1893	47	1,706	
1894	125	4,003	
1895	211	7,390	\$2,755
1896	249	8,902	3,762
1897	287	10,440	4,329
1898	254	9,201	3,723
1899	295	10,402	4,621

In 1896 a banner was offered as a prize to the presbytery showing the largest actual increase in membership in Junior societies of whatever name, during the year. It was natural that Allegheny should win this prize the first time, for that presbytery can boast more United Presby-

terians to the square foot than any other presbytery in the Church. Then it was natural that it should go across the river the next year to the presbytery that comes next to Allegheny in denseness of United Presbyterian timber, and Monongahela won it. Last year the basis of award was changed from increase in actual numbers to percentage of increase, and Albany Presbytery has been the proud possessor of the banner for the past twelve months. This year it has been won by—well, come to the Junior Rally next Saturday and I will tell you.

At the conference on Junior Work at the Saratoga Convention four recommendations were made to the General Committee: 1. That the Christian Endeavor topics be continued in prayer-meetings with the insertion of a missionary topic each month. 2. That separate blanks be used for the Junior Secretary to obtain statistical reports. 3. That Presbyterial Secretaries of Junior Work be appointed. 4. That the proposed Journal to be published be made a "Journal for the Junior Work of the United Presbyterian Church." The Junior Missionary Magazine is published by the Women's Board, and its spirit and purpose is to furnish a magazine for all Juniors. We hope that it shall have as general a circulation among our Unions as among the missionary societies.

The other recommendations of the Saratoga Convention have been provided for in the proposed plan of federation of all the Junior societies of our Church, which is one of the most important events in Junior work during the year. At the fall meeting of the General Committee action was taken asking the Women's Board to unite in a plan of bringing the Junior Missionary societies and Junior Unions into closer touch, in the hope that since we have identical aims, and similar methods, and equal zeal in saving and training the boys and girls, we might join hands in the great work. The plan proposed uniform topics for prayer-meetings, which have been adopted this year, the Juniors of every name having on the second Sabbath of each month a missionary topic for study. It proposed also a Presbyterial Junior Secretary appointed by a joint meeting of the Executive Committees of both the L. M. S. and Y. P. C. U., who should look after all Junior work of every name. On this point our sisters failed to see how it could be carried out practically, and it has not been agreed to, but we hope sincerely that some such arrangement can be made rather than have an additional Junior Secretary in presbyteries which are already supplied with a Junior Missionary Secretary. The plan also provided that whatever rules prevail in either organization regarding delegates to conventions, shall be extended to the other, and any prizes, banners, etc., offered by either shall be governed by the same rules. And that so far as the federated organization needs a designation it be known as "The Junior Societies of the United Presbyterian Church." To all of this the Women's Board agreed except the one on a common Presbyterial Secretary, and we confidently expect that these two organizations shall join hands heartily for their great work.

Early in March we sent out about 750 separate Junior blanks omitting those congregations only which reported a Junior missionary society last year and were supposed to report fully to the Junior Missionary Secre-

tary this year. About 200 of the responses reported a Junior C. U. or C. E., while almost 100 additional societies reported to the General Secretary of Young People's Work through the regular report blank, making a total of 295 societies. When we add to this the 123 Junior missionary societies reporting, we have a total of 418 Junior societies in our Church. There is still much land to be possessed by those who love the children and are willing to sacrifice for them.

The membership of Junior Unions this year is 10,402, which is 1,200 more than last year, but still a little short of the membership reported two years ago. Adding the Junior missionaries we have the total Junior membership of the Church 15,523. The offerings this year are larger than any previous year, showing a total of \$4,621, and adding that contributed by the Junior Missionary Society, \$4,083, we have a grand total of \$8,704—a good showing for the little folks.

The nearly 200 societies that filled out the full report in the special blanks have given us some interesting facts about their work. It has been customary to speak of a Junior worker by using the feminine pronoun. We must revise that custom and use "he," "his" and "him," at least a good deal of the time, for the reports show the names of 25 leaders that could belong to males only, and some of these represent our best societies. Between the titles of "Miss" and "Mrs." as leaders the honors are about equally divided.

We have 18 societies reported as organized during the year with a membership of 552.

But here is something more interesting still—what are our Juniors doing in a missionary way? "How many members of your society come from homes outside the Church?" The answers give a total of 1,771. There is no agency of the Church to-day which, if properly used, promises more for the future of the Church than the Junior Society. The truly missionary church must have a Junior Society reaching out into the homes where the Saviour is not known. "How many of your Society publicly confessed Christ during the year?" The responses figure up 492—almost 500 new recruits to the Church with all their lives before them. Who can tell the magnificent results that shall follow from this year's work!

In local societies the Reynoldton congregation takes the lead in membership, reporting 179 members, while the First church, Allegheny, still holds first place in offerings, contributing \$325.

Though only one-third the period for which your Junior Secretary was elected has passed, yet with this Convention he will lay down the work. This step is rendered necessary by the exacting duties in the new field of labor on which he has lately entered. It is with reluctance that we part with a work so full of encouragement and hope. The magnificent possibilities of the Junior organization as a mission agency of the Church, reaching and saving boys and girls that have little or no help at home, training them to become efficient leaders in the Master's work—earth knows no greater nor grander work than that.

CHAPTER XIV.

Civic Righteousness.

BY PRESIDENT SYLVESTER F. SCOVEL, D.D., LL.D., WOOSTER, OHIO.

Young Gentlemen and Ladies of the Young People's Christian Union:—

You represent a Church toward which the heart of the Universal Church goes with unwavering confidence and trust. In years of ministry here at the center of your power I learned to know your characteristics of deep devotion and typical faithfulness. I know some of your leaders whose bows yet abide in strength, and knew most of those who are gone to their well-earned reward. And it is this matter of succeeding generations in the work of building God's kingdom that makes me happy in the privilege of standing to represent the generation going in delivering over to the generation coming the whole trust of that which we have provided for the work you will be called to do.

Civic righteousness must be taken in a large way. It means right conduct on right principles in all our civic relations. It is the reign of conscience in public affairs. It is the advent of the Christian in politics. It means the push in moral reform of men like those who originally started out to "turn the world upside down"—i. e., right side up.

Civic righteousness must be as broad as it is deep, and must cover our whole social as well as our political life. Approached from whatever side "Civic Righteousness" is seen to be the demand which characterizes your future. All scientific views of public relationships call for it with intensity. Ethics, Economics, Politics, Sociologics, and even that which I have sometimes called Orbics, all tell us that the world has come to the point when righteousness must reign in public as well as in private affairs. The sphere of Christian duty can no longer be considered as coterminous with the graces of spirituality or the decencies of morality. The world must be taken for Christ in that section in which it is most distinctly worldly. Evil must be overcome of good where evil seems most massive and most aggressive. Satan must be fought where "Satan's Seat" is, even if that should be in a Mayor's chair, or in a Common Council, or in a New York or Chicago Board of Aldermen.

Now, to arrive at a somewhat systematic presentation of the work which lies before you, let me recall the fine Old Testament picture you are all familiar with (for all United Presbyterian young people I have ever met know their Bibles). David the King has diligently prepared for the great building—the house of the Lord. He may not complete his plans (and no generation can). He is filled with the natural and noble anxieties of transmission of all his accumulations for the one grand purpose. In full faith in God and in those who should follow him he

rises to say: "Now therefore, in the sight of all Israel and the congregation of the Lord, and in the audience of God, keep and seek for all the commandments of the Lord your God, that ye may possess this good land and leave it for an inheritance for your children after you forever.

"And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imagination of the thoughts. If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever.

"Take heed now, for the Lord hath chosen thee to build an house for the sanctuary. Be strong and do it." (1 Chron. 28:8-10.)

Nobler, more inspiring, more suggestive or more discriminating charge was never delivered by man. Washington's "Farewell Address" is the only extra-Scriptural parallel. We bring it to you to-day to express our transmission anxieties, our confidence in you, and as outlining your work. We have been centennializing for nearly a quarter of a century, and that has given us all fresher and larger conceptions of what we have to transmit. You have been growing up during this centennializing period of our national history, and should be the more ready to carry on to ever larger development and richer success the tremendous trust which we pass over to you. There is so much to be handed over to the young men and women of the twentieth century that you will not blame us for seeking the most impressive Scriptures in order to arouse your attention and interest.

Civic America! who can interpret it to you! Our very massiveness and multitudinality, our astonishing opulence, our half-developed yet gigantic resources, our glorious liberties (so susceptible of grander uses or debasing abuses), this great aggregate of powers which we call America and representatively make over to you, surpasses description.

In the form of the incident you have:

I. Providential designation.

II. The work to be done.

III. The sense of responsibility under which it must be done.

IV. The conditions of success.

I will speak to these things as time may serve.

I. Providential designation occurs when there is a work to be done and no one else to do it, and when the special qualifications for the work are clearly bestowed. Both these things are true of you.

Menenius says to Coriolanus:

"If I could shake off but one seven years
From these old arms and legs, by the good gods
I'd with thee every foot."

But we cannot. You must go alone. Little by little you will find yourselves alone. Garfield said: "The only successors to political power in this country must be the coming generation of voters. If they come to their heritage blinded by ignorance or stultified by vice the fall of the Republic is sure and remediless." The more certainly these things are

to be yours the more surely are you to build with them. Otherwise you would but prove the truth of the still-current, pungent saying of the witty Scotchman, Dr. Bishop, of Miami University: "Man is a la-a-zy as well as a ve-e-cious animal."

And your clear adaptation to the work of building civic America is not to be denied for an instant. You have the adaptation of heredity with that of culture added. Never had a generation such an opportunity to be awakened to its task and fired by its dignity. You have all the knowledge of our past in history and poetry, law and practice, which is needful. You have the knowledge of the God of your fathers, and of His marvelous dispensations with his people. Young men and young women are more nearly equally possessed of these things than is true elsewhere—and that means much. There is no generation in the world as exactly and fully prepared for its work as you are. If some say that more is done than ever to ensnare, and hinder, and destroy young people, I answer that more is being done than ever to uplift and upbuild and strengthen them for grander work than the world has ever witnessed. Particulars on both sides may well be studied, but there can be no question on which side the great balance lies. From those to whom much has been given much may well be required. And therefore, with entire confidence that you will see it to be your work, we go on to outline it.

II. Let me state in seven comprehensive propositions what you will have to do in building Civic America. (i. e., building all the material transmitted to you into a veritable house of God—a kingdom within Christ's Universal Kingdom.)

1. The land is to be held and fully possessed and its resources developed for the greatest good of the population.
2. Our free institutions are to be maintained and perfected; our special liberties to be appreciated, defined and safely limited.
3. Homogeneity is to be attained, and a specific national character to be thoroughly realized, perpetuating the Christian traits of our origin and combining all the good elements which may be found in our heterogeneity and approved by experience.
4. Education, in its broadest and best sense, and to the most pervasive extent, and to the highest possible degree, is to be made a national characteristic, to the end that wisdom and knowledge may be the stability of your times.
5. The moral problems bequeathed by our defective past, or arising from our nobler past, or starting up anew along the lines of progress, are to be met and settled, and settled, too, on the one and only basis of morals.
6. To this end, and for many other ends, our national religious position on the relation of religion and State is to be more fully understood, more distinctly confessed, and more fully conformed to in our national life.
7. Our international relations are to be conducted upon the basis of the already recognized Christian international morality, and our influence for peace on earth (and resulting glory to God) carefully extended without unnecessary or enfeebling complications.

Grander field than this none could ask. For some part in this great wide-spreading work there must be room for every devoted young Christian. In the magnificent result of the whole all may find inspiration and strength. Nobler opportunities never opened before generous minds and just ambitions.

(1) Think of the land. Compare its bulk and climate and productiveness, its prairies and mountain ranges, its mines and metals, its interstate and international commerce, its almost unpenetrated wilderness, and the unsurveyed portions of its States, with any other land. Think what is yet to be done in binding it together with the shining ribbons of steel for ever-increasing traffic. Just go over the more than six thousand miles which I have traversed during the past month, and, at once, imagination itself fails to realize the possibilities to be developed. You will need all engineering skill to subdue this land; all agricultural skill to reduce the wealth of its surface; all commercial acumen discerning how trade follows, not the flag, but "the lowest price current."

Moreover, the land must be so developed as to increase not only the producers but the consumers, and so distributed as to secure that only stable and satisfied population which owns its homes and is interested by every consideration in all that is conservative and helpful to society.

There is nothing in which civic righteousness needs more fully to be studied than in the development and final disposal of our extended territory. Righteous care now will prevent intolerable evils from which other nations are suffering.

(2) Representative government will be in your hands, with all the responsibility of proving that democracy is divine. Our institutions are both free and Christian, as our greater documents declare.

They have endured the test of experience, of critical study, and even of hostile criticism, and are yet triumphant at the main object of all civic arrangements—the combination of the greatest governmental efficiency with the largest individual freedom. Intelligent patriotism will maintain them not only as evidencing the constructive genius of the Anglo-Saxon added to the liberty-loving impulse of the Teuton, but as born of our vital constitution and saturated with the Scripture doctrine of the exalted nature and relations of the individual man. Real democracy is real philanthropy and demands the utmost from the people as well as for them.

And these institutions are to be developed by paring away excrescences, by just enlargement of the powers of the State, through evolution rather than revolution. The sacredness of the ballot must be guaranteed to all—that weapon "Better yet and stronger than the bayonet." Equal rights must be actually enjoyed by all the races. To equality before the law must be added an equality of opportunity, so far as just and wise legislation can accomplish this; political corruption must be made impossible, not only by education to honesty, but by lessened party spirit and complete excision of the spoils system and by the securing of a spotless and skillful civil service—more necessary now than ever because of our colonial policy. Direct legislation must be resorted to whenever necessary to remedy the incompetency or venality of representatives or

to secure great moral ends. This work will demand your amplest preparation and most devoted endeavor.

Progress in government, by giving highest efficiency to the best State in the interest of the best individual, is the true antidote to Socialism. Every free institution can be made equally beneficent for every class. This is development along the trend of the world as well as along the line of our national experience.

And our liberties must be defined as well as developed. The right theory of the State is of the utmost importance since "the end of government is the good of man."—(Locke.) Two limitations are especially indispensable. The one is at the supremacy of law, the other at the supremacy of morals. The danger to our liberties is neither intellectual nor material nor military, but moral. Our defense must be moral. Let the fluctuations of liberty and the convulsions of free peoples be your warnings. Well-poised liberties are hard to attain, but that struggle is potentially over. The coming conflict must be to maintain them by accurate definition and just limitation.

The more democracies become conscious of their power the more they need reverence and self-control. Freedom must not be left "free to slay herself; and dying while they shout acclaim."—(Tennyson.) Here is a field for all who love civic righteousness. It will demand and repay your utmost faithfulness.

(3) Our heterogeneity must be overcome, homogeneity attained and a specific American character thoroughly realized. Interest in man is the central interest and man social can only be constructed through the dominance of common ideas in the individual. This is the basis of Christian civilization. Do not despair of attaining it despite the most pronounced heterogeneity in the world, rendered a more difficult problem by special colonies, by congested city districts, by a separate press for each foreign language, by foreign education in parochial schools, by abounding ignorance and miserable race antipathies. Homogeneity must come through final unity in language, government, education, commerce and religion. It is coming now. Christ has made "of twain one new man, so making peace." The Christian's ear over the heart of whatever race, hears the same mystic murmur of life. My recent journey has convinced me that our unity is nearer than I have hitherto dared to hope. The Pacific slope from California to Alaska presents both the problem and its solution to the attentive student. When heterogeneity yields the noblest result may be confidently anticipated. Do not lose a single constituent in the American character you are to bring to completeness. Do not omit German thoughtfulness and industry any more than Anglo-Saxon energy and tenacity. Blend the Irish heartiness and wit with Scotch sturdiness and economy. Build in the French vivacity and logic with the Scandinavian contentedness and frugality. Find use for the Indian's sagacity and nature-knowledge, for Chinese ingenuity and patience, for Japanese quickness and flexibility, and for African emotional warmth and good nature. The American character exists already and is coming to be more and more a world-force. Care for it in your great future, for

moral unity of the highest type is the end and aim of all institutions and constitutions.

(4) What was said of education is here reduced to the word of caution against the Roman Catholic plea which would banish all religion from our schools under the charge of an utterly secular State which cannot even teach the Christian sanctions of the Christian morality in our laws; and against the secularistic theory of State and education which reaches the same desperate conclusion. The true position is that a Christian State may and must teach the true grounds of good citizenship.

(5) Entering upon the meeting of moral problems the speaker could not give even the catalogue of the seventeen particulars in which they appear; but urged that the moral conflicts here to be found would replace the physical-force conflicts of the passing century and would demand all the gifts and graces of young Christians in the coming one. Personal character of the highest grade would be imperatively needed, self-abnegation must be persisted in, while study and preparation and experiment would be indispensable. But the supply would be equal to the demand. As it was at the Continental Congress, at the Conquest of the West, at the suppression of the rebellion, so will it be in the moral struggles of your century.

Here is the special place and power of civic righteousness. Every young Christian stands for the supremacy of the moral over the material. He protests against the mistaken idea, now so widely disseminated, that the economic interest is supreme, as superficial and unworthy the true nature and destiny of man. He knows that man's central need is righteousness. He is sure that the moral conditions the material. In seeking "first the kingdom of God" he becomes by nature and commission the typical moral reformer. This way only can we have power and hope. Here municipalities may be ruled for their own good as Glasgow is, which is such a contrast to our American cities. It is worth remembering that one well-informed assured me (in 1896) that the Baillies who constitute the cleanest and the cleverest civic body on earth are not only men of good reputation in business and social life, but "the most of them, sir, would be Presbyterian elders!" It is my confident hope from the advent of the consecrated Christian young manhood of all the Churches into the management of moral issues in public affairs that some of our own cities may soon be as well governed. Whence can we expect incorruptibility, philanthropy, unselfishness and the resolution which will penetrate the deceptive pleas and resist gigantic confederations of the immoral, if not from the disciples of the Master who wielded the whip of small cords in cleansing the temple? Here is a limitless field for the heroes of civic righteousness.

(6) But conditioning all we may plan and hope for in improving the moral conditions of the future stands our national position as a Christian nation to be more fully understood, more distinctly confessed, and more thoroughly expressed in our national life.

To do all this means that you shall possess yourselves of all the facts in the case, as alas, we cannot believe the majority of even our young

Christian people to be possessed. It means to stand firmly whenever any question the right to moral legislation or moral teaching in our schools. It means to maintain that the national religion sanctions the careful execution of every repressive and therefore defensive statute. It means that every issue, either in law-making or in law-enforcement, must be settled by the only supreme moral authority—the will and word of God. You will need all the force of this true position to maintain the fundamental Christian features of our national life. Our liberties were born of that “general, tolerant Christianity” (Webster’s phrase) which is just as plainly essential for their maintenance, definition and defense. Person and property are secure as long as these precepts really prevail in the life of our communities. They will be insecure when anything else replaces them. The Sabbath-breaking railroads trained the mob which burned the railroad property on “Black Sunday” of 1877—as I said at the time. This national position as to the religion you must cherish as the basis of just relations between the Church and State, the home and all great social institutions and interests. Only in asserting this can you be true to our past (see the decision of the United States Supreme Court by Justice Brewer in 1892). With this only can you meet the organized and powerful opposition of the present or the stubborn conflicts of the future. The signs of the times do not betoken any large growth of reverence for God in national affairs or in municipal government. Rather the reverse. We need to sing Kipling’s *Recessional* as thoroughly as England—and the more the farther flung our battle line comes to be. Stand fast in this Christian liberty! There is no bondage like that of utter ungodliness! There are no dangers more dangerous than those that deny the God to whom your fathers appealed when they won the very liberties with which you are entrusted—to enjoy, develop, define and defend them. Here is the closest and deepest demand of the civic righteousness which is to be. Only those who believe in God as the Creator and Christ as the Ruler of nations, and God’s law as the guide of all public affairs can be, by any possibility, adequate to the duties and dangers of citizenship in America at the opening of the twentieth century.

(7) Nor will civic righteousness be content to leave out our international relations. They must be conducted upon the basis of the already recognized Christian international morality, and our influence for peace on earth (and resulting glory to God) carefully extended without unnecessary or enfeebling complications.

What grander office than this! The Christian citizen must be cosmopolitan as well as patriotic. By preserving our traditional non-interference with other nations (large or small); in following the precepts of the “Farewell Address” (almost prophetic in spirit and accuracy); by keeping beyond question the Presidential pledge against all “criminal aggression”; by limiting our wars to purest humanity with no touch of conquest policy or so-called war-indemnity; by doing always and fully what we have just done ably and partly at the grand Peace Conference at The Hague; by opening everything to arbitration and giving up generously to meet neighborly concessions; by doing to others as we would

be done by, rather than as we are done by; by carrying the Christian morality of our national life clear out to the world-boundaries in our international life; thus, and thus only, shall we fulfill our national mission to teach the world the value of institutions as Christian as they are free. Thus shall we continue to be what the Hungarian patriot, Kossuth, said we had begun to be—"a new mountain of law to the nations."

See to it, young Christians of the United Presbyterian Church, that we do not fall from our high estate for any apparent advantage, and become involved in the schemes for carving the weaker nations into slices when we should bind up their wounds and pour in the oil and wine of Christian life and care. See to it that we take no home vineyard or ewe-lamb of the poorer nations because we have the imperial strength to do it—and thus bring upon us the curse of Naboth's defending God. See to it that what territory we hold abroad shall be (just like that we hold at home) held always for, and only so long as we can secure, the supreme good of the people who inhabit it—not for any commercial exploitation.

III. With a deep sense of responsibility should this work be taken up. Such a sense of responsibility might grow to awe such as was expressed in the prayer of Louis XVI. and Marie Antoinette: "Protect us, O Lord; we reign too young." It would awaken to larger inspirations and make ashamed of any disposition to begin at the top and for love of ease "slide down." "To be young and to be indifferent must be no longer synonymous" (Beaconsfield). This responsibility would be assumed not in the presence of "all Israel," but of the whole world. Now and then it should be accepted "in the audience of God." A just sense of responsibility is to be welcomed. It will not depress but develop the powers. Only superficial vanity is satisfied with mere possession of anything. The difficulties and possibilities of the work combine to demand a seriousness commensurate with the dignity of the trust.

The spirit of the work must be that of the sacredness which God has attached to public duty, to public office and to the public officer while he obeys God's voice. Public duty must be cheerfully undertaken as one of life's highest privileges, because of its usefulness to thousands. The conditions of popular government are as difficult as its advantages are great. He must be intensely selfish who is willing to enjoy the latter and shirk any encounter with the former. The typical American Christian citizen must be willing to suffer and "endure hardness as a good soldier of Christ." The work demands promptness and heartiness and helpfulness: "Heart within and God overhead" must be its motto. If resolute courage be demanded you have the best possible ground for it. The struggle for civic righteousness with its untold blessings to great masses of our fellowmen is inspiring enough to make heroes.

Do not fear the removal of the fathers. They have always been taken away as Nestor from the Greeks and David from Solomon and Washington from America. Your father's God remains. Only be ready when He calls to civic duty. It is as noble to live for one's country as to die for it, and it is more difficult and rarer.

IV. "Be strong now and do it." There is no such demand as this

for the strenuous life. It is written to you, young people, "because ye are strong." It will demand yet greater strength. "Put on the whole armor." The Christian never needs to be so thoroughly Christian as when he is working for God and man in the direction of civic righteousness. Strengthen your courage. Intensify your application. Enlarge your intelligence. Let nothing escape you which can tend to overcome evil with good and bring the reign of righteousness in public affairs. Bring to the conflicts of your future the strength of educated political judgment, refined and elevated by positive religious principle. "Ye that are men, now serve Him." Dudes and dandies are mere freaks of nature and are of no more account than the unusual markings on a butterfly's wing. Develop strength to purify political methods, and to abide loyal to the higher law, and to adventure into new fields where you see its guidance. Believe in human progress and in a righteous America because you believe in God. Wait for your ideals but work incessantly toward them. Faith is ever stronger and more fruitful than unbelief. Even Goethe saw that.

Be watchful for new and stronger methods. Know the history and meaning of our institutions thoroughly. Pay close attention to the machinery of government and fear no contacts into which actual endeavors to discover and destroy wrong will lead you. Just there has been the want of the past.

Let the press command your most assiduous attention. Use it more for righteous ends, then improve it, and finally own a large place in it at the metropolitan centers, so that righteousness can be preached daily in the market-places.

Remember that he gives best and most who "gives a character, erect and firm."—(Lowell.) You will not disappoint at this most important point those who hand over to you representatively the rich endowments of the present, and welcome with joy your entering into possession and follow you with benediction as you go on weaving into the very tissue of our national and municipal life the righteousness which alone exalteth a people. The blessing of the God of your fathers be upon you.

CHAPTER XV.

Men and the Church.

BY THE REV. ALEX. GILCHRIST, D.D., CORRESPONDING SECRETARY OF THE
BOARD OF HOME MISSIONS.

A distinguishing mark of the Christian religion is the perfect equality of all believers in Christ. The identity of privilege in the kingdom of divine grace obliterates all distinctions of whatever nature, so that, in Christ, there is not even male nor female, for all are one in Him. But, with the same spirit uniting all, and working harmoniously in all, there are marked differences among those who compose the Church of Christ.

We do violence to the spirit and purpose of our holy religion when we make invidious distinctions or divisions among the members of the great household of faith who, in spiritual relation and privilege, are all one. But sometimes lines are drawn, or differences appear, which really make certain persons stand in a class by themselves, both in the Church and out of it. In such a case we are justified in taking notice of the class thus formed, especially if its formation or existence bears a vital or important relation to the structure or activities of the Church.

While it is true that in Christ there is neither male nor female, which is a divinely significant fact, it is also true that in the membership of the Church, and in the carrying forward of the Church's work, this perfect identity disappears; and this in turn, though not divinely so, is a humanly significant fact. Here men and women appear in all the distinctions of sex, as well as personal qualities based upon that natural difference. In this connection the most impressive and perhaps the most perplexing fact that comes into view is the comparatively small number of men who are taking an active interest in the work of the Church. More and more this fact is attracting attention and causing deep concern on the part of all who are interested in the success of the Gospel. It is giving rise just now to some of the most pertinent and difficult questions that have ever been raised concerning the practical affairs of the Church. We have no sympathy with the pessimistic cry of some who gather statistics, that, to the short-sighted, are often discouraging, parade them before the public, and base thereon gloomy prophecies. Wiser and infinitely better is it to view this and all similar questions in the light of the divine Word, which always gives hope and assurance. Albeit, of the male members of the Church too few are actively engaged or interested in Christian work. Moreover, the Church is not appealing to men to that extent, and with that persuasive power that we could desire. What is the cause or explanation of this state of things, and what is the remedy, if any there be? The man who can furnish a sufficient answer to these questions, and who



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can show how the remedy can be promptly and effectually applied, is able to render the Church and the cause of Christ a service whose value cannot be computed. When the best and brightest minds in the Church acknowledge their inability to master this problem we cannot hope to furnish a satisfactory solution of it, nor in this discussion do we make any such pretension. But, in our humble way, a few things about the subject we will undertake to say.

I. More men the Church's need and desire.

It is customary when this subject is under discussion to make a good deal of statistics bearing thereupon, but it may save us from reaching hasty or wrong conclusions to bear in mind that statistics are not always reliable and that they are often made to serve an unworthy purpose. Fairness and justice to the Church, as well as to men in the Church and out of it, will not permit us to attach so much importance as is often given to statements presented to the public, purporting to show in exact figures the number of men who are identified with the Church or in any way directly under Christian influence.

It is well known that these figures are disparagingly small. Here we do not, and need not, rely upon the statistician. A glance at the membership of the Church, a look into the prayer-meeting, a view of the workers in the field of Christian activity, convinces us that a great need of the Church to-day is more masculinity. By this is intended no disparagement to woman or to her place and work in the Church. On the contrary all honor to her and full credit for her devoted services and heroic achievements, especially for the tender and inspiring influence of her delicate nature and beneficent spirit.

There is a subtle quality of sex in things spiritual as well as in other things. Man's work is no better than woman's, but it is different. The highest and purest things are womanly, the strongest things are manly. Strength and beauty are in His sanctuary. Strength goes before beauty. The great need of the Church for the time in which we are living is power. Everything comes too great for us. We need the peculiar accent of manhood, the emphasis and strength of virility in the life and work of the Church. We are humbly mindful that it is not by might nor by power, but by the Spirit of God that all true success in Christian enterprise is to be achieved. The efficient power is the Holy Spirit, but we especially need His power as applied through the agency of consecrated manhood. Humanly speaking, the power we need is man power. The existence of this need is clearly recognized and keenly felt. The reason for it possibly is we have so long cultivated the female side of religion, or perhaps what might better be called the feminine element in worship and Christian work, without making prominent enough or giving sufficient emphasis to the elements or features that appeal more directly to the masculine mind. Realizing her responsibility and appreciating her opportunity, the Church, by all the voices of her deep and conscious need, is calling as never before for consecrated men. It deepens the Church's sense of need in this respect to see at her very door multitudes of unsaved men over whom she is exercising little or no influence. As.

this is the need, so is it equally the desire of the Church. There is an urgent, almost agonizing, call for money coming up from every part of the Church and from every needy field on the face of the earth. The desire of the Church for more money for the Lord's cause is deep and intense, but back of this desire, and stronger still, should be the Church's yearning for men. There are not a few who, instead of themselves and their personal efforts, offer money. Not rejecting or despising their gifts, the Church says to all such, "I seek not yours but you." If the hearts and lives of men were thoroughly consecrated to Christ there would be a corresponding increase in the contributions to the work of the Church. For their own sake, because of the better and larger life to which she wishes to lead them, for the elements of strength, stability and aggressive power which she so much needs for the successful prosecution of her work, the Church is reaching out by heart and hand appealing to men for their co-operation.

II. Why is the Church lacking in men and in power to reach men?

A pertinent inquiry at this point is, Why is the Church lacking in men and in the power to reach men? And upon the answer to this hang important issues, for once the cause is understood the remedy may be found and applied. Perhaps no one thing could be mentioned which would be accepted as of itself a satisfactory answer to the question. There are undoubtedly many reasons for this state of affairs.

Careful students of the situation have offered various suggestions in explanation of it, but many of these suggestions are merely the repetition of opinions expressed by prejudiced men who have presented personal excuses for non-fulfillment of duty rather than genuine causes that really account for the condition of things. We are all familiar with the old and oft-repeated charge that the quality of preaching is not sufficiently high to attract men of vigorous mind and advanced thought. This idea, from the mere fact of its repetition, has much force with many people, but it is not well founded. There are in the Christian ministry many men of moderate ability, but they are needed there, and the average thought of the pulpit measures fully up to the average thought of the men to whom it offers its ministries. It is also to be noted that the men of the highest intellectual ability and culture in the pulpit are by no means, as a rule, the men whose influence from the pulpit is widest and most effectual among their fellows. It is often urged that there is a lack of cordiality in the Church, and on that account men hold themselves aloof. This is another popular but erroneous notion. With humiliation let it be confessed there are some exceptions to the rule, but, generally speaking, the church attendant is given a courteous and cordial reception wherever he goes. These things do not account for what we are considering. The fact is men are simply indifferent to the Church and the things for which the Church stands. We may call it carnality, natural depravity, worldiness or whatever we will, the fact is apparent that multitudes of men are in a state of spiritual indifference.

This it is, rather than direct opposition, that largely explains the Church's lack of power with men. Their minds are preoccupied with

other things. The man in professional life, the business man, the wage-earner are all so absorbed in their daily employments and cares that it is exceedingly difficult, often impossible, to enlist their attention in things purely religious. Not that they deliberately and forever put these things entirely out of view, but they defer consideration of them. The great thought with them is a living or a fortune first, then other things, education, social enjoyment and religious culture.

One chief cause of the Church's lack of men and men's co-operation is a changed and wrong view with regard to the observance of the Sabbath. For this the Church itself may be somewhat responsible. At any rate here is one of the principal difficulties in the way of drawing men into the kingdom of Christ. Upon the subject of the sacredness of the Lord's day and the duties pertaining thereto the Word of God has been changed into a lie. The voice of divine majesty coming from the eternal throne and commanding remembrance of the Sabbath day to keep it holy has been transformed into the speech of carnal and worldly-minded men, permitting the use of the Sabbath for purely selfish and secular ends. The "Sunday" newspaper with its parade and pageant of nothingness or sensationalism, the tendency to carry on many lines of business on Sabbath, the same as on week days, the "Sunday" excursion and the "Sunday" theater, many, and perhaps all, of them receiving the sanction as well as to some extent the patronage of a large and respectable element of society, stand squarely in the way of bringing men into the Church. If anywhere, or to any extent, the Church or any of its members should so far forget the high calling of God as to countenance or encourage these things, the more dangerous do they become. In this connection ought to be mentioned the tendency in these latter days, on the part of many professing Christians, to devote the Lord's day, or a portion of it, to other than holy uses, thus lowering the standard of divine truth and the Christian life in the estimation of men who already have too little esteem for these things to cordially embrace them.

We venture to say that a further explanation is to be found in the fact that, in its endeavor to reach men, the Church has too often been tempted to use the wrong method and present the wrong thing. It has been considered quite the thing to offer mere attractions and entertainments, thus placing the Church alongside the lecture platform, the concert hall and theater as a purveyor to the public. Ultimately this has always been and always will be a failure. The Church cannot compete with general amusements, and in attempting to do so it loses the respect of those whom it seeks by that means to win. Lowering the pulpit and the dignity of the Church services weakens the influence of the Church over men. They want to see the Church in its true place and the precepts of the Gospel conscientiously obeyed as well as reverently quoted.

It has come to pass in too many places and instances that the Church, instead of leading men, is being led by them, having given the reins of control into their hands. One more thing bearing upon this phase of our subject we deem worthy of especial notice. The Church solicits the attention of men, and when it secures their interest too frequently offers

them man's thought about God and divine things, rather than God's thought about man and man's eternal welfare. It would not be unnatural or illogical for men under such circumstances to conclude that they could without peril or serious disadvantage dispense with the teachings as well as the ministries of the Church.

III. How may the Church win men to her fellowship and Christian work?

We come now to the question of paramount importance, namely, How may the Church win men to her fellowship and Christian work?

Though not by any means the chief thing demanding attention, the form of organization of the Church is important. In order to commend itself to men who are in the habit of looking at institutions from a business standpoint the Church in its organization should be the best possible. It should not endeavor, as is often suggested, to be a model for the business world, neither should it be an offense, as is sometimes the case on account of carelessness and mismanagement in carrying on its work.

The tests and conditions of membership ought to be broad and practical enough to be in harmony with the thought and spirit of this practical age, especially should the terms of membership conform strictly to the example and teachings of Jesus Christ. It is the prerogative of the Church to instruct its members in the knowledge of the truth and duty according to its own conception and understanding of the Word of God and the needs of men. But it has no right to prescribe terms of membership and communion in the Church that are not prescribed by the sovereign head of the Church.

If the Church is to win men and hold them in loyalty to itself and the cause of Christ, it must make an honest, clear and emphatic announcement of its divinely appointed mission and steadfastly adhere to it. Genuineness and earnestness men must see in the Church before they will cordially identify themselves with it or contribute to its support. It is a distinctively divine institution whose ministries appeal to the spiritual nature and needs of men, at the same time applying in a most practical and positive way to all the affairs of everyday life! When thus presented to men and devoted to their welfare it wins their confidence and exerts over them a large influence for good. Faith in the Church's mission and ministries as fully and divinely adapted to the deepest needs of men and the diligent employment of all her powers to supply that need will not fail to impress men with the value of divine things and draw them to the Church. Underneath all sin, the apparent indifference and worldliness of men, there is a deep-seated sense of need of something higher and better. There are many who really hunger and thirst after the things of the divine life. By the ministry of the Gospel let the Church supply that need, and it will not be without power with any class. It is the prime purpose of the Word of God, and should be the chief effort of the Church as the exponent of that Word, to tell sinful men how they may be saved and how they ought to live. The Church has a divine message for men, an inspiring message of life, good will, cheer and hope. With a gentle, tender spirit, and with an earnest and authoritative voice let this message

be given, accompanied by prayer and faith, and men will hear. But let it be the pure Word of God and not the speculations of men; divine truth in its entirety, not the residuum after straining the Word of God through the very open sieve of the human mind. Especially let Christ, in the attractiveness of His divine nature, in the majesty and strength of His saving power, be held up, for, if He be lifted up He will draw all men unto Him. The name that is above every other and that has fascinated and influenced the world wherever it has been made known is the only name given among men whereby they must be saved.

Jesus Christ won men in the days of His flesh by the power of His personality and word. Responding to His call and command they followed Him in the new and divine way of a nobler life, and if the Church will speak to men in His spirit, with His accent and emphasis, they will still turn to better things. We need to beget in men an interest in church attendance and membership, and this means personal work with men by Christian men, spiritual diligence and zeal, with tact and perseverance, by the male members of our churches, in drawing men to Christ and the Church. The actual work of the Church has been left too much to women, and right nobly have they done their duty. But while they are very successful in winning their sisters, it is too much the case that the brethren stand without. It takes a masculine head, heart and hand, filled with the spirit of the Man Christ Jesus, to win men to God and to the Church. As at the first, so now, John must speak to Andrew, who in turn will find his brother, and Philip must appeal to Nathanael.

There is a need of a closer touch of ministers and Christian laymen with men in the stress and strain of their busy life. In this way especially ought to be overcome in the minds of many men the false conception of religion as not at all dependent on vital relation to Christ or the Church. If men do not realize their need of the Church or appreciate its provisions for them, we ought to compel them in the true sense and right way to come in. When men, from any cause or motive whatever, come within the Church's reach, the effort should be to so attract and benefit them that a bond of union will be established.

We cannot overestimate the value of an attractive service, which should be simple enough to have meaning for every worshiper, elaborate and varied enough to give voice to all the emotions of the human heart in the presence of God. Every form and ceremony should be instinct with spiritual life, and the whole a service offered to God and not to men. The maintenance of the Lord's day as a divine institution to be devoted entirely to sacred uses is indispensable to the Church's spiritual power over men.

The "Continental Sunday" means a manless Church. The Sabbath observed and defended as a day of rest and holy activity, the pure and simple Gospel preached and taught, the life of the membership obedient and devoted to the will of Christ, honest, earnest and persevering employment of spiritual agencies, will give the Church power with men, as it enables them to see, in the light of the Gospel the possibilities and promise of the perfection of their own nature, the supreme picture of what they may become, and the completeness of a noble life in Christ.

CHAPTER XVI.

“Is the Young Man Safe?”

BY THE REV. A. C. DIXON, D.D., OF BROOKLYN, N. Y.

The words of Paul in a storm at sea suggesting your motto which I saw when I came into the room this morning, is the basis of the safety



A. C. DIXON, D.D.

of young men. “God, Whose I am, and Whom I serve.” It was Paul’s creed—theology pressed until it took fire. And it was a very short one, the kind of a creed we need in the day of fast traveling and fast thinking like this, and the safety of a young man is in having a creed. “As a man thinketh so is he.” There is an outcry against creeds and it is really an outcry against the definite expression of belief. You may have a creed and be dead, but you cannot have real Christian life without having some sort of a creed.

Most of our churches are made up of trees and posts. We receive members and they begin to grow the day you

plant them. They are the trees by the rivers of water; we receive some other members and they begin to decay the day we plant them and they are posts that the devil soon breaks down and throws away. Paul was a tree, because he had in him the life of God, and in his theology he put God first. “God, Whose I am, and Whom I serve.” And if you will put God first He can still create something out of nothing.

If I had a blackboard here I would write upon it a great big one, and then I would put a big cipher before that, and it is one still; and two big ciphers before it, and it is one still; and forty big cyphers before it, and it is one still. Then I would rub out the big ciphers and put a little cipher after the one, and then it is ten; and two little ciphers after it, and then it is a hundred; and three little ciphers after it, and then it is a thousand. If you will put one first it can create ten out of nothing, and one hundred out of two nothings, and a thousand out of three nothings; and if you put God first He can still create something out of nothing.

The man that has put God first in his creed is secured by the very power of God. I like the religion of the old colored sister down South where I was born. She went to school at sixty years of age, when she was a trifle awkward dealing with books and letters and words. And coming to her teacher one day she said, "Missis, I wish you would larn me to spell Jesus first." "Well," said the teacher, "why do you want to spell Jesus first?" "Because somehow," she said, "I feel then all the rest will come easy." And that is good religion. If you learn how to spell God, with those three little letters, you can spell all that is good. And, young man, put God first in your life, to glorify God, to live for God, not as a bad servant lives for a good master, but say with Paul, "For me to live is Christ."

The tendency of the young man just blooming into life is to take reason as his guide. I was talking with a bright fellow from college some time ago and he said, "I have discarded the Bible and taken reason as my guide." I said, "My dear friend, you are like a pilot on a vessel going out of Boston harbor. The vessel plunged into another vessel and it was pulled out, and in a few moments plunged into a second, and then into a third. And when the pilot was brought before the magistrate's court it was found that he was drunk and he was guiding his vessel by the light on the prow instead of by the North star of the compass. And, of course, if he guided his vessel by the light on the prow, it carried him just wherever it would. And the man who takes reason merely as his guide is guiding his vessel by the light on the prow. The time was when France said, "Down with the Church, down with the Sabbath, down with the Bible; up with reason, up with reason." And what did she do? Did she go to the philosopher, the broad-browed teacher in the University at Paris and put him on the throne and worship before him? She acted more consistently; she took a dissolute actress from a low theater, and putting her on a throne, she said, "Come and worship at the shrine of reason." And the men who have rejected the Bible and taken reason as their guide are really guided by prejudice, and lust, and pride, and hate. The safety of the young man is in putting God first in his thought, in his purpose, and in his character; and then God will work through him in His omnipotent skill.

But now, let us pass for a few moments to these words of Paul. We find ownership and service: "Whose I am--Whom I serve." I serve God because I belong to Him. I don't belong to Him because I serve Him. I recognize, first of all, ownership purchased by the precious blood of Jesus, and after this recognition of ownership I try to make real in my life the thought of possession. For there is a wide difference, you know, between ownership and possession. I owned and possessed a good overcoat last winter; a fellow came into my study looking as pious as a preacher; he now possesses it, but I still own it. I owned and possessed a good umbrella stick two weeks ago; some other fellow possesses it, but I still own it. It is possible for God to own you, brother, and the world to possess you. You belong to God; if the devil has you, he is a thief; if the world has you, it has misappropriated you. Belong to God,

and when you let God possess you in His fullness, your life will begin to mean something in the world to His glory. "Whose I am." Do you notice the bonds with which Paul was bound to God and the liberty in that bondage? Listen to the Psalmist! It is an echo of his words: "I am Thine, I am Thy servant, O Lord, Thou hast loosed my bonds." We make servants by binding bonds, by riveting shackles; God makes servants by loosening bonds. God binds men to Him by giving them liberty. And the most liberty we can have in life is to be bound to God in Jesus Christ our Lord.

I read of an Englishman passing through a slave market at Cairo. He saw a black man of great proportions physically and of an intelligent countenance. He was attracted to him and went to the Arab slave dealer and asked the price and finished the bargain. This black man saw what the Englishman was up to and he had sense enough to know that that Englishman ought not to buy people into slavery. And he said to a fellow-slave, "If that fellow were at home he would be abusing slavery and passing resolutions to abolish it, but he is out here in Egypt and he is going to try to make some money by buying me. I wish I could put my knife into his heart." And he gritted his teeth with a vengeful fury. The Englishman went on and finished the bargain and then came before the slave with a roll of money in one hand and a paper in the other. And he said, "Sir, I have bought your liberty and I give you back to yourself. Here is the paper which shows your freedom, and here is money to begin life anew; go out with your freedom, and with this money make a start and make something out of yourself." The black man at first did not take it in; he looked bewildered, and finally he said, "Do you mean it, sir, that I am free to do just as I please?" "Of course," said the Englishman, "that is just what I mean. I have paid the price to your Arab owner, and I give you back to yourself for you to make something out of yourself." "Well," said the liberated slave, "If you mean just what you say, sir, that I can do just as I please, I wish you would let me go along with you and serve you the rest of my life. Won't you?" And he begged for the privilege of waiting upon the man who had bought his liberty; and, friends, God buys our liberty and gives us back to ourselves. And in the bonds of gratitude we turn ourselves back to God. "God, Whose I am." Bought through Jesus' blood, possessed through the Spirit, captivated of God, led by His will, filled by His fullness and enjoying the very atmosphere of heaven in which we move.

But notice the next thought. "Whom I serve." Recognizing possession and ownership, now for service. Paul served God in three ways. First, by believing God. He said, "I believe God that what He says is going to come true; He says the ship is going to be lost and all in it, but the crew and passengers are going to get safely to shore, and I believe God; I believe Him in spite of every cloud that frowns down upon us and says you are going to the bottom; I believe it in spite of the waves about me, for every wave says to me, 'You are going to the bottom.' I believe it in spite of the leaky ship on which I am, for every creaking timber in it says, 'You are going to the bottom.' I believe

it in spite of my body, in spite of my feelings"—for you know Paul had been seasick for fourteen days and hadn't eaten anything solid. And when a fellow is seasick you can't depend upon his feelings for salvation. But Paul believed in spite of his feelings, in spite of his infirmity, in spite of his eyes, in spite of all the physical senses. In spite of everything he said, "I believe in God."

I was sitting on the deck of an Atlantic steamer during a storm—a storm outside and a storm inside. A man came and sitting by me opened his Bible and began to read. And I said, "My dear friend, I love the old Book better than anything in the world, but I don't want to hear you read just now; just pass on to the next fellow." And when he got to New York he met a friend of mine and asked him about me. "Well," my friend said, "I know him; what do you know about him?" "Well," he said, "all I know about him is he hasn't got any religion; he didn't want to hear the Bible read." And yet I was trusting God just as implicitly while I was seasick and feeling ever so bad as was the man with the Bible. But I didn't want to hear it just then. What you want to do, young man, is to trust God against your senses, against all proofs to the contrary; when you are certain God speaks, let God be true and every man a liar. I saw the sun once go down in the middle of the Mediterranean Sea; I saw it when it struck the water, a great ball of fire, six feet in diameter. I saw it when it got half way under and I could almost hear the water roar and hiss, and I saw it when it passed out of sight and the water rolled over it. You say it didn't, but it did. I sat on the deck of a steamer and I saw the sun go down in the water of the Mediterranean Sea; and though I saw it, I didn't believe it. I had read from a man called Sir Isaac Newton that the sun was ninety-four millions of miles away from that water, and I believed Sir Isaac Newton in spite of my eyes. And shall I believe a man in spite of my eyes and not believe God? Believe God against eye and every sense that is given, for when God speaks, it is forever true. I sat in a restaurant in Philadelphia yesterday and saw myself through a mirror on the ceiling. And when I looked up there I was sitting on my head and the waiters were walking feet upwards and heads downwards. And yet I didn't believe I was sitting on my head; I did not accept the optical illusion. My dear friends, "this is the Word of God, that ye believe in Him whom God hath sent." And when you come to the point that you believe God's Word just because God has spoken it, then you have reached the secret of power.

Paul served God by doing the nearest thing. He was on a magnificent mission. He was going to preach the Gospel in Rome. He wanted to see the Gospel measure arms with the Roman power. And he was persuaded that it would conquer. He said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." But just now Paul was not thinking of Rome; his Rome was that sinking vessel and that frightened crew; his great mission in the distress was forgotten, and he is attending to the next thing, and he is doing what lies closest to hand. My friends, that is the safety of every Christian. "In that day the young men shall see visions." And God pity the young man that never saw a

vision; that never built a castle in the air; that is not looking forward to something better than he has ever experienced before, whose face is not towards the sunlight. These castles in the air may become solid structures. Look forward; scheme for the future; see visions as much as you will, but be careful for the people on board, be careful about the sinking ship on which you are sailing, be careful for the frightened crew. And while you press toward the culmination of a great ambition, do the thing that lies nearest to you. You Englishmen, perhaps, have seen St. George's statue in London; if you saw it you never forgot. It is an equestrian statue, you know, and life-size. And the horse on which St. George is riding is just about to start, and St. George, too, is just about to start. Well, you go back to-morrow, and St. George and the horse are still just about to start; and you go back next week, and St. George and the horse are still in the attitude of starting. And, do you know, it makes a very painful impression; you stand out there and wish you had a whip or dynamite, or just anything to make the thing go. Why don't you get up? And most of us preachers have to preach every Sabbath morning to a lot of St. George statues, men and women who are just about to do something and never do it. They are just about to become Christians, some of them; they are just about to repent, and everlastingly going to do it, but never turning in. My dear friends, keep your eye fixed on the distant goal, but do the work that lies next to you. I have read of the old philosopher who walked out, gazing at the stars one night, and he was so wrapped in admiration, looking at constellation after constellation, that he fell in a ditch with his feet up and stuck his head in the mud. And that is the danger. It is very important that you should keep your eyes open or you may fall in the ditch.

Do the thing that is next, and begin, young man, this very day to try to realize the mission of doing some good every day, with the holy ambition of doing great good in the days of the future.

Paul served God by being hopeful and cheerful in the midst of discouragement. The pessimist is certain to fail. When a man becomes hopeless he is done. When he ceases to look up and forward, and is content to look down or backward his usefulness is largely at an end. But Paul said to these people, "Be of good cheer." Seasick as you are, be of good cheer; while the storm howls about you and the clouds frown, and the waves roar, and the old ship leaks, be of good cheer. You know when the ship was going to pieces Paul said to them, "Those of you who can't swim get a plank or get a board," and I have a notion that Paul didn't get a plank; it would be just like him. Every one getting a plank, and Paul swimming without one. I think I see him swimming out there in the waves; I think I see him out in the water with his eyes filled with spray, swimming beside some man who was on a plank and saying to him, "My friend, be of good cheer; I am swimming on the promise of God; I don't need a plank, I am trusting in the promise of God." And no matter what the circumstance was, Paul believed in God. Be of good cheer when everybody else is downhearted and you will find it your safety and your usefulness. Oh, you can find a dark side, of

course you can, but I like the philosophy of Sidney Smith, who in writing to a friend said he had the gout and the asthma and seven other different maladies, but otherwise he was quite well. Why should a man think of gout and asthma and other things when there is a bright side upon which he can look? and to the man who believes in God there is always a bright side.

After the battle of Santiago one of our brave Western boys was in the hospital and the doctor, after nursing him carefully for many days, despaired of his life, and told the nurse to break the news to him as gently as she could, and she did it with a woman's native tenderness. After he found out his true condition, he said to the nurse, "Get out the old haversack," and she got it out; now he said, "Take out everything in it." And among the other things was an old Bible. By and by she found a well-worn copy of Washington's farewell address, and among the other things a picture of a beautiful face. And the boy took up his Bible with his weak trembling hands and he said, "That is what my mother gave me the day I left home, and she said, 'My son, read it and love it.'" Then he picked up the old worn copy of Washington's farewell address, and said, "That is what father gave me when mother gave me the Bible, and he said, 'My boy, die for the flag, if need be.'" And then he took up that photograph, and the tears filled his eyes as he said, "We were to be married after the war." "Now," he said, "Nurse, put Washington's farewell address on the old Bible, and put the photograph on Washington's address, and put them all under my pillow," and the nurse did it and gently lifted the pillow and put the three things under it. And then he stretched himself back and fell upon it and said, "O, that feels better; I rest my hope upon my mother's promise; I fought for my country with the spirit of my father, and I am going to be with Jesus Christ where all true love can be sanctified forever." That young man had the secret of his safety and usefulness.

What you need, friend, under your intellectual head is God's Word. Think God's thoughts. That is a good foundation for patriotism; it is a good foundation for human love. And if you put that underneath you can build for your country, and you can live for your loved ones, and receive the "well done" of God in this world and the next. Patriotism and Christianity are twin sisters. And the man that loves God and Jesus Christ will love his country. Do you know, I am beginning to feel a trifle proud of her—of the old flag. It is just as well not to lie about it, and the time was when I didn't love it much; now that is the plain truth. I was born down on the other side. And when you fellows came down there, beating drums and playing fifes, I thought you ought to be whipped. But I am glad you didn't get whipped, and I will tell you why. The old flag meant, a hundred years ago or more, simple justice and fairness. Our English cousins said, "You must pay taxes without representation," and we said, "We won't, and if you send your tea over here we will throw it overboard." And the war was fought just for a sense of justice by the old Puritans.

People need the justice of God, and I tell you their religion had a backbone made of the granite of Plymouth Rock.

What you, young men, need is a trifle of the old Puritanical blood in your veins. Somebody said in Boston that he was glad the Puritans lived and he was glad the Puritans died. So am I, because I think most of them are in heaven. And if Boston had them to-day she would be a hundred times better off than she is. Whatever you may say about the Puritans and their peculiar habits and queer expressions, the Puritans believed something and they were something. I am sorry they hanged witches, but I like a man better who hangs witches than a man who has no opinion on the subject of witches. There is more hope of a fellow who believes something strong enough to be wrong, than for the fellow who believes nothing strong enough to be right.

Some one has said that the Puritans first fell upon their knees, and then upon the aborigines. And one Southern author remarked, "We have heard that the Puritans landed on Plymouth Rock, and I wish," he said, "that Plymouth Rock had landed on the Pilgrims." Just what that Southern author needed, and just what the other man needed, was the kind of stuff that would make a man stand for justice and righteousness and truth, and having done all to stand. I tell you we are on the run, we are going fast, and forget that progress can be made by standing still, and until a man learns how to stand he will never learn how to run. I heard once, on the Connecticut coast, of two sail boats sailing a race, and the wind was very strong in their favor, but the tide was stronger against them. And though they seemed to be going forward, they were really going backward; and one captain, looking ashore, took in the situation and cast anchor, and left the other fellow a mile and a half behind. What you need, young man, is to cast anchor, anchor in God's truth, and God's Spirit, and God's presence.

I like the theology of Enoch, that God is and that He is the rewarder of them that diligently seek Him. If you are seeking wealth, honor and pleasure, seek them with a view to God's glory; and, young man, seek not so much the blessing of God as the God of blessing; the love of God as the God of love. What God gives is but a little part of what God is. And when you get to the point where you can say with Thomas Aquinas, "Give me Thyself, O God, and I am satisfied for eternity," you have reached the secret of power; for then God Himself undertakes for you and will fight your battles, and will help you to bear what may come with Christian patience.

Dr. A. J. Gordon strikingly illustrates that in his own experience. He said, when he left his country home to go to Boston one week, he said to his two little girls, "When I come back from Boston I will bring you a doll apiece"; and they looked for those dolls with eagerness. And as Dr. Gordon came up in the car he looked through the window and saw the two children through the carriage, and that was the first time he had thought of the dolls since he left home. He was afraid to face them. He said if he could have done it he would have paid the expenses of the trip to have the car go back after those dolls, but he

couldn't do it, and when he came up to the carriage one of them looked up and said, "Papa, where are the dolls?" And he said, "Child, forgive me; you go down to the store and buy the best doll you can find, both of you, and I will pay the price." And she began to cry; she was greatly disappointed, and she couldn't control herself. The other little girl climbed upon his lap with her eyes swimming in tears, and put her arms about his neck and she said, "Papa, I would rather have you than all the dolls in Boston." And Dr. Gordon said he thought he would like to give her all the dolls in Boston. And, young man, let me tell you, don't you say anything about it when you find some beautiful girl who would rather have your company than all the wealth of the earth, you had better marry her—if you can. And though my subject is not about the women, I think I may give the same advice to you. The divorce courts have so much business because that thing has not always been practiced. When you get to believe that God is and that He is the rewarder of them that diligently seek Him, and that He rewards those who delight in Him, you have made life a success before you have reached the middle of it.

Now just a general survey; liberty in the bondage of love, possessed upon ownership, service by trusting God and doing the next thing and being hopeful and optimistic in the midst of discouragements. Let not liberty drop into license. Great is Diana of America! Liberty! our forefathers fought, bled and died for it, and we believe in liberty. And the danger is that we magnify liberty into license. It is the liberty possessed of God, friend, which is the true liberty you need. You have heard of the man down in Baltimore, where I used to live, who had been in a corner saloon and gotten too much liberty aboard. And as he was walking down the street flinging his arms right and left in the enjoyment of his liberty, his arm struck the nose of a passerby. And the passerby clenched his fist and knocked the intruder sprawling. And he got up and scratched the place he got hit, and he said, "I would like to know, sir, if this is not a land of liberty." "Yes," said the other, "but you must understand that your liberty ends where my nose begins." And that is good statesmanship, and that is good theology. Your liberty ends right where the good of the weakest man on earth begins, and if you live up to that standard you will be living up to Paul's standard. Paul said, "I can eat meat offered to idols; an idol is nothing and it won't hurt me; and I can drink wine and it won't hurt me. But I find that eating meat offered to idols associates me with the great social evil of idol-worship, and that the drinking of the wine associates me with the profaneness of a heathen temple, and I will assert my liberty, which is the liberty to give up my liberty for the good of the weakest man on earth."

You have a Christian privilege, young man, which you can assert. You are not under law, but you are under grace. And you have a higher Christian privilege for the sake of the weaker brother. When you assert that higher liberty of surrendering your liberty for the good of the weaker brother, you have got to the very character of Jesus Christ Himself. Let me emphasize this, and I would make it as a sort of climax of my talk;

God's work in God's way, to God's glory, with God's power. Write that in your Bibles; may God write it on your hearts. God's work is to believe and translate that belief into character. God's way is separation and consecration; it is a narrow way, and no young man can succeed in this life who does not intend to be narrow. The mark of the way to hell is great. Broad is the way that leads to destruction. The mark of the way to heaven is narrow; narrow is the way that leadeth unto life. The tendency of the age is towards syndication; there is a syndication of sugar and a syndication of iron, and a syndication of whisky. And in the World's Parliament of Religions in Chicago there was a syndication of religions. A sort of syndication of heathenism and paganism and Christianity on the basis of faith in one God. And I am sorry to say when the name of Jesus Christ was blasphemed there was a clapping of hands and waving of handkerchiefs. When the Bible was criticised there was tremendous applause. And when Jesus was reverently spoken of, there was a dead silence. When I was there a Shintu priest came forward and read a piece five minutes long, and when he got through there was a great rush up to the platform to congratulate him, and the first woman that came up he kissed, and then all the rest of them ran the other way. They wouldn't syndicate that, and I wondered why they didn't. I would very much rather he would kiss my wife than to put into her heart the poison of his essay. My dear young man, you who have come to this Convention, you must be narrow, as narrow as Christ in His loyalty to truth, and as broad as Jesus in His sympathy with the suffering world. In that sermon on the Mount, Jesus draws a clear-cut distinction. He says Christianity is not a force, but an orchard. He says it is not a pile of stones and brick and mortar, but a building upon a rock; it is narrowed down to fruit-bearing and house-building.

Some time ago there were three young men in a car going to a horse race near New York. Two of them were half drunk, and one of them was a green country fellow from the West. I wish he had stayed green longer. And this green fellow was being twitted by his drunken companions for his Puritanical ways. And one of them said, "You are a milk-sop; you are tied to your mother's apron-string; you are afraid to drink a drop, and you are afraid to bet on horses." And the other fellow straightened himself up (a Christian woman in the rear heard the conversation), and he said, "Boys, I told you I would go with you to the races, but I won't gamble and I won't drink, and if you keep this thing up I will leave you here." And they laughed a great, hoarse laugh. And when the train came near the next station he went to the door, and this Christian woman said she saw him step on the platform and stand there as the train passed on. And she said she wanted to put her hand on his shoulder and say a word for some mother's boy. Afterwards he told a friend how he felt. He said:

"As I stood there on that platform I had a scene come before me of two years before away on a Western farm. Father woke me up early, and we went out gathering everything up for readiness to start. And we hitched the horse to the wagon and mother cooked breakfast. And

we came in and tried to go through the process of eating, but none of us were hungry. It was my first time for leaving home. And when we got through a make-believe breakfast, father opened the big Bible and mother leaned her gray hairs over it and read some promises. And father knelt down beside the breakfast table and said, 'O God, make my son in the city as narrow as his father's God, and as narrow as his mother's virtue.' And he said, "At that time when I rose to my feet I said, "God helping me, I will be as narrow as my father's God and as narrow as my mother's virtue."

The two young men on the train were made of the stuff you make burglars and blacklegs and culprits out of. Do you know that the young man on the platform, narrow as his father's God and his mother's virtue, is the kind of stuff you make preachers and lawyers and governors and presidents of? Do you know that if you want to be strong you must be as narrow as the Ten Commandments, and narrower than that; as narrow in purpose and thought as the Lord Jesus Christ Himself? In other words, young man, take sides with God against sin, and take not sides with sin against God. That was the mistake that Saul made. When God told him to go out against sin, he took the side of sin against God and fought it to a suicide's doom. That is the mistake that David did not make; when God rebuked him for his sin, he took God's side against sin and fought it to the last. As sure as you live the young man that takes God's side against sin in the conflict of life will some time or another find his Waterloo on the side of Wellington, his Appomattox on the side of Grant, and his Santiago on the side of Sampson and Schley, Shafter and Roosevelt. The man that takes God's side against sin has God to fight his battles, and God is omnipotent.

I climbed Black Mountain once before day. As we went up nine miles along the ridge we saw as day broke what one of the party called "the battle of the clouds." We went up into the clouds and they wrapped us in blankets of wetness. By and by the clouds on the sunward side began to break away, and we saw the battle of cloud with cloud. Battalions of clouds meeting battalions of clouds, and rolling together into the great gorge beneath. Afterwards all the clouds on the sunward side had disappeared, and the sun had the field to himself. And then began the battle right along the crest of the mountain. Black soldiers of clouds rolled up and met cloud soldiers of light. There they battled in a death struggle, until by and by and one by one the clouds disappeared. And in twenty minutes there wasn't a cloud to be seen, and the sun was victorious. Young man, get on the sunward side and let these clouds of doubt that battle with each other kill each other. If you will obey God and be on the side of God, the conflict will mean victory for you in time and in eternity.

CHAPTER XVII.

The Saloon and the Church.

BY REV. D. J. BURRELL, D.D., NEW YORK.

One evidence that the world moves is in the great progress which has been made in the temperance reform during the past century. In the



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year 1825 the consumption of spirituous liquors in America had reached the appalling proportion of seven and one-half gallons per capita every year. It was about that time that the temperance reform began. It was not such temperance reform as we recognize now. At first it meant temperance in its rigid sense, that is, moderate drinking. It was about that time that, down in the city of Baltimore, a group of old toppers met in a tavern. They had an all-night debauch and it was the early morning and their heads were aching, and they put their aching heads together and signed the first temperance pledge, so far as I know, that was ever

drawn up in America. It was to this effect: That hereafter they would drink no more than they could conveniently carry. But as time has passed on, after the organization of the Washington Movement, men began to hear of total abstinence and teetotalism, and some time after that of the enactment of the temperance laws.

At this moment the question has to do most pertinently with the relation of the Church to the saloon, and it is to that proposition that I wish to address myself to-night.

I. First, as to the Church. What is the Church? Let us understand ourselves. It is the Church, "ecclesia," called out, a body of men and women called out of the world, for what? To serve as laborers together with the only infinite Son of God.

The Church is not a holy club. We are all concluded under sin and there is no difference. We are all sinners, though some of us, blessed be the cross of Calvary, are sinners saved by grace. But there is not a good man or a good woman among us. The only man that I know or

have known of in these recent years who, by his own testimony, was good, died and was cremated at Fresh Pond about a week ago. All professing Christians know that they are sinners, and only saved by the very Christ of God. If you ever find a man who believes that he is perfect, keep your eye on him.

The Church is not a social coterie. The best people in the world are in the Church; "aristoi," the best people are in the Church, but they are not talking very much about it. They enjoy each other's society—"blessed be the tie that binds our hearts in Christian love"—but that is not what the Church is for. And alas for those who hope to discharge the full mete of duty by sitting down and trying to sing their souls away to everlasting bliss.

The Church is not an association of truth-seekers. We are not groping around after truth as a man searching for the golden fleece or the holy grail. Or as a blind man groping along the wall. We have found the truth. It is in an old book that is truth from beginning to end; a dear old-fashioned book that our great great grandfathers kissed and left the imprint of their tears upon; a book that we are not going to give up, which is our infallible rule of faith and practice. We know where the truth is, and all the new developments of truth that we ever expect are such as old John Robinson spoke of to the Pilgrims when they were sailing from Delft harbor, when he said to them, "Bear in mind, I pray you, that there will always be new truth bursting forth from the Word of God."

The Church is not an ethical society; we are not casting about for guides for morals or for rules of conduct to live by. We have all our ethics in the Bible, two great ethical standards through the decalogue and the sermon on the Mount, which is our Lord's exposition of the decalogue, and between them stands One who is our exemplar, who is the only Man that ever lived who was as good as the law, the only Man who ever brought the bottom of His life up to the top of His knowledge. And our character-building is only an imitation of Christ, and we are quite satisfied to go on without any further ethical samples or exemplars, looking to Jesus, the Author and Finisher of our faith.

What is the Church then? It is a great living organism through which God's Holy Spirit is working for the deliverance of the world from the shame and bondage and penalty of sin. A great living organism of which you and I are living parts, engaged in setting up the God of truth and righteousness, and in tearing down the strongholds of evil. And the laying of stone upon stone in the great temple which shall ultimately be for the indwelling of the King, when the old Platonic philosophy shall be fulfilled and this round earth shall be bound as by golden chains to the feet of God. The Church, with the sword in one hand and the trowel in the other, the sword to fight and the trowel to tear down the works of the devil, for as it is said that Jesus Christ came to destroy the works of the devil, so He said, "As the Father hath sent Me, thus do I send you; go and make war upon all iniquity." And the trowel is to build up this house magnificent, which rises without sound of hammer or

axe, and which shall at last receive its capstone with shouting of "Grace, grace unto it." That is the glorious Church for which we are living, the holy catholic Church of our Lord and Saviour Jesus Christ.

II. Now if you have looked upon that picture, I pray you look on this. What about the saloon? What is the saloon? It is the most concrete and universal form of diabolism that ever was known upon the earth. If the Church is the friend of humanity, the saloon is the bitter and implacable enemy of man. When I was a little lad I lived just opposite the village jail, and the sheriff was my personal friend. I can remember one morning he beckoned me across the street, and taking me through the corridor of the jail he said, "I have something to show you; do you know Tom Delaney?" O yes, I knew him; all the boys knew him. The day before had been circus day and Tom Delaney was in town. He was the only son of his mother and she was a widow. The farm rested on his careless hands, and out of drink he was a most gracious son. He had reeled through the streets the day before, following the procession, and I had seen him. The sheriff said to me, "Come in here; I want to show you Tom Delaney." And there, stretched along on four chairs, lay something covered with a sheet. The man moved back the sheet and showed me a face, black and bloated and distorted, and waited for me to speak. As we stood there looking into that misshapen face, the door quietly opened and a woman came in almost noiselessly. She had been looking for her son. She saw that white thing on the chairs and she ran and threw her two mother arms around him and pressed her lips on the black, blasted lips of his, and cried, "O my boy, my only boy!" and the sheriff, taking me roughly by my little arm, pushed me out of the room and waited only long enough to say, "My boy, that is what drink will do." And whenever I think of the saloon there comes up betwixt me and the barkeeper, with his white shirt front and solitaire, the face of Tom Delaney and his mother bending over him with a breaking heart. It takes away all manhood; it blisters the lips; it reddens the eyes; it blots the visage; it dulls the mind; it enfeebles the will and the heart; it paralyzes the conscience. It makes a common cesspool and sewer of a body that God meant to be the temple for the indwelling of His Spirit. And it sends a man reeling, staggering out into eternal night, from which comes back an awful voice, "No drunkard shall inherit the kingdom of God."

It is the enemy of the home. If you have ever been at Ayr, in Scotland, and there are some Scotch people here who were born in the land of cakes, I have no doubt you will remember that sweet journey from Ayr to Alloway Kirk and the Burns cottage, the sweet little cottage which inspired him to write

"His wee bit ingle, blinking bonnily,
His clean hearth stane, his thrifty wife's smile,
The lispin infant prattling on his knee,
Does a' his weary, carking cares beguile,
And make him quite forget his labour and his toil."

But, alas, a mile from Alloway cottage is Tam o' Shanter's inn, where Burns drank with his boon companions, to come reeling out along that beautiful path to Alloway. And John Barleycorn drove Robert Burns from his cottage and sent him out the leasehold at Dumfries. And to say, while looking out of his lone window, "I'm weary from my heart, and I would dee." It will break up any man's home. It will put out the fire upon the hearthstone. It empties the barrel and the cruise. It will turn a fond husband and father into a brute, and send his children and wife out in rags, to face the finger always pointed at a drunkard's bairns.

It is the enemy of the State. I went just before our last election in New York, down into the lower districts to see what was going on. And I saw the saloons all open, and I saw that they were recording stations for the purchasable vote, the rendezvous where thugs and repeaters met their men. We talk about municipal reforms in Pittsburg, no doubt; in Philadelphia, in New York and everywhere. It is needed. But what is the use of talking about municipal reforms, why should Dr. Parkhurst or any other minister get up and preach about municipal reform when we have not got the common courage to face the music and tell what ails us? We have nine thousand saloons in New York City, nine thousand open mouths of hell, that would make a street twenty-five miles long, without a break for church, or home, or school house—a street like the bloody way that led down from Jerusalem to Jericho. Before we speak again of municipal reforms let us close up these bloody roads, these open mouths of hell, or God will never enable us to accomplish it.

The saloon is the enemy of the Church. It plants itself not only betwixt the man and the church door, but between a man and his God. It stands between a man and the open door of heaven, like the red dragon that stood guard at the gateway of the Hesperides. A lady came over from Sweden a few years ago, a friend of mine and a devoted hater of the rum traffic. She went out to Albert Lee to live, and she had hardly reached her new home before she stood in the street horrified at the familiar sight of the dram shop. The dram seller's name was up over the doorway. His name was Helfenstein. She wasn't familiar with our ways and she undertook to spell it out. She spelled H-e-l, Hell; f-e-n-s-t-e, fenced; i-n, in, Hell fenced in. She looked in at the open window, the window of the dram shop, and saw there that the bottles were on the shelves, and that the dram seller was behind the counter. And she said to herself, "That was shoust right already, that was hell fenced in." Then she said to me, she saw a man come up to the counter with a coin in his hand and lay it down on the counter, and the barkeeper took a red bottle from a shelf and poured something into a glass, and the man outside of the counter took up the glass and drank it. And she said that was just like Sweden, that was hell let loose, and that is what it is. And I am glad to tell it in an ecclesiastical assembly, it is hell let loose upon the earth, the traffic in intoxicating drink.

I have made an arraignment of the saloon. Are there any witnesses

to testify concerning it? Aye, here they come, reeling through the streets of this city, and of every other great metropolis in the world that I know of. A great cloud of witnesses that no man can number. Men and sometimes women, made in God's likeness. Here they come, bleary-eyed, reeling, hiccoughing, staggering down to a drunkard's grave and a drunkard's hell. Let them incoherently testify to the character of the saloon. Any other witnesses? Aye, all their wives and children. God pity a drunkard's wife. God pity a drunkard's sad-eyed, pale, shame-faced children. O man, if you want to be a drunkard and go to hell alone, go; but is it not dreadful that you won't go without taking the dear woman and innocent little children with you. You lead first, and they come lock-step, quick-step on after you into eternal night. O you coward drunkard, that dare to drink women and children into spiritual and eternal death. If not for yourself, for these give up your cups. They say there are hundreds of millions of money invested in the manufacture and traffic in intoxicating liquors in America, and prohibitory laws would blot it all out. If a bill for damages for the unspeakable wrong wrought upon the wives and children by the traffic were to be brought up to-morrow against all the liquor dealers and manufacturers in America they would all be bankrupt a hundred times over before to-morrow's setting sun.

Are there any other witnesses? Go through your jails and see them looking out from the barred windows and doors. Lord Coleridge says that ninety per cent. of these are in jail because of their intemperance, or that of their forebears. Not very long ago, a man ordinarily a most gracious husband, went home on Saturday night after he had spent his week's earnings in a dram shop. Crazed with liquor, he met his wife at the doorway and struck her down, while her little children were clinging wildly to her skirts. Their screams brought in the neighboring patrolman, and he carried the man away, raving like a maniac, to jail. The next morning he awoke and looked around him, and he said to the turnkey, "Where am I?" "In jail." "What for? In jail, what for?" "For murder." The man, horror struck, was silent for a moment, and then asked, "Does my wife know?" And the turnkey said, "It was your wife that you killed." And the man fell in a swoon. The turnkey owned the saloon that gave him his drink, and the judge who ultimately sentenced that man to die for his wife's murder had voted to license it.

Any other witnesses? Go to the insane asylums; see the gibbering idiots and raving maniacs. Seventy per cent. of them are there because of drink. Or go to the poor houses. Here are men aged before their time. Watery-eyed, and worn out through drink. But here are many more, women and children, the wives and offspring of drunkards. Do you know that the average outlay of the laboring man of America for drink per annum is \$120 apiece? One hundred and twenty dollars a year! That is the way the margin of their savings go. And when they die, what is left for wife and weans but "over the hills to the poorhouse." That is why they are there. Go out to the potter's field if you want more witnesses. And what dirges could be tolled above these mounds. How

many wrecked intellects are here? How many wives lie buried here in borrowed shrouds? How many little children lie here whose drunken fathers wept maudlin tears over them, but could not pay for three feet of God's earth to bury them in. One of these days will come the resurrection of the just, and out of the potter's field will arise a great and innumerable multitude, who will stand upon their feet and look with flaming eyes at the rum-seller and will point their fingers at him, with appeals to Almighty God for judgment, and they will scourge him to his own place, forever and ever.

That is what the saloon is. I have spoken of the Church and I have spoken of the saloon. It remains only to add as to the proper relation of the Church to the saloon. What do you who are living in organic parts of the Christian Church propose to do about it? We are coming now to the nub of the discussion. What are you going to do about the saloon?

First, you can do nothing. That is what a great many people are trying to do. They say the saloon has come to stay and what is the use. It is merely love's labor lost to try to extirpate it. Come to stay! What if it has? So have yellow fever and scarlet fever. So has thieving. So has murder. So has uncleanness. But that does not mean you must be in complicity with them. God sent you out with sword in hand to do your utmost to destroy the works of the devil. As the Iron Duke said to the missionary who questioned the utility of foreign missions, look to your marching orders. It is not a question of expediency; it is a question of duty. When the time comes, God will sweep the dram shop as with a besom from the earth. The kings of the earth take counsel and the rulers take counsel together; let us break their bands asunder, and cast his cords from us. He that sitteth in the heavens shall laugh, knowing the end. No, the dram shop has not come to stay, although you and I may not see the end of it.

Secondly, we may vote to license the saloon as a necessary evil. The word "licet," as you young people know, is a Latin word which signifies "It is permitted." Licet is an impersonal verb in the Latin. But when you bring it over into the English word, license, it becomes a tremendously personal word. And when you men go to the polls and vote a license ticket that means, I license it; I permit it. And as long as God gives me a conscience, though the license fee were set at a million dollars, I could not vote to be a party to the continuance of it. (Applause.) It is an awful thing to vote for license, to vote to permit a man under any circumstances or for any monetary consideration to deal out liquid death to immortal men.

"Licensed to make the strong man weak,
 Licensed to lay the strong man low;
 Licensed the wife's fond heart to break,
 And make the children's tears to flow.

"Licensed, like spider for a fly,
 To spread thy nets for man, thy prey;
 To mock his struggles, suck him dry,
 Then cast the shattered hulk away.

“Licensed, where peace and quiet dwell,
 To bring disease, and want, and woe;
 Licensed to make this world a hell,
 And fit man for a hell below.”

I can't vote for it.

Or third. The only other thing you can do is to vote to prohibit it. That is antagonism to the rum traffic, war to the knife, and the knife to the hilt, no quarter until the article of death. That is all that remains for Christian people to do. (Applause.) I am sorry that the whole Church cannot stand together as to this matter of temperance, seeing face to face and eye to eye. But I tell you, men and women of Jesus Christ, that it is owing to our difference of judgment and diversity of action that there is one saloon left in America to-day. It is for the Church and for Christ's people to say when this curse shall be swept from the earth. There are twenty-two—oh, there are more than that!—there are about twenty-five millions of people in America by this time who are in organic connection with Churches. Twenty-five millions of the best people, controlling the wealth and possessed of the culture, and having a great preponderance of influence in a nation of seventy odd millions. We have the power to say it, and, beloved in Christ, we have not said it. And that is why the saloon lives to-day. If we were all united we could blot it out of the land. A man put an advertisement in one of our New York papers a while ago, saying that for a quarter of a dollar he would tell sportsmen how to keep their guns from scattering. And if you have hunted ducks as often as I have and brought down as few, you would be glad to pay a quarter to know how. Some one answered the advertisement and got this reply, “Put one shot in your gun.” (Laughter.) Well, it was worth the quarter. I wish the Church could put one shot in its gun, and aim straight at this particular bull's-eye once, and we would put daylight through it.

The Church has never been really felt as a tremendous power against the dram shop. The time is coming, long before the millennium, when we will all unite, and I believe it will be close on the golden age. That is all God Almighty is waiting for—until His people are ready. One of the most poetic things in all God's holy Word is in the Old Testament, where one of the prophets, Isaiah, stands beside the Church, or he represents the bridegroom Christ as standing beside His bride, the Church, who is sleeping in the city gate, covered with dust, her eyelids fallen in slumber, and the bridegroom bends over her. And men and women, listen to Christ's appeal to His sleeping Church, “Awake, awake, daughter of Zion, and shake thyself from the dust; loose thyself from the bonds of thy neck; arise, put on thy beautiful garments, O daughter of Jerusalem.” When the Church hears the voice of the bridegroom, when she stirs in her sleep, when God's people know the meaning of the two-edged sword of the Spirit which He has put in their hands, when they shake themselves from the dust, and rub the slumber from their eyelids and go out to destroy the works of the devil, and pre-eminently the dram shop, the end of this economy will have come. We will take

maranatha out of prophecy and put it into history, because our Lord will have come. The word for all Christ's living people is the word of Cato, the old pagan leader, "Carthago delenda est," The dram shop must go. God's curse is upon it. The dram shop must go by the curse of God's people, because the thousand fold curse of Almighty God rests hot and blinding upon it.



CHAPTER XVIII.

Woman's Condition in India.

It had been earnestly expected that Dr. W. G. Moorehead, of Xema Theological Seminary, would conduct Bible studies in the Bellefield Presbyterian church each morning of the Convention, but he was detained by sickness. In view of his unavoidable absence, Miss Mary J. Campbell, of our mission in India, was invited to make an address Friday morning. She responded with a thrilling recital of some of the woes of womanhood in heathen lands. Referring to scenes which she herself had witnessed she said:

The condition of every one in heathenism is sad; but inexpressibly sad is the condition of the heathen woman. As you listen to the voices that come to us from India this morning, will you not ask God to make you feel that you are listening to the pleading of your own sisters and their little children, for it is of the women and children I shall speak. Oh, may you not realize that these are in very truth our own sisters. Ours, because of their distress, which we can relieve; ours, because the Church has assumed control of their spiritual welfare, and thereby has become responsible for sending the Gospel to them.

Come with me first into the home of a Hindu woman. Several years ago, when Miss Corbett and I lived in Zafarwal with our beloved Dr. and Mrs. Barr, we drove out one morning in summer into a village on the border of the Jammu territory. We had never visited the people of that village before, and as they were superstitious and afraid of white people, we entered the village carefully. Our cart was left a short distance outside and we walked in. We passed several closed doors and walked on until we came to an open door in which a Hindu woman was standing. She beckoned us to enter. This we gladly did. An old bedstead was brought out for us to sit upon. A pretty girl of eleven years, perhaps, stood near by. I became very much interested in her pleasant face and the woman, seeing my interest, said, "She is my daughter. You may think it strange to see a daughter in my home and to learn that she is to be married to-day." Neither of these facts surprised us. While the little daughters are not very well liked, the country is full of them and as to marriage, every boy and girl in India marries.

"Why should I think strange of it?" I inquired.

"Don't you know," the Hindu woman said, "that it is against the religion of the caste I belong to to allow a daughter to live? This girl is my seventh daughter. Six I killed, but with this one such great love came I spared her life. Perhaps I did wrong to let her live. I've borne persecutions from my own people because of having a daughter in my

house. To-day I'm in disgrace because a bride goes from my home. Yes, I must have done wrong, but oh, I loved her so much!"

The baby girls that mother killed! Would you know a little further of the cruelties of heathenism? A tiny grave was dug in an inner room of the mud house and the little crying baby was placed in it, with a few sticks over the whole. There the little thing was left to die alone. No wonder you shudder at this outrage on mother-love. She did it, brothers and sisters, in the name of religion! What does her voice say to you this morning, sisters, who are loved and respected in your beautiful Christian homes?

Listen again: A little white tent is pitched beside a mud village. In front of the tent a dozen or more women and girls are seated. On the outer edge of this group our hearts are touched as we look into the face of an old woman who has limped out to see us. She is stooped down from the weight of many years. Her hair, so thin and white, is blowing across her poor, old, wrinkled face. Her shrivelled brown body is covered with only a few yards of coarse dirty cotton cloth. Her eyes have grown dim by reason of much weeping. Great floods of sorrow have swept over her dreary life.

One of the group says to us, "Read! read from your book!" The blessed book is brought out and this blessed invitation is given once more, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." The old woman gives a little start. She presses forward a little and says, "Rest! rest! my daughter, what is it you have read?" Again the invitation is read. "Rest for all that are heavy laden," said the old woman. "Why that must mean me. I've carried so many heavy loads all these long years! Who says, 'Come, and I will give you rest?'"

"Jesus says it." "Who is Jesus?"

For the first time she hears of Jesus the Saviour of the world, who died that even India's oppressed women might have joy and gladness come into their lives. She listens so earnestly that more is told of this wonderful Saviour. After awhile she said, "My daughter, did your mother know this Jesus?"

"Yes." "And her mother, did she know Him?" "Yes."

"Then why were you so long in bringing us the good news? My mother died without having heard of Jesus. I'm almost ready for the grave, and to-day I've heard His name for the first time. My daughter, why did you wait so long? I am too old now to remember what I hear. Don't spend any more time trying to help a poor old woman like me. Tell it to the younger women. Save them if you can from what I've suffered."

Oh, dear friends, do you hear the voice this morning calling out, "Why have you waited so long?"

I am going to give you one more incident in my missionary experience, one that I have related in many places and one that I always tell reluctantly. I give it once more by special request. This time the sound of many voices come to me from over the waters. About three years ago a letter reached our mission field from our secretary, Dr. W.

W. Barr, who is present with us on the platform this morning. The letter contained something like the following: "The Board regrets having to give you sad news. Hard times have come to America and the people are not giving to foreign missions as much as they used to give. We have been obliged to cut down your estimate twenty-five per cent. Please be as economical as possible." This letter went the rounds of the mission. In due time it reached Miss Corbett and myself. We then had charge of the Girls' Boarding School in Sialkot. When it was read by us we looked into each other's face, and said, "A cut of twenty-five per cent.! Twenty-five per cent. from our school estimate! Oh, what does that mean to us!" We had one hundred girls in our school, one hundred little brown-faced sisters. We were asked to live economically. It cost \$1.25 a month to keep a child in the school. This sum red. clothed and taught one child. The food was plain, two meals a day, four coarse unleavened cakes of bread for each meal and some pottage or vegetable curry to eat with the cakes. The clothing consisted of two coarse cotton suits yearly. We thought we were practicing economy. Yet we now learned we must have this estimate of \$1.25 per month reduced twenty-five per cent. Early and late we worked with paper and pencil trying to cut down expenses and yet keep all the girls in school. Finally we were obliged to say, "It cannot be done; some of the girls will have to leave school." Then the question arose, "Which ones shall we send?" I ask you, mothers, if there was not enough food for all your children, which one would you send from home? We loved these children. We had taken them into the school home, had cured the ugly sores they had when entering the school, had clothed them, had above all taught them of Jesus and they had learned to love Him. We looked over the school to see which ones to send. Could we turn from the school baby Firoza, a motherless child? There was little lame Hannah, how could she be sent away? Then the older girls almost ready to graduate; three months more and their school course would be completed. Oh, surely when they were so nearly ready to go out and do good work we could not be wrong in wanting to keep them with us.

So we struggled on, trying to keep all together. One morning there was not enough food in the school to satisfy the hunger of all, and some went hungry that day. After worship that evening we said to the girls, "Remain seated a little while longer. We have something to tell you." With a questioning look in their eyes they obeyed. "Children, we have had sad news from America." Sad grew their faces as they heard this, for they were always so sympathetic. "Children, we have had a letter from America with this word, That they are having hard times over there." "Hard times!" They knew not what it meant to them, still how sad they were on learning this. Hard times! They knew what that meant. Some of them thought it meant in America what it did in India, and their sympathies flowed out to the thousands of starving ones in America.

"The crops have not been so good of late and the money is scarce. People are not giving to missions what they once gave," we said to the

children. "And," we continued, "you know how hard we have struggled of late to get food enough for all of you. We cannot keep all of you in school any longer. Some of you will have to go back home." Oh, dear friends, I wish you and every one in our beloved Church could have heard and seen what took place when this announcement fell upon the girls of that school. Some seemed stunned by it. Some began crying. One little girl said, "Please do not send me. My people are still heathen. I don't know much yet. Keep me a little while longer." Another said coaxingly, "I'll be such a good girl from this on if you will only keep me." "My people will never believe me if I say you sent me home because you had not money enough to keep me," said another girl. "They will say she was a bad girl and that was the reason she was turned from school." The older girls were sobbing quietly. Miss Corbett and I could say nothing more that night. We went to our room, and the children, crying, went to the dormitories. The next morning Miss Corbett went out and thirteen of the children were told they would have to leave our school because we did not have enough to keep them. The school clothing was taken off and their old garments brought from home, put on. Miss Corbett came to me where I was getting ready for the day's school work and said, "They are going now; won't you come and say good-by?"

"Yes, I'm coming," I called to her. I started inside the court yard. As I did so I heard the great, heavy gate creaking on its hinges as it opened. I knew what that meant. It was not opening to let some more little girls into the blessed sunlight of that school, but it was opening to close again with our thirteen weeping ones on the outside.

I heard the children crying as they bade schoolmates good-by. I heard one say, "If they would only keep me, I would do with one meal a day." Said another, "I would be willing to eat only two pieces of bread, instead of four." "Please do not send us! Oh, keep us!" said many pleading voices.

I could not endure it and turning to Miss Corbett, I said, "I can't say good-by; you will have to do it." Her heart was breaking, too, but she spared me and saw the little ones pass out between the groups of girls who were to remain, pass out of the gate, out into the dark heathen world, away from sweet Christian influence, and all because somebody did not know or somebody forgot.

May I not ask you the question that trembled on our lips when we could speak of what we had passed through? "Who sent them away?"

CHAPTER XIX.

Departmental Conferences.

I. THE SABBATH SCHOOL CONFERENCE.

Friday forenoon of the Convention was devoted to five separate conferences: On Sabbath schools, Junior and Intermediate Societies, Personal and Evangelistic Work, Student Life and Church Finances. These conferences were held in the following places: Two in the Shadyside United Presbyterian church; one in Oakland Chapel; one in Bellefield Presbyterian church, and one in Oakland M. E. church. Each of these separate meetings was well attended and happily conducted. The leader of the Sabbath school conference, Mr. George G. Wallace, of Omaha, introduced the service as if it had been a regular session of a Sabbath school, giving incidentally helpful hints as to the conduct of the opening services of a school. A central thought emphasized was that scholars, like soldiers, should be taught to give prompt "attention" and response to the superintendent's words of command. In conducting the conference proper, the leader sought to bring under review the work of the Church as a whole in its relation to the Sabbath school. He said, "The purpose of this meeting is not simply discussion and talk, but I pray that it may crystallize into some recommendations that can be handed up to the General Assembly and shall mean future action for the advancement of this great cause." With this end in view a committee was appointed to prepare such a memorial, consisting of the following persons: John H. Murdoch, Esq., Washington, Penn.; the Rev. A. F. Kirkpatrick, Tacoma, Wash.; Mr. Samuel Young, Pittsburg; Miss Mary Webb, Allegheny, and the Rev. John A. Henderson, Sparta, Ill.

On the blackboard the leader had placed the following propositions, around which he wished the discussions of the conference to center:

1. The Sabbath school is the most important department in the Church's work—God's work.
2. If the Sabbath school lags, God's work lags.
3. The Sabbath school lags.
4. What is the remedy?
5. How apply it?

Mr. T. J. Gillespie presented the topic, "What Our Church Is Doing for the Sabbath School." Mr. Gillespie said in part:

"As loyal United Presbyterians we point with no little satisfaction to the fact that members of the Associate Reformed Church were pioneers in Sabbath school work in America. Mrs. Isabella Graham, a member of Dr. John Mason's church in New York, conducted an adult Bible class on Sabbath mornings, and her daughter and son-in-law, Mr. and Mrs. Divie Bethune, as early as 1803, organized a Sabbath school in

that city, Mr. Bethune having visited Gloucester, England, and investigated the schools organized by Robert Raikes. (Dr. H. C. Trumbull in Yale Lectures on the Sabbath school, page 123; The Model Superintendent, page 6; Life of Isabella Graham, and Sprague's Annals.) We congratulate ourselves also on the fact that the Sabbath school has always been given a prominent place in the work of our Church. The deliverances of our General Assembly show that it has kept fully abreast of the most advanced workers and has been in hearty accord with the best ideas regarding this work. This is seen,

I. In the position assigned to the Sabbath school. It is defined as an essential part of the congregation, and is placed under the control of the session. As early, at least, as the adoption of our Directory of Worship, in 1866, our Church took this position: "A Sabbath school to be established in every congregation. The children of the Church and those of irreligious parents should be gathered into it. It belongs to the session to appoint the superintendent and teachers, to provide suitable text-books and reading matter, and to exercise a general control over the school. The pastor has, by virtue of his office, the supervision of the whole school, and he shall give such instructions to the superintendent and teachers and make such examinations of the scholars as may be proper." (Directory, chap. 8: art. I., sec. 1.) The essential oneness of the Church and school is assumed in the recommendations of the General Assembly that the expenses of the school should be borne by the congregation, so that its entire contributions may be devoted to missions. The General Assembly has also affirmed repeatedly that the Sabbath school is designed for the study of the Bible by the entire congregation, old and young.

II. In the supervision given it. (1) Pastors and session are expected to supervise and control it. "As the children of the Sabbath school constitute a most important part of the Church, and should therefore be under the care of its overseers, we deem it in the highest degree essential that whenever practicable that members of session should be laborers in the Sabbath school, and in their official capacity maintain such faithful and wholesome supervision over it that it cannot fail to become a powerful auxiliary in building up the cause of the Redeemer." (Minutes of Assembly, 1868.) (2) Presbyteries and synods to give special attention to Sabbath school work. In 1877 and 1878 Presbyterial Sabbath school superintendents were appointed, and in 1880 were made permanent officers, nominated by presbyteries and elected by General Assembly. It is the duty of these officers to gather statistics, call conventions, one or more each year, and report annually to their presbyteries and to the General Assembly the condition of the schools under their care. (3) The Board of Publication, through its Sabbath School Committee, has general charge of the Sabbath school work, and is required to annually report its condition to the General Assembly. In 1870 a Permanent Committee on Sabbath School Work was appointed, and in 1883 this committee was consolidated with the Board of Publication.

III. In the standard set for it. Our Church has always been up-to-

date in its ideas of the work, methods recommended, and thoroughness of the preparation demanded. (1) As to lesson methods. In 1870 this resolution was adopted: "That all improved methods of teaching, by means of blackboard exercises, object lessons, uniform lessons, etc., be recommended to teachers." In 1871: "That the Bible is the great text-book, and that the plan of uniform lessons for the whole school in review be recommended to the favorable consideration of the Sabbath schools throughout the Church." This was a year before the International system was adopted, at the Indianapolis S. S. Convention, in 1872, and at a time when many leading Sabbath school workers were questioning its practicability. In 1875 this action was taken by the General Assembly: "All our people are earnestly urged to use the International Uniform Lesson series, and to employ the papers published by the Assembly's committee." (2) As to the preparation of teachers. Meetings for the study of the lesson in every congregation have been strongly urged; also formation of normal classes, for the use of which an excellent normal manual was prepared and published in 1881, under the supervision of Dr. E. S. McKittrick, then chairman of the Permanent Committee on Sabbath Schools. The Assembly has also urged the use of the Bible as the class text-book, making lesson leaves and other helps subordinate. It also urges the teaching of the Catechism and doctrines of the Church as supplemental lessons.

IV. In the provision made for it. (1) The Church provides suitable literature for Sabbath school workers and pupils. (2) It has made provision for the praise service of the Sabbath school. The time was when no special provision was made for music specially adapted to our Sabbath schools, but in response to the recommendation of the Permanent Committee in 1879, a committee was appointed to prepare and publish a selection of Psalms with music suitable for this purpose. The result was the first edition of Bible Songs. Those who remember the character of our singing previous to that time cannot fail to see the wonderful advance we have made in this direction. All honor to the late Rev. D. A. Duff, and those who were associated with him, in that first edition of Bible Songs. This gave a great impetus to our Sabbath school singing, but it was soon found to be inadequate; therefore in 1890 the present edition of Bible Songs was published, under the editorship of Dr. W. J. Robinson and other leaders of Church music. This has been supplemented from time to time by the selections in Convention Song Books, Quarterlies, etc. And now comes the "Songs of the Ages," with its new and beautiful music. And in view of the need of still further progress along these lines, the Board of Publication, through a special committee, is now engaged in revising our Bible Songs, so that our Church and Sabbath schools may have not only the best songs in the world, but the best music as well. (3) The training given in systematic giving. The duty of the Sabbath school to the whole work of the Church has been emphasized, and provision made for thorough training, "so that they may abound in this grace also."

V. In efforts to extend the work. (1) Mission Sabbath schools.

The General Assembly recommends: "Every Sabbath school should be missionary in its character. All connected with it should be engaged in efforts to bring in neglected children." We recommend to pastors and sessions, when practicable and expedient, the organization of mission schools in their immediate locality for the better evangelizing of the field, and for the growth in knowledge in grace of their members, these schools to be under the control of the session. (2) Aid given to such schools. The donations made by the Board of Publication to Sabbath schools, mission stations, etc., during the ten years, 1890-99, have amounted to \$25,138.73, not a dollar of which has been given by the congregations, but wholly from the business of the Board.

VI. In relation to the great Sabbath school movement at large. While emphasizing the importance of denominational organizations and conventions, we have kept in close touch with the great interdenominational movements. Our Church has been represented at most, if not all, of the International Conventions, beginning with the one held in Indianapolis in 1872, and at each of the three great World Conventions, held in London, 1889; St. Louis, 1893, and London, 1899. Our workers have also been actively associated with the county, State and local Sabbath school work.

It was not claimed by the speaker that our Church has done its whole duty to the Sabbath school, but it is well to keep in mind the abundant efforts which have been made in this direction.

"What our Church ought to do for the Sabbath school," that it is not now doing, was presented by Rev. A. F. Kirkpatrick, of Tacoma, Wash. Two facts were specially cited as evidence that we are not doing all that we could, and so not all that we ought. There are reported as connected with our Sabbath schools, as officers and scholars, 126,000 persons. The membership of the Church is recorded to be 126,783. There are reported 968 congregations and 1,125 Sabbath schools. The increase in the Church by profession, not all, of course, from the Sabbath schools, was 5,818, during the past year. These figures reveal the fact that the Sabbath school is not an aggressive force. If there is a school in every congregation, there can be only 158 mission schools, and judging by the increase by profession, the schools are not even saving the children of the Church.

This suggests some things that the Church ought to do:

(1) It should, as a denomination, enter vigorously upon the work of Sabbath mission schools in needy localities. In the newer territory there is special need for such schools. For example, in the State of Washington there are 120,000 children of school age. In the evangelical Sabbath schools of that State there are about 35,000, leaving 85,000 children of school age without regular Christian instruction. The United Presbyterian Church has gone into that State with the avowed purpose of being an evangelizing agency. To fulfill this purpose, in that and in all similar States, it ought to appoint a number of consecrated men and women to go through the land gathering the children into Sabbath schools and maintaining an oversight of the same. With four such workers in

our State, the United Presbyterian Church should have at least 100 Sabbath schools in Washington within a year, and of these, at least fifty would be good congregations within ten years.

(2) Our Church should devise means by which the Sabbath school will become more potent as an evangelistic agency. There is too great a leakage in all of our schools. Too many who have been members drop out altogether and never come into Church membership.

(3) Our Church should make provision for better trained teachers and superintendents. In these days of trained teachers in the public schools, we cannot afford to have untrained teachers in the Sabbath schools. To secure better teachers every congregation should have a normal training class. But to have such a class the Church must make provision for normal class leaders. Ordinarily this duty will fall upon the pastor. In view of this necessity, a chair of Sabbath School Work should be established in our theological seminaries, to be filled by the most competent men that can be found. There might also be established a modified University Extension Course. A regular course of reading, with examinations, might lead to a diploma showing that its holder has completed a course that fits him for work in the Sabbath school.

(4) Through her Sabbath School Committee the Church ought to give us the freshest and best plans for organization and work. It should also give us a new edition of the Bible Songs with music adapted to the words and sentiment of the Psalms.

"What the Congregation Ought to do for the Sabbath School," was presented by Rev. John A. Henderson, of Sparta, Ill. The deliverances of the General Assembly, as quoted by Mr. Gillespie, give us the ideal as to what the congregation ought to do. Our congregations have failed to reach this ideal. There are congregations in which the session has almost nothing to do with the appointment of teachers and officers. If none of the present members of sessions are competent to have the oversight of this work, elect new members who are. It is the duty of the congregation to see that the Sabbath school is properly officered and provided with teachers. It is its duty, also, to furnish pupils for the Sabbath school. Gather all the people together. Get them into classes, and teach them the Word of God. By the aid of the Home Department it is practicable to have every member of the Church, old and young, sick and well, blind and deaf, members also of the Sabbath school. The congregation should provide also for the training of the Sabbath school in singing. Especially should there be a more careful exercise of good judgment in the selection of Psalms and verses to be sung in the school.

Mr. Marion Lawrance, of Toledo, presented the work of the International S. S. Association, and Mr. Hugh Cork, of Pittsburg, spoke of such forward movements as the Home Department and house to house visitation. Referring to the criticism which had been made upon our Sabbath school organization and work, Mr. Lawrance said: "I am glad to see signs of dissatisfaction. I am pleased with this noble discontent. I remember that one of my teachers came to me and said; 'I am discour-

aged.' I replied, 'I am glad to hear it; it is better to be discouraged than satisfied. When we are dissatisfied we are looking for something better.'

II. PERSONAL AND EVANGELISTIC WORK.

A conference on this subject was conducted in the auditorium of the Shadyside United Presbyterian church by Rev. T. C. McKelvey. Introducing this conference, he said: "The Church of Christ has a worthy purpose, worthy of the best talent, energy and devotion. Christ's purpose in coming to the world was to seek and to save the lost. When he uttered his last triumphant cry, 'It is finished,' the purchase of redemption was complete, but not its application to the world. The foundation had been laid, but the superstructure had not been erected. It was not the will of Christ that the work should cease there. His purpose was that it should be carried forward through the triple alliance named in Rev. 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come." God hath sent forth this triple alliance to subjugate the world to Christ. There is no question that the Holy Spirit is doing His part fully and faithfully. But are the second and third members of this alliance—the Church in its organized capacity and its individual members—doing their part? In the upper room Christ said to His disciples, "As the Father has sent Me, so have I sent you." Is the Church fully doing her part to bring sinners to repentance? If not, what is needed? Is it new doctrine, or a new creed?" During the conference that followed, answers were freely given to these questions. Some of the opinions expressed were as follows: Dr. J. C. K. Milligan: "Heretofore the ministry have been almost the sole workers. Until the whole Church is engaged in this work it will not be fully done." Dr. J. S. T. Milligan: "Perhaps we are attempting to accomplish too much by specific forms of organization and leaving the simplicity of the Master's organization." Rev. W. H. Knox: "What the Church needs is pentecostal power of the Holy Ghost." Rev. W. J. Cooper: "We need more consecrated workers." Rev. H. F. Given: "We need less inconsistency among elders and members, in saying one thing and doing another." The leader: "I believe great good has been accomplished by specific organization for a definite purpose. The Young People's Christian Union is a valuable organization. Our next topic shall be 'Is Evangelistic Work Calculated to Meet this Need in the Church?'" Dr. W. H. Vincent: "The experience of many pastors is that special evangelistic efforts bring to a decision many who have long been holding back." Rev. J. K. Montgomery: "I think it would be a sad day for Jesus Christ when the idea comes into the congregation that in order to fulfill its mission it is necessary to call in a man from the outside. Every congregation—pastor, session and people—ought to be used in carrying on the work of the Lord, and will be so honored if they submit themselves to His will. Were this ideal fully realized there would be no need for the outside evangelist." Rev. W. J. Gillespie: "The Saviour commanded His disciples, 'Wait for the promise of the Father.' When we are filled with the Holy Spirit, then we are

qualified to witness for Jesus." Rev. W. H. McMaster: "The Church is failing to reach the masses. There is a wide chasm between the Church and the working classes. These can be reached only by the personal efforts of the people." Rev. R. L. Warnock: "Circumstances must be considered. The pastor best knows when he needs the help of an outside worker, of a co-presbyter or a special evangelist." Dr. W. H. McMillan: "The assistance of the evangelist is indispensable to get congregations out of their ruts as to their methods of doing things." Rev. W. B. Barr: "We need a visit once in a while from other pastors. We need also the help of an evangelist who can introduce new methods." Rev. D. Chambers Stewart: "The Lord has blessed the Church in a remarkable degree in this evangelistic work." Rev. Paul Stewart: "Evangelistic meetings are important to open the eyes of church members to the peril of unsaved friends about whom they have been hitherto unconcerned." Prof. McClelland: "If there is anything in this world I like to see it is a boy or girl to decide for Christ. We ought to do more for the children." Mr. C. D. Horton: "We do not sufficiently keep in touch with converts after they have made their profession."

The leader, in closing this conference, gave the following suggestions as to preparation for and the conduct of evangelistic meetings: Select a time wisely, prayerfully; make a record of the unsaved; pray for these individually; use personal efforts to interest all for whom you are responsible; make proper announcements to arouse public interest; give hearty co-operation; expect results.

III. JUNIOR AND INTERMEDIATE SOCIETIES.

A conference on this subject, led by Rev. J. F. Jamieson, was held in Bellefield Presbyterian church. Rev. Frank Getty spoke of the importance of the Junior Christian Union and the need that it supplies. Rev. T. H. McMichael spoke of the Intermediate Society in the First church, Cleveland, as the solution to the problem, "What shall we do for the boys and girls who are too old for the Junior and not old enough for the Senior?" Intermediate societies were reported also by the following congregations: First and Second, Denver; Macdonald; Tarkio; Ninth Avenue, Monmouth; First, Chicago; Reynoldton; Second, Allegheny; First Wilkinsburg and Beaver Falls. The leader defined the aims of the organization as follows: To lead to a personal love of Christ; to train in Christ-like living; train to take part in meetings; to instruct in the Bible; to give knowledge of church work; to cultivate habits of liberal giving; to train for personal work. Others added this: To teach baptized children and youth that they belong to the Church. Many of the problems with which Junior workers have to contend were discussed. Mrs. E. M. Hill, editor of the Junior Magazine, gave helpful suggestions for overcoming disorder and irreverence. The leader should be so well prepared as to give control to the meeting and keep the children occupied. Mrs. N. W. Stevenson suggested enthusiasm and perseverance as essentials to such control. Mrs. Mary Clokey Porter, said that the leader who does not

pray for the members is not fitted for the work. In the further discussions answers were given to the following questions: "How gather in the children? How keep committees at work? How stimulate love for the Bible? How interest in mission work and in giving to missions?"

IV. CHURCH FINANCES.

A spirited conference on this subject was conducted by McKenzie Cleland, Esq., in the Oakland M. E. church. It was participated in by Major R. E. Stewart, Esq., Mr. J. J. Porter, Drs. J. T. McCrory, W. S. Harper, W. T. Meloy, Messrs. R. L. Latimer, W. D. McGill and others. Among other phases of the subject, the need of money, the methods of gathering and disbursing it, were thoughtfully considered. Many of the modern methods of raising money for religious services were severely scored. We should not lay strange fire upon God's altar. We should bring consecrated money from consecrated hands and hearts; honest money, honestly earned, cheerfully presented. Among the helps suggested to the cultivation of liberality were: The example of pastor and officers, fixing the amount needed; the envelope system; business principles of administration; full report of results; deal with delinquents. The Bible plan of Church finances was believed to be the true method—tithe, free and thank-offerings.

V. CONFERENCE ON STUDENT LIFE.

A conference on this subject was conducted in Oakland Chapel, by Dr. S. R. Lyons, of Monmouth College. The leader emphasized the importance of this subject, since the students of to-day will become the leaders of the future. The great mistake among students is in making too much of the intellectual and too little of the spiritual life. Many who are ambitious to plant in their gardens "the tree of knowledge" are not so deeply concerned to have growing in it also "the tree of life." The student's success depends, not upon the amount of knowledge gained, not upon his intellectual brilliancy, but upon the measure of spiritual life throbbing within his heart.

Dr. J. T. McCrory spoke of the influence of the home upon college life. Some people send their children to college to place them under better influences. God pity the home where the children must be sent to college to be placed in a more wholesome atmosphere. Home influences are mighty and should be of the most wholesome character. Education is for eternity, and the start is in the home. The college is only a continuation of the same educating process. The home owes it to the college to send out its sons and daughters fitted for the life of a college student. The home should encourage submission to authority. It should follow them with its prayers. Wherever you send them, send them out on God's side.

Rev. Charles F. Wishart spoke of the "Isolation of the Student." The life of the student is lived apart from ordinary society. This is due to such causes as these: The transient residence of the student in the college town; the intellectual nature of the student's life. He studies the

abstract, not the concrete; ideas, not things. All this begets an aloofness from other lines of work. Often he is neglected by those among whom his lot is thrown. He is left out of Christian work often because no opportunity is given to take part in it. To counteract such conditions and influences there must be special lines of work in the college. The college Y. M. C. A. has done a good work in this direction, and is an ideal form of organization. Special care should also be exercised by the congregation in college towns. The student should be given a warm welcome, warm enough to make him feel that he is wanted. Greater emphasis should be laid also on heart power and less on the intellectual. Not size of intellect, but intensity of heart is what tells.

Rev. T. H. Hanna, Jr., spoke on the "Spiritual Life of the Student." He emphasized the truth that Christ must be supreme. College life necessarily stands for intellectuality. There is great need for a larger measure of the spiritual. Student life is liable to encourage false lines of thought. In order to prevent the growth of worldliness in college life, there must be more complete devotion to Christ. When we give our minds to him we give them to their Owner. He can make more out of them than we can ourselves.

In the discussion of "Methods of Work," Dr. J. A. Thompson, President of Tarkio College, spoke of the necessity of a more complete affiliation with other colleges in Christian work. He endorsed the college Y. M. C. A. as a very helpful organization. Dr. F. M. Spencer, of Cooper Memorial, made an appeal for Christian colleges as opposed to State universities. He emphasized the need and value of Bible study and prayer guilds. Dr. R. G. Ferguson, of Westminster College, laid emphasis on Y. W. C. A. work as encouraging greater freedom in its participants. College life is not the ideal life. Good and bad influences are found in the college as in all other places. He closed his remarks with these practical suggestions to those who are engaged in Christian work in the colleges: "Make the meetings and your Christian life bright and attractive. Resist all tendencies to think ill of fellow-students not in your association."

CHAPTER XX.

Exposition of the Sabbath School Lesson.

A prominent feature of the Friday afternoon session of the Pittsburg Convention was the study of the Sabbath school lesson for the following Sabbath under the direction of Dr. William J. Reid. The limits of this volume make it impossible to present more than a mere abstract of his excellent exposition of this lesson. The subject of the lesson was "The New Heart." The Scripture studied was Ezekiel 36:25-36. A condensed outline of the study is as follows:



DR. WILLIAM J. REID.

We are not beside the river Chebar. We do not need encouragement under literal captivity, as the children of Judah did. Still Ezekiel is our prophet and he tells us what we shall be and enjoy when we are saved from the bondage of sin. Too many ask and never conclusively answer the question, "Am I a child of God, or am I not?" All to whom the Gospel comes, especially the teachers of religion, should know whether they possess the new heart. Its characteristics and evidences are described in the successive verses of the lesson. They are: Holiness (v. 25); a responsive soul (v. 26); the indwelling of the Spirit (v. 27); peace (v. 28); a new relation to God (v. 28); temporal prosperity (vs. 29, 30); repentance (vs. 31, 32); usefulness (vs. 33-36). These characteristics will enable us to determine whether we possess a new heart, without which we cannot hope to lead others to Christ.

What is the great qualification of the Sabbath school teacher? Not knowledge, or aptness to teach, or love for children. Those who are to feed the lambs of the flock should be able to look into the face of the Good Shepherd and say with assurance, "Lord, Thou knowest all things; Thou knowest that I love Thee."

EDITOR'S NOTE.—Dr. Reid has rendered the Sabbath schools of Pittsburg and vicinity an invaluable service during the past twenty-two years by conducting a Saturday noon-day Bible Class for teachers, in the Y. M. C. A. hall of this city. Beginning in 1877, he has taught such a class during eight months of each succeeding year almost without interruption. Up to May, 1899, he had taught 663 lessons to 103,259 persons, or an average of 156 at each meeting.

CHAPTER XXI.

The Right Hand of the Church.

BY MARION LAWRENCE, TOLEDO, OHIO.

I am here to say a few words to you on "The Right Hand of the Church." But, first, I desire to congratulate you upon this magnificent convention. I believe in the young people's movement. I belong to the Young People's Society of my own Church, and I believe that a great deal of the work of the Church is to be done by our young people. It is wonderful in growth; it is wonderful in power; it is wonderful in opportunity.

The right hand is a very important member of the body. We recognize it as the one member that does more than any other member to bring to us everything that is needed. The right hand gives us the supplies for the body and the right hand is our defender. The right hand wields the sword of power. If we can find what it is that is the right hand of the Church, we will do well to pay especial attention to this strong member of our organization.

I am invited here this afternoon as a Sabbath school man. And I want to say without any hesitation that, so far as my own judgment in the matter is concerned, the right hand of the Church is the Sabbath school. I want to say before going any further that there is a very wrong idea prevalent of what a Sabbath school really is. Many people have a wrong conception of this part of our Church work. We often hear, dear friends, the word children used in our Sabbath schools. I have heard it over and over again—"Children." I would like to say, dear friends, that the biggest millstone around the neck of the Sabbath school to-day is the prevalent idea in the minds of many people that the Sabbath school is only for young. It is no more for children than it is for married men and women—not a bit. And I would want to eliminate the word "children" from a general meeting of the Sabbath school when it is in session. We talk our young men out of the Sabbath school. We talk our young women out of the Sabbath school. I would like to say to you that a young man does not want to be called a child.

I am often asked this question, "How may we keep our young men in the Sabbath school?" What can we do to keep our young men there? I will tell you, if you can work it. It is to BUILD A WALL OF FATHERS BETWEEN THEM AND THE DOOR. But when they hear everything that is said and done in the Sabbath school, done as if children were the only ones present there, naturally they don't care to remain. We ask them to sing, "I have two little hands to work for Jesus." You don't do that, you are wiser; but we do, and I tell you

it is a mistake to have them sing such things as that. We hear the superintendent come before the school and say, "Little children, will you now all sit perfectly quiet?" You can see readily how a young man would hate this sort of expression. The Sabbath school is not the children's church. The Sabbath school is not the place for children exclusively. And the idea that is prevalent in so many places is a wrong idea. I would like to say, dear friends, that the Sabbath school is the Church. We readily understand, when the minister stands in the sacred desk and preaches the Word of God, that that is the preaching service of the Church. And so when you go to the mid-week meetings and have the prayer service, you understand that is the prayer service specifically so-called of the Church. And when the people gather together to consider the missionary interests of the Church, that is the missionary service of the Church. And when we come together on Sabbath for studying the Word of God, that is the Bible study of the Church. And every member of the Church is just as responsible, in my mind, for his presence there as he is for his presence at the church service.

What would do the Sabbath school more good than anything else that could happen to it, would be for those members of the Church who are not in the Sabbath school to be there on the next Sabbath day and to be always there. When the Sabbath school was founded it was formed for the Church. And the members of the Church can be brought into the Sabbath school. It can be done by the right arm of the Church because it is a long arm. We believe in going after them. We believe in a walking religion, in a whole-souled religion that spells the soul s-o-l-e. And we will have a walking religion when it works down into our knees and then to our feet, and we go out after the people. Our Sabbath school, to my mind, is the strong right arm of the Church. A foreigner came to our shores some years ago from Persia, and he said, "The Sabbath schools of the United States form the strongest power for the protection of the public institutions." Ian Maclaren some time ago was in the city of Cincinnati, and he was being entertained there by Mr. McGray, a newspaper man. Over the table at the St. Nicholas Hotel, Mr. McGray asked him this question: "Mr. Watson, what do you, as an observer from the other side, think is the strongest element for good in America, and what is the strongest element for evil?" And I will only give his answer to one part of the question, for I don't know what he said in regard to the other. He said, "The strongest agency for good, as I see it to-day, as an outsider, is your Sabbath schools." Thomas Jefferson, third President of the United States, said, "This country will be saved, if saved at all, by training the children to love the Saviour. And the Sabbath schools will claim no small part in that training." Ex-Secretary John W. Foster on one occasion, in giving an address, said these words, "I challenge any gentleman to mention any other work of so great importance as the Sabbath school." John Bright, one of the great British statesmen, said, "No one can put too high honor on the voluntary work of our Sabbath school workers."

It is a mistake to suppose that our Sabbath schools are simply fields

to work in; our Sabbath schools also offer something to work with. The Sabbath school is the key and the Church has a hand upon that key. And it will unlock the doors that stand locked before us, barring the way to many avenues of Christian activity; and doors which have opposed the advance we desire to make. What does the Sabbath school do?

It teaches the Word of God, and it exalts the Bible. I want to tell you that to-day the Sabbath school is the only school on earth where the Bible is the text-book. It has done more to popularize this old book than any other agency in the world. It is the most popular book in the world. Do you know that over six million copies of this book are published in our own land every twelve months? And it is made in all sizes and shapes, from the big one on the pulpit to the little one I hold in my hand, which contains as much as the large one—all the Word of God. The Bible is made in more languages than any other book. The delegates to the World's Convention last July were permitted to see three hundred and fifty Bibles ranged side by side on one shelf. You say that is nothing; that you have often seen that. Yes, but these three hundred and fifty Bibles were no two of them printed in the same language. And that cannot be said of any other book. Some one has said, "A lady with a lamp shall stand in every city in the land." And that lady is the Church of God, and that lamp is the Word of God. The Sabbath school, as we understand it to-day, in its modern sense, is largely responsible for this.

2. The Sabbath school army is the largest army that marshals under one banner in the world. It is twenty-four millions strong, and about half that number in the United States, with one hundred and fifty thousand Sabbath schools and a million and a third of teachers, who go out every Lord's day to teach the Lord's Word. Twenty millions of this number are taught one series of lessons. It is no small encouragement to me when I look into this great lesson our brother has given us to-day, to think that twenty million pairs of eyes are looking up for God's teaching in the same lesson, and twenty million hearts are open for the same truth God is ready to give. Another fact is the vast growth in the Sabbath school army. Somebody said the other day when they came to the figures, that Sabbath school statistics were very dry. And he came up after the meeting was over and said, "I always thought statistics were very dry, but what you give us is just like poetry." And when we remember that every two hours of daylight a new Sabbath school is started on American soil, it is poetic.

3. The Sabbath school is the discoverer and developer of workers. Mr. Moody says he got his inspiration for soul-saving in a Sabbath school. We believe it is true. And when we have had a few more years of the great Sabbath school movement, with its great conventions, we expect to see no lack of teachers.

4. The Sabbath school binds the Church and Sabbath school together. The Sabbath school of which I am superintendent was established in a little room only ten by twenty feet. It lived there for several years before it was admitted to a church room, under very unfavorable

circumstances. I could cite you instances for the remainder of the afternoon, if it was proper, showing you that the Sabbath school is a profitable institution, and a way for training people in the work of the Church. Not only in our own country does the Sabbath school open a way for other Christian work, but in all other lands. The Sabbath school unites denominations in a common effort. A school convention is the only convention that regularly calls people of every name together to consider the interests of all the people. It is all for all. It unites not only denominations in its efforts, but it unites nations.

5. The Sabbath school is the greatest evangelizing agency in the world. Statistics are not always accurate, but Sabbath school statistics are as accurate as any. Those given are to the effect that out of every one hundred which joins churches by confession eighty-three of them come out of the Sabbath school. Now that shows something of the great power of the Sabbath school as an evangelizing agency. If I were a farmer, as I was when I was a boy, and I had a farm of forty acres divided into four fields of ten acres each, and one field produced four-fifths of all that I got, I wouldn't spend four-fifths of my time and money and keep four-fifths of my hands at work on the less productive fields, and only put one-fifth of the time and money and one-fifth of the hands at work in the one field that gave me four times as much as any other field. But that is exactly what the Church has been doing for one hundred years; for the Sabbath school is that one field. Do you know we are only putting one-fifth of our money there and one-fifth of our time there? And there is only one Church member out of five in the United States that is in the Sabbath school at all. These are large proportions, but at the World's Convention last July Dr. John Clifford and Rev. Dr. Wallace, of England, said that five-sixths of all the increase in their churches came through the Sabbath school.

A short time ago I read in one of our denominational papers the apparently boastful statement: "So many added to our church, and of that number a large proportion were heads of families." I would rather read that a large proportion of them were children under twelve years of age. It is a grand thing to save a soul, but to my mind IT IS A GRANDER THING TO SAVE A SOUL PLUS A LIFE, and that is what you do when you save a Sabbath school scholar. The Church of the future will be the Church that pays the most attention to the Sabbath school. Other things being equal, that Church will make the most rapid strides that pays the most attention to the training of the young in the Sabbath school.

Now all I have said is for Sabbath school people. I recognize you as Sabbath school people. You ought to be. But this is a young people's convention, and the last thought I want to bring to you is this: The relation of the Young People's Society to the Sabbath school work. I have often heard it said that the Sabbath school and the Young People's Society are sisters, moving along together, hand in hand. It is no such thing. The Young People's Society is a class work, it is young people for young people, when you get to the center of it. The Y. M. C. A.

is founded in that; it is a class work, young men for young men. The Y. W. C. A. is the same—young women for young women. And the Boys' Brigade the same—boys for boys, and class for class. But the Sabbath school has none of these limits at all; it is all for all. The Sabbath school is not a sister, but the mother of the whole group. And we want to recognize in this, our mother, the greatest opportunity for our work.

I would like to wave a red flag, not as a danger signal, but as a warning. I have heard ministers say over and over again, "The young people of my society are just bound up in their society; they will come to the Young People's Prayer-meeting and neglect the church." Let me say you are not loyal to your young people's pledges when you will do that. But I have seen it done over and over again. I have not received the slightest intimation that you have done it, but I would warn you on that point. They think that is their Church, but, my dear friends, the Young People's Christian Union is not the United Presbyterian Church. It is only one of the agencies of the Church. Let us find our places in all the regular services of the Church, and especially find it in the church service and the Sabbath school. We want to be loyal to the Sabbath school work of our Church. We want to build the Sabbath school work up in our own place, so that we shall have the greatest manifestation of living faith the world has seen since the Reformation.

The closing thought is one of personal consecration. There is a place for you and me in this work. And I am glad there is a place for every one of us to work. It was told to us this morning by Mr. Cork, in one of the conferences, that if all the members of your great Society would go to work to bring in just one to your school inside of the next twelve months, that instead of showing a gain of nineteen hundred, as your figures show, as I understand in your entire Sabbath schools of this country, it would show a gain equal to your membership, which I am told is over thirty thousand. Is it possible that there is a young person here who could not bring one into your Sabbath schools in the next year? I believe it is possible for every one to do it. It is personal consecration we need. And may God use you and me; but there is one thought to be left in your minds, we must be ready to be used. In the eighty-fourth Psalm we are told the highway of God is through the heart. If God wants a tear dried up, he don't send the wing of an angel to fan it. It may be the finger of a great, coarse-handed blacksmith, but that finger may be a velvet one with a warm heart back of it. We want to keep our hearts open as channels through which God may pass.

On my journey to the first World's Convention, at London, it was my pleasure to be carried in a little vessel on that little poetry-banked lake, Loch Katrine. And as we passed over the waters with the Lady Island like an emerald in its crystal setting, I saw some buildings not desirable to look upon. But we were told that that was where the water works of Glasgow were situated, and that the city down by the sea received its water from this point, through pipes. But these pipes underneath the ground must be kept open and free, or the city would never receive the water. And so we must be put in God's hands to be kept open and free as channels through which He would pour His wonderful and inestimable blessings, and convey the teachings of God to every man and woman within the reach of your Church and mine.

CHAPTER XXII.

The Forward Movement in Missions.

BY MISS MARGARET W. LEITCH.

"Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." (John 4:35, 36.)

This call of the Lord Jesus comes to each one of us to-day. Never were the harvest fields so white as now; never was the need of reapers more urgent; never was the promised reward and joy more sure.

When I went to Ceylon as a missionary, the greatest surprise which came to me there, the thing which I found to be entirely different from what I had expected, was the wide open doors. I had read about the poverty, ignorance and superstition, but had no

conception until I went there of the marvelous opportunities on every hand for Christian service. As a single example, look at the opening for work among the children. There are in connection with the five Protestant Missionary Societies working in Ceylon, more than 1,200 mission schools, with a total of 61,000 children who are under daily religious instruction.

I sometimes hear people in this country speak of work of foreign missions with a kind of despair, saying, "It seems a hopeless task to reach those millions who are sunk in superstition." But are not those who say this forgetting the children? The children in heathen lands are not yet sunk in superstition. They do not yet know the depths of Satan. They have bright minds and eager hearts. What an opportunity



MISS MARGARET W. LEITCH.

to tell them of the Friend of little children! Their hearts will open to His love as flowers to the sunshine. Surely the work among children must be pleasing to Him who "took up children in His arms and blessed them."

In all parts of the mission field it is either time to sow or time to reap, and in some cases the field invites both sower and reaper at once, for there are some who need the saving message and others who have heard and are ready for further teaching and ingathering. If ever, in human history, delay meant danger, nay, certain disaster, it is now. If we do not sow the wide and open fields of the world with good seed, Satan will sow them with tares.

God never opens a door until it is possible for his people to enter it. At the very hour when the world is open, we find sufficient means placed within the hands of the Church for its evangelization. Great missionary organizations are ready to send. Thousands of young men and women, prepared in the universities, are being raised up by the providence of God, ready to go.

I. The great need of to-day is that the Church should begin to teach and live the doctrines of God's Word touching possessions.

We have to remind ourselves that all we have belongs to God. He is the absolute owner and He has never conveyed away His ownership. "Behold the heaven and the heaven of heavens is the Lord's, and the earth also, with all that therein is." (Deut. 10:14.) "Every beast of the field is mine and the cattle upon a thousand hills." (Ps. 50:10.) "The silver is mine and the gold is mine, saith the Lord." (Hag. 2:8.) As the Creator He must have absolute ownership in all His creatures; and if an absolute claim could be strengthened, it would be by the fact that He who gave us life sustains it and with His own life redeemed it. "Ye are not your own; for ye are bought with a price." (I Cor. 6:19, 20.)

If God has absolute ownership in us, we can have absolute ownership in nothing whatever. Those houses and lands and corner lots, those shops and mines and bank accounts are not ours at all. We are not proprietors apportioning our own. We are all of us only "tenants at will" of the Almighty. We are told to "occupy." We are stewards; we are to be reckoned with; we must give account.

Does not the owner expect from his tenant some sort of tribute or acknowledgment? Certainly He does, and He is not content to take a few hollow words of "Thank you."

In order that we may constantly remember the fact that all we have belongs to God, He has taught us in His word, that, while all should be used in the way that will best honor Him, one-tenth should be set aside for His direct service. "The tenth is the Lord's; it is holy unto the Lord." (Lev. 27:30.) In many places in the Old Testament the giving of the tenth and of free-will offerings is clearly enjoined. God asked those gifts from His people because He wished to bless them by lifting them up out of a life of selfishness into a life of communion with Himself. Had the Jews, through tithes and free-will offerings, "kept the

Lord always before them," they would not have committed the sins which brought punishment upon them and upon their land.

If it was incumbent upon the Jews to pay tithes, is it not more incumbent upon us? Under the Old Dispensation the Jews were only required to take care of their nation, but under the new dispensation the command is, "Go ye into all the world and preach the Gospel to every creature." In view of the larger work entrusted to us, it seems that a tenth is the very least that a disciple of Christ should give, and that over and above that he should give as God has prospered him.

It is a matter of history that the early Christians paid tithes and that they continued to do so centuries after the resurrection of our Lord. Grotius says, "From the most ancient ages a tenth has been regarded as the portion due to God according to both Latin and Greek historians." Ambrose says, "Whosoever fails to pay his tithes, fears not God, and knows not what true repentance and confession means." Augustine says, "Tithes are required as a debt. Pay tithes and out of the nine parts give alms." Many of the Councils of the early Church proclaimed to Christians the obligation of paying tithes, resting the duty not on the authority of ecclesiastical law, but on the sure basis of the Word of God. This is the unanimous judgment of the fathers and the voice of the Church uncontradicted for more than a thousand years.

The rapid spread of Christianity during the first centuries is doubtless due, in no small measure, to the fact that the Christians devoted a tenth of their income to the extension of Christ's kingdom.

Will giving the tenth impoverish? I can testify from ten years of missionary experience that even among the poorest native converts the giving of the tenth does not impoverish.

In Ceylon, as in most Eastern countries, the great majority of the people are poor. The ordinary wage of a workingman there is only a sum equal to eight cents a day. But although the majority of the native Christians are poor, they are not so poor that they cannot give for the support of the Gospel. When they read in the Bible that a tenth is the Lord's, they believe it, and believing, they begin to give accordingly. Those who are employed in government or mission service give a tenth of their salaries. The farmers are accustomed to give every tenth bushel of rice. Those who have gardens give the fruit of every tenth tree. They give a tenth before they begin to use any for themselves. They find that giving in this way brings them a spiritual blessing. They also find that with God's blessing nine-tenths goes as far as ten-tenths used to go.

The Christian community is rapidly increasing. It is the best educated, the most respected and the most prosperous community in the Island.

I merely speak of Ceylon as one instance. The self-sacrifice shown by the native converts in many mission fields is such as to put Christians in this land to shame.

Although the native Christians in Ceylon begin by giving a tenth, they do not always stop there. When a convert from heathenism is re-

ceived into the Christian Church he takes the tenth as a starting point and says, "Less than this I will not give." He does not say that he will not give more than the tenth.

The Christian women in Ceylon have a method of their own for giving to foreign missions. The Christian mother in each home, as she measures out the rice for the evening meal, takes out a handful or more, and puts it into a little box called the "Lord's box." At the end of each month the treasurer of each church visits the Christian homes, collects the rice from the boxes, sells it, and the money goes to aid the Native Missionary Society in supporting native Christians as missionaries in distant villages.

These poor native Christians in Ceylon cannot afford such luxuries as I see on every hand here in America. Their tables are not loaded with dainties. (Many of them have only one meal a day.) They cannot afford to worship in magnificent churches, with stained glass windows, highly paid choirs, and church debts. But they are enjoying one luxury. They are sending out and supporting some of their best native workers in the "regions beyond." Why could not every Church in this country enjoy such a luxury. They could if their members were to give a tenth of their income to the Lord. The native Christians in Ceylon are giving more than money. They are giving their sons and daughters to Christ's work. Many of the young men, educated in the higher educational mission schools, have gone as Christian workers to other parts of the Island, to India, Burmah, Singapore, the Straits Settlements, Penang and Bornea. They are now employed in connection with twelve different missionary societies. These young men are cheerfully accepting, in mission service, one-sixth or one-eighth of the salary which they might have secured in government service. Their question is not, "Where can I make the most money?" but "Where does God want me?" And at his call they are, like the brave soldiers, leaving home and friends and going to the front where the battle is hardest.

These sons did not need to hear a great many missionary sermons to induce them to become missionaries. They had seen the father setting aside a tenth for the Lord's service, a giving that often entailed real sacrifice. They had seen the mother putting aside the daily handful of rice, with a daily lifting of the face to Christ and a daily prayer that His kingdom may come. He who said, "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," has made good His promise, granting these parents the unspeakable blessing of seeing their children consecrated to the service of God.

Sometimes in a palatial home in this country a mother will say to me, "I feel very sad and anxious about my children; my sons are prosperous in business, my daughters are devoted to society; but they do not seem to care for the things of God." And I say to such a mother,

"What have you set before your children as the great object of life? Have you taught them to seek first the kingdom of God?"

If, when God calls, we answer, then when we call, "the Lord will answer." When we cry He will say, "Here I am."

In order to save us from the awful danger of Mammon worship, and to draw us into fellowship with Himself, our Master has given us as our great life work the preaching of the Gospel to every creature, and for the carrying on of this great work He has provided ample financial resources. In the plan of tithes and free-will offerings, He has given us a plan of Biblical finance which needs no revision, and which, if followed out, will furnish ample revenue for His kingdom. The annual income of the forty million Protestant church members is estimated at fifteen billions of dollars. A tenth of that income would be fifteen hundred millions. Suppose that two-thirds of that tithe was given to the support of home churches and local charities, and that the remaining one-third was divided between the home and foreign missions, the foreign mission cause would then receive not merely fourteen millions as at present, but two hundred and fifty millions. In other words, if Christians were to give one-tenth of their income to the Lord and to devote one-sixth of that tenth to foreign missions, the Gospel could be preached throughout the whole world in one generation.

For the advancement of an object so glorious, so dear to the heart of our risen Lord, shall not every one of us resolve that, God helping us, we will do our part? If we will enroll our names as tithe givers, and make it a part of our life work henceforth to promote the practice of tithe giving, our lives will not have been lived in vain.

II. A second great need in the mission work to-day is the need of a closer tie between the workers abroad and the supporters at home.

In this advance the Church Missionary Society of Great Britain, the strongest Protestant missionary society in the world, leads the way. Some four years ago, when facing a deficit of \$85,000, that Society decided, instead of making reductions in the work, to put forth fresh efforts to arouse the churches, and to invite individuals and churches to support their "own missionaries." This movement created such widespread interest that special literature was prepared and one and a quarter million copies distributed. As a result of the movement the number of missionaries "specially supported" has risen from 146 to 400. Ten years ago that Society decided to appoint all suitable candidates and to place the responsibility for their going or remaining upon the churches. Then they had only 319 missionaries, now they have 1,100, and their native staff has increased proportionately; they have more than doubled the monthly literature issued and their annual receipts have increased the past ten years \$450,000.

In this country a number of the leading Boards—the American Board, the Presbyterian Board, the Baptist Board, the Reformed Church Board and others—have adopted a similar policy, which has come to be called "The Forward Movement." Under this plan individuals, churches, young people's societies, or groups of societies, can have their own

representative on the foreign field to whom they can write, for whom they can pray and for whose support they are directly responsible. This method possesses marked advantages to the supporter, to the missionary, and to the Mission Board. To the supporter it makes the work more vivid; it is easier to follow the work of one man than of a thousand. It assures the missionary of definite prayer on his behalf, and of the earnest advocacy of his work at home. The wide adoption of this method will assure the Boards of a reliable financial backing.

In the Presbyterian Board, out of 716 missionaries, the support of 500 has been definitely assumed by churches or individuals. In the American Board, out of 530 missionaries, the support of 250 has been definitely assumed, and the Special Representative of the Forward Movement in this latter Board has during the past six months been securing salaries of individual missionaries at the rate of one a week.

The great advance in the giving of students in the higher educational institutions of this country has been made by means of this method. Twelve years ago the colleges and seminaries of this country were giving about \$5,000 a year to foreign missions. Last year they gave nearly \$40,000. Over 100 institutions now support a missionary either entirely or in part. In many cases this giving means real sacrifice. For example 40 young men in Pine Hill College, Halifax, have pledged \$800 towards the support of one of their number as a missionary. Some of these students are dependent for their own support upon what they earn during their vacations.

The following pledge is being circulated in one institution:

"I hereby declare my intention to live on the same scale that I would have to live on were I a missionary (i. e., as economically as possible, consistently with my health and usefulness), and to devote all my surplus income to the Lord's work as He may direct."

A pledge of a somewhat similar character was proposed by Dr. F. E. Clark to the great hosts of Christian Endeavor at the Detroit Convention: "Trusting in the Lord Jesus Christ for strength, I will make money for Him. I will at the first possible moment support, through my own denominational Board, one or more workers for Christ on the home or foreign field."

In the marvelous movements of our time, the opening of doors in all heathen lands, the student missionary uprising in the colleges and the growing spirit of consecration among the young people in the churches, do we not heard the voice of God?

"He is sounding forth the trumpet
That shall never call retreat.
He is sifting out the hearts of men
Before His judgment seat.
Be swift, my soul, to answer Him,
Be jubilant, my feet,
Our God is marching on."

There are indications that we are on the threshold of one of the greatest missionary revivals this world has ever seen, a revival in Chris-

tian stewardship and a volunteer movement in the churches for sending equal in earnestness and magnitude to the volunteer movement in the colleges for going.

The time is drawing near when many individuals will taste the joy of supporting each his own substitute in the foreign field. I know a lady who is too poor to keep a servant and is doing her own housework, but she is so rich that she is supporting one home and two foreign missionaries and their work at an annual cost of \$3,400. A school teacher, from her salary of \$1,000, sustains her substitute in China with five hundred. A stenographer, who works all day long in an office, began some years ago to save her small earnings and quietly to send them out to the foreign field, until to-day, through God's blessing on her gifts, more than a thousand souls in India can look up into the face of the Heavenly Father and rejoice in the possession of eternal life through Jesus Christ.

There must be thousands of young people's societies in this country which might have the joy of supporting their own representatives upon the foreign field, and upon the home field, too, for that matter. When an individual society has not sufficient strength, a group of societies could unite to this end. How can we show the members of societies that 100 testimonies in half an hour is not so much the service for which the Master longs as souls saved in the foreign fields through their sacrifice, and in the home field through their lives.

As an illustration of what may be accomplished by young people who are dead in earnest, let us look at the work of one society. "A small organization in a village in the West (a society which averaged eighty-five members and which was made up of young people who were not rich), was giving in 1894 \$50 to missions. The leader of that society had a series of missionary addresses given. He put in a missionary library. He began by every means possible to cultivate an interest in missions. The next year the contributions were \$106. He continued to cultivate. Prayer was an important factor. The next year the contributions were \$200. The next year they came to know a student volunteer and decided to support him as their missionary. Their contributions increased to \$1,085, pledged for five years to keep that young man on the foreign field. The leader of that Young People's Society said that it was much easier to get the \$1,085 than it was to get the first \$50. Think of a society of 85 members, in a village in a poor section of the country, giving an average of over \$10 per member for foreign missions."

If the 4,000,000 members of young people's societies were to do as well, we should have \$40,000,000 annually for foreign missions from them alone. Forty million dollars! and it wouldn't hurt any one if it were done. This sum would be sufficient to send out 25,000 missionaries and support them and their staff of native helpers. Twenty-five thousand missionaries would be one to every 40,000 people in the heathen world. The Shanghai Missionary Conference said this proportion would suffice.

III. A third great need in the mission work of to-day is the need for a thorough-going campaign of education in the churches. Young people are just beginning to realize the great possibilities within their

reach in this direction. Last year a call was issued by the Methodist Episcopal Board for 100 student volunteers to give (without compensation) a month or more of their summer vacation to a systematic visitation of the Young People's societies of that denomination. One hundred and sixty workers responded and "The Student Missionary Campaign" was organized. In 90 days the campaigners visited 1,000 Young People's societies and addressed 100,000 persons. Only 44 missionary committees were found; 600 were organized. Only 10 mission libraries were found; 650 were sold (i. e., 10,400 volumes of fresh missionary literature were put into circulation). Only eight mission study classes were found; 300 were formed. Over 15,000 people were pledged to systematic giving for foreign missions; and from all quarters came reports of quickened spiritual life as the result of the work accomplished.

What was done by these students could, by God's help, be reproduced throughout the country, if earnest young people who love the cause would devote themselves to the task of awakening in their churches, committees and the societies around them, a realizing sense of the present opportunity and the responsibility of Christians with regard to it.

With the world open and a thousand million of heathen and Mohammedans accessible, with thousands of villages actually asking for teachers and preachers, with a great company of educated and consecrated young men and women willing to go, is not God calling on His people for unusual giving and sacrifice? Heathen lands will not be evangelized in this generation if the Church continues to be so engrossed with the things of the world. Our style of living in this country is always rising. We decorate our lives till further decoration seems impossible. Our expenditure on ourselves is enormous. And over and above all expenditures for luxuries and comforts Christians in this country are "laying up" annually nearly one hundred times the amount they give to foreign missions.

We pray God to give us the means to send forth laborers. Has He not given us the means? Have we not the means to send forth laborers? Have not our friends the means? And when we pray God to give us the means, should we not pray Him to consume the selfishness which expends our means upon ourselves?

Can it be satisfactory to Him when the women in the churches spend ten times as much upon jewelry and feathers as they give for missions, and when the men in the Church spend ten times as much for tobacco as they give for missions? One Church spends more for its printed programs than it gives to missions; another spends twenty times as much for its choir as for missions. I know a church in New York State the members of which give \$400 a year for foreign missions, but the men of the church spend \$4,000 a year for tobacco. I know a church in Massachusetts the members of which give \$500 a year for missions, but the Sabbath school superintendent, a resident banker, told me that the members of that school spent last year on theaters, dancing and card parties, liquor and tobacco, not less than \$10,000, the support of twenty missionaries.

Is there not danger that when we see the Lord Jesus we shall be "ashamed before Him at His coming"? Did He die that we might live a life of self-pleasing? He died and rose again that "they which live might not henceforth live unto themselves, but unto Him."

"The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar,
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain?
Who patient bear the cross below?
He follows in His train."

A Prayer.

O Thou who, though rich, became poor that we through Thy poverty might be made rich, help us to-day to decide upon a life of self-abnegation, a life of economy, a life of plainer living, plainer dressing, plainer eating, less expensive recreation, a life that will even deny us the privilege of giving gifts to those who do not need these gifts as much as men and women by millions need the gift of eternal life.

If we robbed Thee in the past by withholding from Thee that which Thou hast asked of us, O God, grant us Thy Spirit to convince of sin and to lead into all truth. Make us willing to do Thy good, acceptable and perfect will. Work in us both to will and to do of Thy good pleasure.

Lead us, we beseech Thee, out of our luxury, out of our wastefulness, out of our sin to Thy side; and may we turn forever away from the lust of the flesh and the lust of the eye and the pride of life, while we give ourselves wholly, with all whom we love, and forevermore to the doing of Thy sweet will, even unto the uttermost parts of the earth. We ask it in the name of Jesus Christ our Lord. Amen.

CHAPTER XXIII.

Relation of Service to Endowment.

BY THE REV. J. C. GALLOWAY, OF GASTONIA, N. C.

I have a strong presentiment that, to-day, I confront the climax of my life's opportunities. Never before have I looked into such a sea of bright young faces. May God give me a message that will be a help and an inspiration to the convention.

First of all, I come with greetings from ten thousand Associate Reformed Presbyterians, in the far-off Southland. Our hearts and our hopes are with you to-day. We are with you in the great struggle for God and humanity. We are following the lead of the same invincible Captain. We go forth under the folds of the same spotless flag. We have the same watchwords of truth, and go to the conflict with the same divine songs on our lips. In the name of the Master, the A. R. Church sends greeting to-day, and says, "Go forward" wherever God and duty call.

My personal message to you is suggested by our Lord's charge to His disciples, when for the first time He sent them forth on their momentous mission to man. These disciples were all young men just entering on their life-career, a career of tremendous import to the world. As Jesus sends them forth, He gives them this message: "Freely ye have received, freely give." As if He had said, "You have had opportunities no other men have ever had, or will ever again have. I have favored you with these for a purpose. As you go forth on your mission to needy humanity, give forth freely and liberally of all that with which I have endowed you." So to-day. Are not you all disciples of our Lord? Are not most of you on the threshold of life's great mission? Has not God poured His gifts upon you, and is He not therefore saying to you to-day, "I have richly endowed you for service, and I command you, as you go on your way through the world, give out—give out freely and largely to needy humanity."

I. Just here I want you to face the fact—how richly and freely God has endowed you for service. You are the ten talent people. Is it too much to say that there is before me the cream of the young men and women of our great land? When Saul came forth from his hiding place to be made king, he towered above all the people by his head and shoulders. So do you tower above your fellows in privileges and possibilities. You are from the picked Christian homes of this country, not from the slums, or the vicious classes, or the Christless homes of our land. You represent the best this land has—its educated Christian homes, its intelligent, consecrated Christian young men and women.

Many of you come from hearthstones where the family altar has stood for generations, and the morning and evening prayer has never failed to go up to God as did the incense in the Temple. The best influences this world has have always been about you.

But more and better than all, there is here the cream of the young people of the United Presbyterian Church, not all the cream of it, but much of it. And tell me, has the Church of God and the world anything better? I firmly believe the world has not anything superior to the training and the Christly influences which come from United Presbyterian homes, churches, Sabbath schools and Christian Unions. I believe if you were to marshal the human race into one long line, and form that line on the plan that those who have had the highest privileges and opportunities stand nearest the head, then, friends, you would stand in the very van of that column.

Looked at from every standpoint of training and privilege what our Lord said of His disciples is true of you. You have received "freely." God has fitted you pre-eminently for service, and now on the threshold of life's career, He lays on you the commandment, "give out freely, graciously to the weak and needy, as you go along life's dusty, rough highways."

II. If you realize your privilege and obligation, there will crowd upon your minds certain questions.

(1) This question will come, "What am I to give to God and humanity?" I'll answer it. "Love and service." "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself." "Love is the fulfilling of the law." "By love, serve one another." The pure and unselfish love of the Christ for man is the mightiest factor in existence in touching hard hearts and winning men to God and holiness. You can throw money to the needy and poverty-stricken on the street corners as you roll by in your carriage, "clothed in purple and fine linen, and faring sumptuously every day"—throw money to them as you would a bone to a hungry dog, and they will take it with a growl and maybe a curse on you as the proud rich. It is not hard to give men money. It is common and plenty in some places. We can give it without interrupting our business or hindering the flow of our pleasures for an instant or without a particle of self-sacrifice. But to go into the slums, get down among the needy and sin-stricken, and truly love them, as Jesus did, and let their miseries and calamities make exhaustive draughts on our tenderest sympathy—that's a different thing. But it is precisely this that they most need, precisely this that Jesus did for men, and it is this He wants you to do. Where your love goes your service will follow. Jacob loved Rachel, and he served for her fourteen years, "and they seemed but a few days unto him for the love he had unto her." You can love men back to decency and purity when every other means is unavailing. The Christ gave His love, and by love served them. You must not give less.

(2) Here is another question that will confront you, "Why ought I to give out the love and service?" For your own sake. A life lived

selfishly insures disaster to one's own spiritual life and uselessness to the world.

Somewhere I have seen this illustration. The waters of a certain spring gathered themselves into a great pool and said, "We will give out none of our precious contents to these fields and forests. We want all we have for ourselves." So they gave out none of their precious refreshment to field and forest—and kept all for self. But soon those living waters became stagnant. The green scum gathered over the once crystal depths, the birds of heaven refused to drink of them. They were peopled only by croaking frogs and squirming tadpoles, and gave out a miasma that carried disease and death for many miles around. But the overflowing spring that leaps onward through meadow and brake and farm, and over mill-wheel and under ship-keel and "goes on to join the brimming river" is a picture of true Christian life.

Selfishness is stagnation, decay and death. Service is blessing and power and life. Take an illustration. Three-quarters of a century ago the two wings of the Baptist Church in this country, the Missionary and the anti-Missionary Baptist Church, were of about equal numerical strength—say about 70,000. The Anti-Missionary Baptist Church derided and spat upon missions (as they do still). They said, "We will give nothing either of men or of money to such a cause." The appeals of the heathen, "Come over and help us," fell on deaf ears. They said, "We will keep all the precious life-giving waters of salvation for ourselves."

But the Missionary Baptist wing heard the thrilling command, "Go into all the world and preach the Gospel to every creature," and enlisted enthusiastically in missions, supporting and cheering on such pioneer missionaries as Judson and Rice. What has been the result? To-day the Missionary Baptists are marching on to the conquest of the world for Christ over three millions strong—a mighty factor in Christianity.

The Anti-Missionary Baptists have barely held their own—are just where they were three-quarters of a century ago, and are without either influence, progress or power. With them the very waters of life have become a stagnant pool. "Give out, give out," of love and service on every side, if you would have joy and peace, and ever growing power and influence.

But the consideration that one's own happiness and growth depend on it is not the highest reason why we should give forth of our love and service. Jesus Christ, the Captain of our salvation, has commanded it. In the late Spanish war a soldier was busy with some task, when a by-stander said to him, "Why are you doing that?" Answered the soldier, "I have orders from headquarters." Not another word was spoken. So to-day you have orders from headquarters, from the Captain of our salvation—"Go preach," "Go work," "Go," give forth freely to the needy, and back of the order the Omnipotent warrant of success, "Lo, I am with you always, even unto the end of the world."

(3) Where am I to render this service? Just where God has placed

you—in high station or in low station, in obscurity or in the blaze of publicity. Wherever you are, stand in your lot, and in love and service show thyself a man. Maybe your station and service in life are so humble and obscure that you are chafing for larger influence and greater opportunities. You feel that it is well nigh useless in present surroundings, to think of, much less attempt anything in the way of bettering your fellows. Not so. God has as much need of consecrated serving followers in the kitchen, the serving room, in the clerkship, at the typewriter, behind the plow, in the mine, at the forge, as He has in the banking house or at the head of the armies, in the eldership, or in the pulpit. It is not the shining place we may fill, but the faithfulness and efficiency with which we fill the place where God has stationed us in His line of battle, that will command His approbation and reward.

I believe there are thousands of unknown men and women who will have a more glorious reward than the ministers whose names are in every newspaper. A young minister went to Dr. John Hall and complained that he was in such a lowly, obscure place, that he was burying his talents and wasting his energies, and wanted to know how he could rise into a larger and more influential sphere. Said Dr. Hall, "Young man, I know of no more certain way to rise from an obscure place than by filling that place with conspicuous ability."

That's what God wants you to do—fill your place with conspicuous ability, and then He will call you to something higher.

I knew a young lady whose heart was set on a foreign mission. But the way was closed against her. She spent months and years fretting over the restraint and chafing at the delay. But when I went into that home I saw the mother gray and bent with the care and work of that home, and the younger brothers and sisters neglected and unkempt, growing up in ignorance while that eldest sister was sitting with folded hands waiting on a foreign mission. There was a mission ready to her hand, but she could not see it. Do not you make a like mistake.

(4) To whom is this service to be rendered? Lift up your eyes and look over this great land. It is white to the harvest for such service. How the restless, discontented, rum-soaked, Sabbath-breaking, pleasure-seeking, sin-sick thousands of our land need Christ-like love and Christian service.

I know little of the needs of this section of our country, except through your newspapers, but I judge that there are a hundred thousand men and women out of Christ within five miles of where I stand. But you know best about this. This I do know: In the mountains west of where I live are tens of thousands of white men and women—directly descended from Scotch-Irish ancestors—who sorely need the Gospel of the Primer and the New Testament, and who would be a mighty conservative influence in this nation in the inevitable and not-far-off crises with the forces of the devil, and agnosticism and the newer criticism.

More than that; we have hundreds and thousands of black men and women and children, who, in education, culture and right ideas of true citizenship, have a woeful lack, and whose religion is largely a transient

and surface emotion. As a section, we are confronted with a problem which is appalling, and from which we turn away heart-sick. The solution of it God only knows. If there is any solution to it—except the Gospel of Christ and the love and service of Christlike men and women, I have never heard of it.

Let me here thank the United Presbyterian Church for what it has done for the colored people of the South. The field is white to the harvest, and there is possibly no other people on earth who have such peculiar claims on your sympathy and help. God has given you money, and consecrated workers, and a saving Gospel; give that Gospel more and more abundantly to the people of the South.

Then there are voices coming to you from over "the seven seas," "Come over and help us." Beyond the cataracts of the Nile are millions who are sitting in the shadows of death, with no knowledge of God and heaven save in the sensuous images that have been conceived in the lecherous brain of "the false prophet." India holds up millions of supplicating hands, hands wasted by famine, and behind these dusky hands souls into which no ray of divine light has ever shone. But we have just what these millions need, the bread of life, and Christ says, "Give, give." Will He and they both plead in vain?

(5) When am I to render this service? When, do you ask? When? When would you reap an already over-ripe harvest? When would you begin to educate an already neglected child? When would you begin to rescue a drowning man? When would you rush into a burning and already toppling house to awaken and rescue a sleeping man? You can't pull souls out of the grave and help them to better living. You can't reach into the spirit-land and call back those who have gone there, and who died in sin and went Christless to the judgment bar. Nor can you throw off your responsibility and guilt if they went there through your neglect.

(6) How is it to be rendered? Give the best service of which you are capable. Human souls are worth any effort and sacrifice, however tremendous. The Lord deserves at your hands the very best you can give to Him and His. To do this—love and serve God and man unselfishly—is to attain the highest destiny of which a human soul is capable. Every one wants to do the best that can be done for one's self, and make the most that can be made of life's possibilities. You do that when you serve God and man lovingly and unselfishly. There is not any possibility for a human soul, either here or hereafter, higher and better than that. It will fill to the full, and forever and forever, the mightiest aspirations of the kingliest soul.

CHAPTER XXIV.

“The Face of Jesus Christ.”

BY THE REV. R. E. M'CLURE, OF BLAIRSVILLE, PENN.

In St. Peter's of Rome, on Easter morning of each year, there is shown to the gazing public a cloth purporting to have the image of Christ upon it. The mythical story runs thus: On the day of the crucifixion of our Lord, Veronica, a Jewish virgin, moved by compassion for the suffering Saviour as He carried His heavy cross through the streets of Jerusalem toward Golgotha, handed Him her handkerchief that He might wipe from His troubled face the drops of sweat and blood. And in response to her kindness, the Saviour indelibly imprinted His features, all distorted with suffering and pain as they were, on the cloth and gave it back to her as a memorial of His gratitude and love.

During the past centuries of the Christian dispensation the most gifted artists have labored to reproduce the image of the Christ on canvas. The most costly paintings extant are the product of the master-minds in their efforts to paint the living likeness of the lowly Nazarene. Raphael paints Him in babyhood, lying in the arms of the virgin mother, and by this one effort gained the plaudits of the world. This famous picture, the Sistine Madonna, now hangs in the gallery of Dresden, and is valued at five million dollars. Hoffman portrays Him as a boy of twelve, sitting in the midst of the doctors “both hearing them and asking them questions.” Leonardo, the master-mind of all the artists, paints Him as “a man of sorrows and acquainted with grief.” Geiger has drawn the compassionate face receiving the betrayer's treacherous kiss. Michael Angelo reveals in wondrous living shades the bleeding, suffering form, hanging upon the cross. And Bierman sketches, in seeming living reality, the man of God, with hands outstretched in blessing, ascending from the mount of Olives.

Thus we have an imaginary pictorial history of the Christ on canvas, from His boyhood to His ascension. Valuable as these paintings are, and fascinating as they seem, yet they are but the products of the artist's wildest fancy, and have little or no historical value, for they do not reveal the true likeness of God's Son.

The world has no true portraiture of the face of Christ, nor has it an authentic description of His personal appearance. We know not whether He was tall or short, stout or slight, whether His eyes were softest blue or hazel brown, His hair long and white or waving in ringlets of gold.

The coins and statues of ancient Rome have preserved for the world the faces of many of Christ's contemporaries. History describes the

physical forms of the great men of Greece. But of the Christ, the God-man—one person and two distinct natures—the Christ, the perfect one—there is not a picture, nor a syllable of history, nor an ancient statue which preserves for us His likeness.

Why, then, this silence of the historic pen? Why this absence of His true face on canvas or in marble? Why, indeed, have the writers of the inspired Book given us no hint of the personal appearance of their hero? We believe it is of God, who sent Him into the world in the form of a man, but not as any one type of men. He is not of one locality, nor of one nationality, but He is a race-man, His type of manhood is as broad and various as all the races of men. His character is so comprehensive and world-embracing that no age, or class, or country can claim Him as their own. He belongs to all ages, is a brother to all men, whether they shiver amid the snows of the Arctic Circle, or pant beneath the burning heat of the Equator, for He is the Son of Man, the Son of Mankind, the genuine offspring of the race. Hence it is we believe that God has not permitted the human face of the Christ to be painted on canvas or chiseled in stone by the hand of man, for with His own hand He has written, "Thou shalt not make any graven image."

If not in art, and not in history, where then are we to get our conceptions of the face of Him who is the perfect type of humanity, "the image of the invisible God"? Paul gives us the answer in his letter to the Corinthians, "For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God reveals the living image of His Son by His Spirit and through His Word; the old Bible, the Spirit's book, is a sacred album, on whose pages the divine artist has painted the living image of Him who said, "He that hath seen Me hath seen the Father." Would you look upon His blessed face, and know His matchless character, and experience His fascinating power of love? Then come with me to the book and turn a few of the many pages which reveal God's portraiture of His own Son.

1. First of all, look at the features of the Heroic Face: "And it came to pass when the time had come when He should be delivered up, He steadfastly set His face to go to Jerusalem." In this face we see a fixed purpose to do the will of the Father, which characterized His entire ministry—the face that is bright and cheerful, yet determined. It glows with a halo of majesty, yet upon it are shadows dark and ominous. Look upon this face in solemn meditation, and read its lessons of heroism. Well He knew what awaited Him at Jerusalem, the sorrows of the garden, the traitor's kiss, the arrest, the false trial, the scourge, the crown of thorns, the heavy cross, the piercing nails, the divine desertion, the dying moan and the dark tomb. But without a faltering step or a backward movement, He set His face "as a flint" to accomplish His decease.

In the features of this heroic face we read "the eternal purpose, which God purposed in Christ our Lord." We have here a pictorial history of redemption, which reveals the voluntary decision of Jesus to lay down

His own life for a lost, perishing world. Followers of Christ, do not undervalue the heroism found in that fixed face, for it is this vision that inspires His children to a like heroic life and constrained Paul to cry out at Damascus, "Lord, what wilt thou have me to do?" It was the vision of this face that armed Peter to speak at Pentecost. It was this that nerved Stephen and James and "the army of martyrs" to die for Christ's sake. It was this that inspired Zwingli and Knox and Luther to face the power of Papal Rome, and to wrest from her bloody hand the possibilities of the Reformation.

And it was this face, set steadfastly to accomplish a God-ordained mission that fired the hearts of Carey and Livingstone and Stanley with holy zeal to grasp the torch of truth and bear it, as a banner, into benighted lands. It was this face that moved old John Brown to become the apostle of human freedom, and Gough, and Willard, and Woolley, and a multitude of others to plead, in His name, for the overthrow of the rum power. "Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

In Roman history we read of a certain Emperor who, desirous of ridding his army of all soldiers who professed allegiance to the Christ, decreed that, at an appointed time, his army should file past a given point and sign their names to an article denouncing the Nazarene. And after that magnificent army had passed in review it was found that forty men, instead of signing their names, had written a heroic "No." The Emperor was very wroth, and immediately ordered that they be stripped and manacled together, and placed out on a frozen sea to perish with the cold. After this decree had been executed a sentry heard coming from those forty martyrs these words, "Forty wrestlers, wrestling for Thee, O Christ, ask of Thee a victory and a crown." And an hour later, when he retraced his steps, he heard those same sounds, less distinctly, yet audibly, "Forty wrestlers, wrestling for Thee, O Christ, ask of Thee a victory and a crown." And still again, an hour later, he heard those same sounds, less clearly, yet audibly, "Forty wrestlers, wrestling for Thee, O Christ, ask of Thee a victory and a crown." And in the morning, when the bright sun had risen upon that bleak and frozen sea, the forty martyrs of Sebaste were no longer wrestling, for they had obtained the victory and the crown, not that they loved Rome less, but that they loved Christ more.

Oh that we had more such Christian soldiers to-day, who, when the great moral battles are to be fought between the forces of Christ and the powers of darkness, would lay down their lives in heroic martyrdom rather than deny their Lord by a compromising position or shameful retreat. Christ's heroic face, set steadfastly toward His suffering and death at Jerusalem, bids you, soldier, take up your cross and follow Him.

2. It is the Burdened Face: "And He went a little further and fell on His face and prayed, saying, O my Father, if it be possible, let this cup pass from me." This face gives us the picture of His suffering because of human guilt. His soul agony preceded the bodily suffering of the cross, and was the soul of His agony. "He was a man of sorrows and acquainted with grief," "His soul was exceedingly sorrowful even unto death."

Let us look reverently upon this face of the Son of God, crushed to the dust of the earth, under the heavy weight of soul-sorrow for a lost world, and there catch our inspiration for "enduring hardship as good soldiers of Jesus Christ," "Whose we are, and Whom we serve."

The inventor Morse once went into the studio of Benjamin West, the great painter; the artist was at that time engaged on his now famous picture, "Christ Rejected." Seeing that the hand of Morse was formed with perfect symmetry, he said to him, "I would like to bind your arm whilst I paint from it the hand of the Saviour here on the canvas." It seems to me that a thrill of joy must have gone through the philosopher's heart, as he sat in that humble sphere as Christ's representative on earth. But that was only for a picture, yet in the stern battles of our everyday lives, we stand as His true representatives on this sin-cursed earth. "Ye are our epistles—known and read of all men." "Ye are my witnesses" (testimonies). "Ye are the salt of the earth," its preserving power. "Ye are the light of the world," "Light bearers," "candlesticks." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

3. The Bruised Face. "And they did spit in His face and buffeted Him." We would turn from this sad, distressing face without a glance were it not necessary to complete His pictorial history. How cruel and revolting, that vulgar, rude men should cast their slimy spittle upon the fair face of God's Son, and smite Him with their unhallowed hands. This sweet face, on which there was not a trace of sin, nor a line of anger, neither a furrow ploughed by human depravity, received a traitor's hissing, burning kiss, the diseased spittle of human contempt and the heartless, stunning blow of human rage. In this picture we learn our lesson of humility and patience. "They reviled Him, and He reviled not again." "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." What a wonderful exhibition of patient endurance is seen in that face, as He is led out to the hill of Golgotha! All His utterances are in the deepest spirit of love; all His thoughts for the welfare of others. He commits His mother with filial tenderness to the hands of the beloved disciple. He pardons the penitent thief, and He spent His last breath in prayer for those who were taking His life's blood. "Father, forgive them, for they know not what they do."

Young people, look intently upon this calm, meek face, bowed in submission to the will of God, enduring without complaint the reproaches, cruelties and indignities of men, and you will catch the mean-

ing of His own prophecy, "In this world ye shall have tribulations, but be of good cheer, I have overcome the world."

4. It is the Marred Face. "His visage was marred more than any man's, and His form more than the sons of men." This is the Holy Spirit's description of the Face of Christ, after human cruelty and the guilt of human sin had done their work. On the cross He cries, "It is finished," and now lies calm in the embrace of death. "He is despised and rejected of men, a man of sorrows and acquainted with grief; we hid as it were our faces from Him, He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted."

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Let us stand in silence with uncovered heads, as we look with reverence upon that face of the dead Christ, revealing as it does the hardships and sufferings of His life; in each marred feature we read the history of a bitter experience; those scars on His cheek and furrows on His brow teach us the terrific ravages of human guilt, and something of the cost of human redemption. That distressed look, perhaps, was caused by the sorrow for the doomed city of Jerusalem; there is a line written by the groaning at the grave of Bethany; this line was left by the poisonous kiss of treason; that frown is the disappointment because the disciples slept; and these furrows were plowed by the divine desertion, on account of which He cried, "My God, My God, why hast Thou forsaken Me?"

Over the body of the Roman Dictator, Mark Antony spoke and aroused his countrymen against the assassins. Holding up the rent mantle of the dead Cæsar, Antony is represented by one as saying: "Look! in this place ran Cassius' dagger through; see what a rent the envious Casca made; through this the well-beloved Brutus stabbed, and as he plucked his cursed steel away, mark how the blood of Cæsar followed it. O, now you weep, and I perceive you feel the dint of pity; these are gracious drops. Kind souls, what, weep you, when you but behold our Cæsar's vesture wounded? Look ye here, here is himself, marred, as you see, with traitors!"

Young people, it is yours to hold aloft the pure yet rent life of Jesus Christ, our friend. Brutus stabbed Cæsar, sin stabbed Christ; Antony, a plain, blunt man, pointed to the wounds of Cæsar, and bade them speak for him. Let us with the same fidelity and purpose, tact and love, point to the bleeding person of the Christ, and put tongues in each of His gaping wounds, until they speak in the eloquence of love and persuade men to rise up and mutiny against the sin which murdered Him and drags them down to death.

The lineaments of Christ's face thus far seen lie on a dark, somber background; yet there are other features found in that face which gleam with the brightness of the morning sun and shed forth the lustre of majesty divine.

1. It is the Face Illumined. "His face did shine as the sun, and His raiment was white as the light." This transfiguration scene gives

us, with the three favored disciples, a glimpse of His glory, "the glory as of the only begotten of the Father." Here we see His human body glorified by reason of that glory "which was His before the world was."

And as we stand enraptured in the shekinah cloud, are we not given a foregleam of the estate of the ransomed of God, when they shall have been changed into the image of His glorified Son? Let us, then, with Peter and James and John, look in wonderment upon that radiant face, and, prophetic as it is of the estate of the redeemed, catch its lesson, that "it is good for us to be here."

2. Turn with me one other page, and the book will be closed. In the Revelation we see "one walking in the midst of the seven golden candlesticks, like unto the Son of Man, and His countenance is as the sun shining in his strength." This is the face of the King, reigning in the midst of His Church on earth. In His marred, bruised face we see His sorrowful experiences of the past; in the shining face the triumphs of the future. The face that was soiled by human spittle, and bruised in human rage, shall one day shine with the brightness of the sun, on the throne of universal empire. The head that was crowned with thorns in laughter shall be crowned with kingly glory. The scarlet robes He wore in derision shall be replaced by the pure white robes of righteousness. The stick He held as a mocking sceptre shall become in His hand a sceptre of power with which He rules the world.

And when that prophetic day shall come, the human voices of earth shall join with the angelic voices of heaven in one grand symphony of praise, singing, "Alleluia. The Lord God Omnipotent reigneth, the kingdoms of this world have become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever."

Young people, study reverently this portrait of the face of the Christ, as drawn by the Spirit of God in the holy book. Get a true vision of Him, "Whose you are, and Whom you serve"; for the vision you get of Christ from the study of His word determines what manner of persons ye are. "Let the mind of Christ dwell in you richly," that you may join with the Psalmist as in the joy of anticipation he sings, "As for me I shall behold Thy face in righteousness; I shall be satisfied when I awake in Thy likeness." John on Patmos reached the climax of his description of the joys of the saints when he said, "They shall behold His face." The redeemed are to become like Him, "because they shall see Him as He is."

In His sublime intercessory prayer Christ plead, "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory."

Let us so live in the light of His majestic face and under the transforming power of His love that in the final consummation and triumph of His kingdom we may be found in His likeness and with that company of whom it is written:

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.

"'Tis finished—all is finished—
Their work with death and sin;
Fling open wide the golden gates,
And let the victors in."

CHAPTER XXV.

The Junior Rally.

A report of our Tenth Anniversary Convention would be incomplete without a section devoted to the Junior Rally, held in Duquesne Garden, Saturday afternoon, August 5. The holding of this meeting was suggested by Dr. R. W. McGranahan, Junior Secretary of the Christian Union, and the arrangements for its program were due to his careful forethought. In securing the attendance of Juniors from neighboring congregations, Dr. McGranahan had the earnest co-operation of Mrs. N. Wylie Stevenson, Secretary of Junior Missionary Societies; Mrs. E. M. Hill, editor of the Junior Missionary Magazine, and the superintendents both of Junior Young People's and Junior Missionary Societies in Allegheny and Monongahela Presbyteries. Two prizes had been offered by the presbyterial associations of these presbyteries to stimulate attendance—a \$15 library to the society bringing the largest proportionate representation, and a \$10 library for the second largest. The first of these prizes was taken by the Junior Christian Endeavorers of the Second church, Allegheny, and the second by the Junior Christian Union of Aspinwall. Large as was the attendance at this rally, it would doubtless have been much greater had it not been for heavy rains. This magnificent assembly of girls and boys—but a small percentage of the fifteen thousand Juniors in the United Presbyterian Church at present organized under Junior Christian Unions and Junior Missionary Societies—must have been an inspiring spectacle to those who have devoted so much time and energy to the training of these young people for Christian service. If it be true that it is better to save a soul in childhood than in old age, since then there is saved both a life and a soul, Secretaries Wishart, McGranahan and Jamieson, with their earnest co-laborers, Mrs. Porter, Mrs. Stevenson, Mrs. Hill and the unnamed host of other faithful, consecrated laborers in this department may well rejoice over the blessed opportunities which have been laid before them and which they have so faithfully improved.

An address of welcome was given at this meeting by Master Charles Dittmar, of the Tenth church, Allegheny, in which occurred the following lines:

“For what means this but Christ again
Enthroned within the hearts of men?
Great promise this of things to come
Such as the world has never known.”

The Juniors of the Eighth church, Pittsburg, and of the Eighth church, Allegheny, truly won the very hearty applause given their in-

teresting exercises. The sweet singers among them charmed the listeners, and the unique object lesson of the effects of a Christian education on the lives of the red men, given by the Pittsburg society, was much enjoyed by all.

The banner for largest percentage of increase of membership during the previous year was awarded at this rally by Dr. McGranahan, who presided over all the services, to Beaver Valley Presbytery. This banner had been held during the previous year by Albany Presbytery. It was first offered in 1896 to the presbytery which should show the largest increase in membership in Junior societies, of whatever name, during the year. It was natural that Allegheny Presbytery, in which the first Junior Christian Union was organized (in the Eighth church, Allegheny, Rev. W. I. Wishart, pastor), should be the first to carry home this banner. The next year it was carried off by Monongahela Presbytery, which comes next to Allegheny in the denseness of the United Presbyterian timber. In 1898 the basis of award was changed from increase in actual number to percentage of increase. Since this change, it has been awarded to Albany and Beaver Valley Presbyteries in the order named.

The principal exercise at this great meeting in Duquesne Garden was conducted by Miss Annie S. Harlow, Superintendent of the Primary Department of Bethany Presbyterian Sabbath school, Philadelphia. It was not so much an address as a model drill on a familiar Bible text, the report of which may be suggestive to those who are devoting themselves to Junior leadership and instruction. This drill illustrated the necessity of securing, first of all, the attention of the boys and girls by a happy approach to the subject in hand. It shows also the importance of this rule: "Never tell the boys and girls what you can get them to tell you." In the course of her introductory remarks Miss Harlow spoke of a fox-hunt she had once witnessed from a railway train, illustrating by it the familiar text: "Take us the foxes, the little foxes that spoil the vines." A few extracts from the opening part of her exercise illustrates her happy method:

"A long while before I came to a station everybody was awake, and there were wagons and horses and carts tied, and the walls were covered with boys and girls and men. And on the haystacks, oh, there were such a lot of men. And everybody was looking and the conductor stopped the train so we could look too. I liked that. And by and by somebody shouted, 'There she goes.' And I said to a man near me, 'What goes?' And what do you suppose all those men and boys and dogs were going after? Can anybody guess?" (A child in the audience): "A fox."

"Yes, they had a fox in a bag, and they let the fox out and all the dogs and all the men and boys were going after that one fox. And I said to the man, 'I think it is a pretty mean business, don't you, to have twenty dogs and forty or fifty or sixty men after one poor fox?' and the man said, 'The fox likes it. I think now he has gone over the brook and he will just come back and sit' under the stone heap and laugh at the men while they think they are going to catch him. They

think he is away down there.' I said, 'If the fox likes it, all right, but I think it is a pretty poor business hunting foxes.' But let me tell you what the Bible says: It says for you and me to catch foxes. Catch foxes, 'Take the foxes, the little—'

Children: "The little foxes that spoil the vines."

"I am going to change it. 'Catch the foxes, the little foxes that spoil the vines.' What kind of foxes?" "Little foxes." "Now I will change it again. I am going to say, 'Take little faults, the little faults—f-a-u-l-t-s—read it again.'" "Take the faults, the little faults that spoil the vines.'" "O no, you stop and think. Put your thinking caps on, and I will let you read it again. Read it again. I will read it for you. 'Take the faults, the little faults that spoil the Juniors.' Now read it for me again." "Take the faults, the little faults that spoil the Juniors.'" "The rest of the verse is, 'For our vines have tender grapes.' See them up here (pointing to a branch of green grapes). They are not ripe yet. 'For our vines have tender grapes.' Read it for me." "Take the faults, the little faults that spoil the Juniors, for our vines have tender grapes."

"Now I will read it for you. 'Take the faults, the little faults that spoil the Juniors; for our Juniors give promise of ripe fruit and useful lives.' So we will catch the faults, and I will let you hunt for the foxes. And as I take them out you will tell me their names. How many of you go to the Junior Society on Sabbath, and how many of you go on Monday? (Hands raised.) Well, the Sabbath has it. Well, one Sabbath afternoon Arthur had a good library book, and he was sitting in the hammock swinging and having the nicest time reading the book. And mother came and said, 'Arthur, it is time to put away the book and get ready for the Junior Society.' And Arthur said, 'I don't—'" "I don't want to." "How do you know? What is the name of this fox?" "I don't want to." "How do you know the fox? Did you ever hear him?" "Yes, ma'am." "Did he ever trouble you?" "Yes, ma'am." "You and I want to be on the watch and take the fox, the little fox which spoils the vine. Read it again." "Take the foxes, the little foxes that spoil the vines."

"Foxes never go alone. Mother says, 'Arthur, you are a member of the Junior Union.' And he says, 'I don't—'" "I don't care." "I don't care.' How do you know? What is the name of this fox?" "I don't care.'" "That fox spoils the Juniors. So you had better be on the watch and catch him. Do you know of any fox that troubles the girls?" "Yes, ma'am." "Well, I have a fox for the girls. Let me see this fox that is here for the girls. Mary came to the Junior Society, and when her name was called on roll-call day, she didn't rise and say a verse real nice, but she said, 'Present.' Did you ever do that? And when the superintendent said, 'Mary, why didn't you get your verse ready?' she said—" "I forgot." "How did you know? Did you ever see that fox before?" "Yes, ma'am." "So you had better be on the watch. That is one of the foxes that spoil—" "The vines." "That spoil the J—" "Juniors." "And the Juniors give promise of fruit.

But the fruit is green now, you see, and if the foxes take off those green grapes, there will never be any rich ripe ones. So be on the—"Watch."

"And that is not all. The superintendent said, 'Mary, I pick up my verse on Sabbath for the next Sabbath, and say it every day during the week. Why didn't you do that?' And she said—" "I didn't have time." "O that is worse than I thought. She said, 'I didn't think.' And that troubles the girls. Does it trouble the boys?" "No, ma'am."

"Don't it trouble the boys? I am afraid it does. So you had better be on the—" "Watch." "For it is a fox that spoils the—" "The Juniors."

"Well, I have another one, and it is not a very big one either. Florence's mother says, 'Florence, I want you to go on an errand on the way to the Junior meeting.' (Florence's meeting is on Monday.) And she said, 'I want you to go on an errand, and start early. And be sure you start in time so you will not be late.' And Florence went to play with other girls, and she—" "Forgot." "She forgot about the Junior meeting, and she came in just as the meeting was closing. And the teacher said, 'Florence, where have you been? What made you late?' And she said, 'My mother sent me on an errand.' Did she tell the truth?" "No, ma'am." "People call it a white—" "Lie." "Is that a white lie?" "No, it is a black one." "So you had better be on the—" "Watch." "And take the foxes—" "Little foxes that spoil the Juniors." "Say it out big." "Take the foxes, the little foxes that spoil the Juniors."

"Here is one for the boys, and I won't say whether it troubles the girls or not. I know it troubles the boys. Your pledge is, 'I will take some—" "Active part in every meeting.'" "The teacher said, 'Thomas, tell the boys you can tell the boys at school who are Juniors.' And he said—" "I can't." "What is the name of this fox? "I can't." "You had better be on the watch for this fox. Does that trouble the girls any?" "Yes, ma'am." "The girls had better be on the watch. Here is the other fox that goes with it. 'I can't, and there is no—" "Use trying.'" "How do you know? Why, you seem to know all the foxes. 'I can't, and there is no—" "No use trying.'" "Did you ever see that fox, did your mother ever hear it? I think you had better be on the—" "Watch."

"This is one of the foxes that spoils the Juniors. Well, I have another fox, and I am afraid of this fellow. I won't tell you whether he spoils boys or girls. The Junior says, 'I will read the Bible—" "Every day.'" "A Junior went to bed tired and sleepy, and said, 'I will skip it just—" "Once.'" "How did you know? You had better be on the—" "Watch." "That is one of the foxes that is spoiling the—" "Juniors." "I have one more. This is one that keeps people out of heaven more than any of the rest of them. How many of you know him? Every Junior says, 'I am going to be a Christian—" "Some day.'" "This fox's name is 'By and by.' You had better be on the watch and catch the foxes that spoil the Juniors. The Bible verse is, 'Take us the foxes, the little foxes that spoil the vine; for our vines have tender grapes.' The other verse is, 'Catch the fox, the little fox that spoils the Juniors; for our Juniors give promise of useful lives.' But if the foxes take your grapes now, you will never bear good fruit. May God help you to be on the—" "Watch." "And catch the foxes, and then you will have useful lives."

CHAPTER XXVI.

Dedication of the Fulton Monument.

The young people of the United Presbyterian Church have always manifested a grateful appreciation of the services of their leaders in Christian work. This has been eminently true of the Young People's Christian Union in its attitude toward the one who took the first steps toward its organization. In the Indianapolis Convention—the first to assemble after the death of Dr. Fulton—the following testimonial was adopted:

"We have learned with sorrow of the death of Dr. J. M. Fulton, the organizer and first General Secretary of the Young People's Christian Union of the United Presbyterian Church.

"We recognize in the death of Dr. Fulton that a great laborer and eloquent preacher, a wise counselor and a great man has fallen.

"We place on record our high appreciation of his efforts to develop and quicken our young people in Christian work.

"We shall endeavor to emulate his example by consecrating our lives to the service of Christ and His Church."

Immediately after his death, the proposal came from the young people's societies of Keokuk, Iowa, and Detroit, Mich., to erect a monument to his memory. This proposal was seconded by other societies, and endorsed by the General Committee at a meeting held November 2, 1897. A special committee was also appointed at that meeting to press forward the erection of such a monument. This committee was constituted as follows: Rev. John McNaugher, D.D., Allegheny, Penn.; Rev. W. J. McMichael, Cossayuna, N. Y.; Mr. W. J. Stewart, Parnassus, Penn.; Rev. W. C. Williamson, D.D., Keokuk, Iowa; Mr. Hugh R. Moffet, Monmouth, Ill.

Opportunity being given to make voluntary contributions toward this memorial, responses were received from about one hundred and fifty young people's societies; also from a large number of Dr. Fulton's personal friends. A design was selected—plain, put appropriate and impressive—and the monument erected in time for its dedication during the Tenth Anniversary Convention of the Young People's Christian Union. Arrangements were made to hold appropriate services at the grave in Uniondale Cemetery. For this purpose a large company assembled at the appointed place, but, a heavy rain falling, the meeting was adjourned to the Fourth United Presbyterian church, Allegheny, of which Dr. Fulton had been for fourteen years pastor, and in which the Young People's Christian Union had been organized, April 30, 1889. There the pre-arranged program was carried out. Prayers were offered by

Revs. Charles D. Fulton, Coraopolis, Penn., a nephew of Dr. Fulton, and W. H. Vincent, D.D., of Detroit, Mich. Addresses were made by Rev. M. G. Kyle, D.D., of Philadelphia, who had been intimately associated with Dr. Fulton in the organizing of the Young People's Christian Union, and by Rev. John McNaugher, D.D., to whose earnest and careful oversight the completion of this project was chiefly due. These addresses, which are given herewith, tell, better than any words of comment, the fitness of the memorial, and the worthiness of the man to be thus honored.

Two wreaths were sent by the Women's Association of the United Presbyterian Church, which Dr. Fulton was also instrumental in founding nearly twenty-one years ago, to be laid, one on the grave of Dr. Fulton, the other on the grave of his wife, who rests by his side. These wreaths were sent through the hands of Mrs. Jane S. Collins, the first President of the United Presbyterian Women's Association. They are visible in the photogravure which accompanies this sketch.

The following is the inscription which the monument bears:

"Faithful Unto Death."

JAMES McFARLAND FULTON, D.D.,

Pastor of the Fourth United Presbyterian Church, of Allegheny, Penn., 1877-90.

Founder of the Young People's Christian Union, and Leader
in many form of Benevolent Work.

Erected by Young people's Societies and Personal Friends.

On the granite marker at the foot of the grave are the following dates:

Born August 31, 1849; Died November 24, 1896.



PULPIT OF THE FOURTH CHURCH, ALLEGHENY, AT THE FUNERAL OF DR. FULTON, NOVEMBER 24, 1896.

CHAPTER XXVII.

Dr. Fulton and the Young People's Movement.

BY THE REV. M. G. KYLE, D. D.

"Dr. Fulton and the Young People's movement." This is the theme which supplies the common bond of sympathy that draws us all together here to-day. There are many in this company to whom the tender, loving man was a personal friend. Many drop their tear of bereavement at the memory of his loving pastoral care, but all unite in celebrating by this assemblage and this memorial the memory of him who was the leader of Our Young People.

In what did Dr. Fulton lead? What exactly was his relation to the Young People's movement? What did he do for it? He was the leader of our own United Presbyterian Young People. He led them into the movement. The foremost man is the leader. Without withholding any of the meed due to a dozen, a score, perhaps a hundred other ministers and Christian workers throughout the Church who were bestirring themselves in the interests of the Young People's movement in 1889, we may yet agree that Dr. Fulton was easily first. He was the foremost man. It was his call to which we responded, his enthusiasm which proved contagious, his prayers that seemed to have the fullest answers. His presence in our great gatherings was always a rallying center. From his sickroom, to the last, went out inspiring words, and his memory leads us still.

Then Dr. Fulton not only led our young people into the movement, but he led the movement into our own fold. Everything that he did toward organization, every line that he wrote on the subject, I think I go not too far when I say every prayer that he offered, tended, and intentionally tended to bring the movement, at large as well as in the local societies under the fostering care and controlling influence of the Church. Every thought of his for the movement was coupled with denominational supervision, such as we have to-day. In this Dr. Fulton's sun shone far beyond the horizon of United Presbyterianism. His movement within our own Church was the vanguard of a movement that has become general, well-nigh universal. He, more than anyone else, was its leader. Let us recognize that no social movement, whether it pertains to literature, politics or religion, bows to human mandates or obeys man-made laws, but is governed by natural and providential laws beyond our knowledge and control. No musical critic can say this kind of music shall be popular and that not; no book-

publisher can say this book shall have an enormous sale and that not; no doctrinaire can say this new idea is destined to be the starting-point of a great social movement; no theologian can tell what new theology the people will follow; no Christian worker can predict what practical methods the people will take up with. Every leader of a movement is just leader of the movement. He is not the movement. Were he not, the movement would still be, and would find a leader. It would be too much to say that without Dr. Fulton there would have been no movement for denominational supervision of the young people's work. Had there been no Robert Raikes, some other man would have been a Robert Raikes. Had there been no Francis E. Clark, some other man would have been a Francis E. Clark. Had there been no James M. Fulton, some other man would have been a James M. Fulton. But James M. Fulton was, and in the work of denominational supervision, he was foremost. Dr. Clark put forth the idea of youthful social training for Christian Endeavor, and waked up to find himself leading the whole evangelical Christian world. But a working method was needed. Such a mighty host must be broken up into ranks for discipline and for effectiveness. Some proposed to break up along geographical lines, proposed to divide the flock by dividing the pasture; Dr. Fulton pointed to the Sabbath school, the elder sister of the Young People's Society, and proposed to divide the flock according to the folds. Many others were thinking the same thought. They moved almost immediately after him, but historically Dr. Fulton was first, and almost the whole Christian world has fallen in behind him. Dr. Fulton was to the Young People's movement the leader in denominational supervision.

This is what Dr. Fulton did for the young people's movement. But how did he affect it vitally? Did he help it, or hinder it? Your own organized existence voices your answer to that question, and committees of supervision in nearly all the denominations echo, Amen. But now that the spirit of rivalry, and shall I say, jealousy, between local societies of differing names has passed away, and we are one in spirit as we are one in organization, the time has come, and this is the occasion to recognize exactly the vital effect of the denominational supervision of which Dr. Fulton was the leader. As certainly as the prophecy of Christ that His flock should be divided into many folds has been fulfilled in our day, so certainly is it wise to have respect to the folds in caring for the flock. And so long as the sheep have folds, the lambs must be folded. Fraternity is a blessed thing, and we all enjoy it; but all visiting and no home life is very bad for the training of the children. Without this denominational supervision there had been no provision for denominational home life outside the local societies. Then fraternity, with all its blessings, possesses none of the functions of government, exercises no discipline, gives little instruction, supports no missions. The work in which Dr. Fulton led, threw about the young people's movement all the protecting barriers of the fold, her authority, her discipline, her instruction, her forms of worship. This was a necessity. For however pretty and attractive may be the sight of lambs

scattered all over the pasture, unless they flock, they can never be folded.

Again, and not less important than this, the work in which Dr. Fulton led turned the whole current of this new young spiritual life into the broad, deep, tried and safe channels of Christian activity, which have been near two millenniums in making. It is as though in the great New England mill districts, where along the banks of the Merrimac and her tributaries, mills have been building for two centuries, the water should run low, and the mills languish, and away up about the foot of great Washington, of snow-clad summit, an inexhaustible flood should break forth, spreading itself abroad over the whole land, and some man should direct its current and send it down the streams where all the mills were built. Such a man was James M. Fulton. For near twenty centuries, instead of two, agencies have been locating along the streams of Christian beneficence and activity. The water was running low, and away up near the white throne of God, there breaks out a new flood of Christian life pouring itself abroad. New agencies for government, discipline, worship, and evangelization might have been established and the old abandoned at infinite cost, but there came this man now sleeping beneath the sod, foremost among those who turned the current of this flood of vigorous young Christian life down the stream where the mills were built. And the strengthening of the things that be throughout the whole Christian world is his living and lasting memorial.



CHAPTER XXVIII.

The Monument and the Man.

BY PROFESSOR JOHN M'NAUGHER, D. D.

It was Hawthorne who wrote: "No man who needs a monument ever ought to have one." From that severe sentence there may be caught the significance of the memorial the dedication of which has gathered this assemblage. Reared not by vainglorious pride, nor even by family affection, it is the loving, free-will tribute of those who feel themselves debtors to the dead, and is a symbol of the worth, the beauty, of a vanished life. He who was a prince among us by reason of a strong, rich nature, by the range of his abilities, by the devotion with which he gave himself to God and men, has a name imprinted in the annals of the Church, and in the memories of thousands. To remembrance like this an epitaph graven upon stone adds nothing. James McFarland Fulton would be neither unhonored nor forgotten among United Presbyterians, though his resting-place were as unmarked as that of Israel's leader in Moab, or Calvin's at Geneva. His works praise him, and the tender outreach of many hearts is toward him at this very hour. And yet, just because he has obtained such a good report, just because his commanding personality is woven into the web of our denominational traditions, just because the earth and the kingdom here below were poorer for his going home, it is fitting that our esteem voice itself in tangible form. Needing no monument, he deserves one. Whether it be appreciated or not, this modest shaft commemorates a truer glory, according to the divine measure, than does the stately pillar in Trafalgar Square, which immortalizes Nelson's victories on the sea, or the Column Vendome, which celebrates the triumphs of Napoleon on the land. The world's applause hails the genius of the warrior, the statesman, the scholar, and in this verdict we may often join. But let a more reverent homage be paid those who have been moved to lay rare qualities of mind upon the altar of sacred service and sacrifice. Weighed in the flawless balances of heaven, there are results and values here that dwarf all other accomplishment. And he whose recollection we treasure is to be classed among this elect company. His was one of those individualities which are exceptional in the Christian circle, because of peculiar virtues and endowments. Men such as he cannot be mustered in regiments; they are too few. Of beautiful disposition, clothed with uncommon capacities, surrendered to his Lord's use—does he not stand in the front rank of those whom we should delight to honor?

This is not the time for any large review of Dr. Fulton, and I must

not forget his abhorrence of false eulogy. But it were disloyal to a dear friend, and to the grace that made him great, to pass unmentioned the excellencies which they who knew him admired. These may be dwelt on briefly without the risk that his figure will grow to undue proportions. Many of them are summed up when I say that this monument is a testimonial to a Christ-like manhood. He whose redeemed body lies beneath the green turf before us matched his high office with a high character. The organizing element of his life was piety, spirituality. He carried with him the subtle fragrance belonging to them who walk with God. Constant contact with his Saviour thrilled Dr. Fulton's soul and freshened it. In the uplifting experience of prayer and holy thought is found the secret of his devoutness, of his dignified bearing, of his helpful companionship, of the power and wisdom which were his equipment. And, as well, his calm submission to hard providential discipline bespoke a filial spirit buoyed up by communion with Him who is invisible. Faith shone out under the sharp trials of bereavement and of an illness against which he struggled through weary years. It was with an unflinching trust that he endured all the anguish and the pain that smote him, never worn into soreness, into bitterness. Exhausted and broken in the very midst of the race, with all laudable ambition baffled, he was able to turn aside without complaint from his more active ministry in the Fourth church, a ministry which he had entered with supreme desire, and prosecuted with eminent success. Ah, the pathos of that crisis! But with a grateful sense that he was graciously led; he resigned his loved charge, and then resigned himself to be made "perfect through sufferings." And when at length the day was far spent for him, the gloaming brought no gloom. In fixed confidence, with brightening, wistful hope, he waited bravely and patiently until God soothed him into sleep. Surely such quiet resignation can only be explained by close fellowship with God.

And thence in part proceeded another trait distinguishing him. It was the same which made Luther's appearance before the diet of Worms one of the finest scenes in history—moral courage. There is a nobler granite than that of Vermont quarries. It is stern, invincible fidelity to conscience and truth. While far from being of narrow, intolerant turn, Dr. Fulton was positive in his views, and abode by them at all hazards. None can tax him with unfaithfulness, with hedging, with cowardice in declaring what men needed to hear. None can allege that he ever made his convictions chattels or commodities. None can say that he ever abandoned a weak cause, if it was right, or that he ever yielded to popular outcry. Fearless and free, firm-rooted in his beliefs, he set his course by the polar star of duty, and held to that course without swerving.

But, withal, his conscientiousness did not render him angular or forbidding. Well poised and rounded, how lovable and engagingly human he was, after the fashion of Jesus! Strangers were struck with this tone in his writings, but it was in personal intercourse that it became most evident. As a pastor, his people learned to greet him with some-

thing more than mere respect. All his relations with them were warmed with the glow of sincere friendship. By his happy, genial temperament he drew to himself both young and old. They who went to him with questions of the soul had an adviser whose concern was brotherly. Those in affliction were met with a sympathy, the throb of which was itself comfort. The wayward and fallen were entreated with a pleading tenderness that melted resistance. No wonder that Dr. Fulton was so vitally interlocked with the membership of his congregation. No wonder that he inspired great love toward himself, and that his grave awakens tearful emotion in many.

Crowning all, he gave himself without grudging, without stint, to the work of Christ. He held a Pauline conception of the ministry, and labored with a zeal which was like a consuming fire. Every day had its task, and it was invariably performed. Beyond the care of his own large flock, he was absorbed in other manifold activities. The missionary, the educational, the Sabbath school interests of the Church enlisted his hearty and unflagging co-operation. Whatever philanthropic enterprises were practical had his best support, and so had the leading reforms, particularly the temperance reform. When he was fettered by increasing infirmity, still with indomitable, eager will he tried to redeem every opportunity of service, doing with his might what his weakening hand found to do. Forced at last to quit the pastorate, with ardor unquenched he wrought a while in the Southland among the children of the Freedmen. And even when physical debility forbade all other effort, he continued to pen from his retirement in Ohio, down to the very week of his death, a series of telling articles for young people, which appeared in the *Christian Union Herald*. A life abundant in good deeds unselfishly rendered closed when Dr. Fulton passed to his reward. Such is part of the story. Does it not justify the assertion that this monument is a testimonial to Christ-like manhood?

But further. It is a tribute also to consecrated talent. Dr. Fulton was set apart from most of his fellows by certain superior gifts, and these he employed unreservedly as a laborer together with God. He was a trumpet-tongued, impassioned speaker, for whom pulpit or platform was a throne. For eloquence he had few rivals. Intense in feeling, vigorous intellectually, rapid in his mental processes, imaginative and emotional, earnest in voice and gesture, wrapt in his themes, he possessed all the requisites of genuine oratory. He knew how to finger the chords of the human breast and stir soul-life to its depths. When fully aroused, his words flashed like lightning, and his appeals electrified. There was a magic in his presence, a magic in his luminous eye, a magic in his accent, a magic in his every action, which charmed his hearers. Under cover of the fascination thus exerted, he unfolded his argument and urged his plea with the skill of a practiced advocate. Logical, rhetorical, and persuasive, he was unusually well dowered for public speech. And the gift, which would have brought station and wealth had it been exercised in other fields, was all made over cheer-

fully to Christ. It was used by the ambassador in lodging his Master's message in the understandings and hearts of men.

But Dr. Fulton was notable not only as a preacher of sovereign power. He had also a native talent for organization and able leadership which God consecrated. There was with him a clearness of perception that discovered the needs and possibilities of every situation; and then he had the executive faculty by which these possibilities were seized and utilized. Whatever measures were concerted, he never failed in rallying helpers. He seemed a very center of inspirations, kindling enthusiasm and perseverance in all with whom he came in touch. Believing that good works were among the ordinances of God's house, he made his congregation a committee of the whole for aggressive effort, and it became one of the most influential religious bodies in this community. Outside the limits of his own parish, he gave birth and impulse to a number of the Church's most important agencies. These can only be enumerated. He conceived the idea which had its development in the forming of the United Presbyterian Women's Association, and the establishing of the three institutions for helpless humanity under its management—the Orphans' Home, the Memorial Hospital, and the Home for the Aged. With these noble charities, which have brought blessing to so many, his name will be forever linked. One of the most touching incidents at his funeral was the sight of the children from the orphanage passing his bier, looking into the unspeaking face of their benefactor, that face on which the peace of Christ was resting, and dropping each a flower upon the moveless form. Dr. Fulton was also the projector of the Women's Board, by which the women's missionary and benevolent work throughout the whole Church has been compacted into a well-adjusted unity. In connection with the twenty-fifth anniversary of the formation of the United Presbyterian Church, he was prominent in the counsels of the Quarter-Centennial Commission, and in the raising of the memorial fund. His main achievement, however, was the founding of the Young People's Christian Union, that society which has had such phenomenal growth, and which has contributed so mightily to the spiritual life, the effectiveness, and the prospects of our Zion. Another who was associated with him has spoken in detail of this, and told how he planned the first convention in 1889, and aided later in the forming of the permanent organization. Suffice it to say, that with abiding gratitude and benediction the Church will think of him with whom the young people's movement originated, who gave it direction and impetus, and laid broad and deep the foundations of its future.

But we may not prolong these remarks. Pondering the heroic worker and his work, remembering the far reach of his strong, consecrated life, let us proceed to the special duty of this occasion. In 1897, the General Committee, at the request of numerous societies and brethren, appointed a special committee, charged with the erection of a suitable monument in honor of Dr. Fulton. Thus the undertaking was set on foot. The purpose was that the cost be provided by spontaneous, informal offer-

ings from young people's societies throughout the Church. The amount secured from this source was liberal, one hundred and fifty unions responding. It was supplemented, however, by the generosity of local contributors, in order that the memorial might be thoroughly representative in its proportions and workmanship. With the means at hand, the project has been forwarded to completion. In this hallowed spot there rises before you a massive, well-designed shaft of chiseled granite, lettered with the familiar name of him whom we loved as a man and followed as a leader. And now, as chairman of the committee, fulfilling the trust reposed with us, and on behalf of all whom the testimonial represents, I dedicate this monument to the memory of our friend and brother. Let it be the durable seal by which we stamp our approval upon his finished record. Let it express our estimate of his unpretending greatness, of his singular devotedness to Christ. Let its unfading inscription attest to coming generations that here is the dust of one who shared royally in the advance of the kingdom of righteousness and redemption.

And may it be that we who have participated in this simple ceremony have had a new summons from our hidden Lord. The farewell hour of the tenth anniversary convention is nearing. Let us, grouped about the grave of this faithful man of God, who being dead yet speaketh, resolve afresh for further and untiring toil. Let the magnificent lesson of that Christian life, which is the Church's legacy, prompt us to pledge that we will press along the way that Dr. Fulton trod, that we will be one with him in his love of holy things, and in his settled aim of glorifying Christ. Then when the period of earthly service and cross-bearing shall have closed, we, too, shall hear what he heard early on a November morning in '96—the joy-bells of heaven giving welcome, and the King's "Well done."





THIS MONUMENT WAS
ERECTED BY THE BOARD OF
PUBLIC MONUMENTS, CHICAGO,
ILLINOIS, IN 1892, AS A
MARKER OF THE PLACE WHERE
THE FIRST GRAVE OF AFRICAN AMERICAN
WAS BURIED IN 1837.

FULTON

CHAPTER XXIX.

The Secret of Victory.

BY THE REV. JOHN A. HENDERSON, SPARTA, ILL.

The secret of victory is no secret. It is simply this—GOD IN THE MIDST OF YOU. It has been an open secret ever since God laid the foundations of the earth. It was laid open when God's Spirit moved upon the face of the water, and order was brought out of chaos. It was no secret to the Old Testament saints, from Enoch who walked with God, down to Daniel and the Hebrew children, who had God to walk with them in the lion's den or in the burning fiery furnace. Just as little was it a secret to John, to Peter, to James, to Paul, to any New Testament disciple, with whom God was walking incarnate.

Who is the keeper of such a secret to-day? Not I; not you; nor yet any of those gifted ones to whom you have lent your ears during these last few days. The Church does not keep the secret; it tells it. For that which is spoken in the ear in closets is being proclaimed upon the housetops. God does not keep it; He divulges it. "For the secret of the Lord" is with them that fear Him, and He will show them His covenants.

God is the real secret; and He is in the midst of His people according to His promise and His choice. "Unto Him shall the gathering of the people be." A fine point of view for us, indeed, from which to look back over the past, to look around on the present, and to look out into the future. We need such a point of view; for there is nothing reassuring in the view itself. There is sin everywhere, there is weakness in the flesh, there are external obstacles in the way of our best plans as those called to service. But it is victory we want. It is because we are in search of victory that this great convention has been planned, and we are here. In fact, this complete victory is the inspiration of our whole lives. We set our hearts on nothing lower.

There is a young man in this audience who came three hundred miles to this convention, because he wants victory. He knows what it is to fight. He has an enemy. It is love of money. Some one said to him before leaving home, "Spending money to carry on these conventions is needless extravagance, and missionary enterprise in general is a great waste of energy." With one heroic stroke of faith he cast the tempter off. He is a victor. Ask him the secret; he can tell you. He has seen the Divine One in the midst, and he is ready to go home with the palm branch in his hand. VICTORY! VICTORY!

A young lady sits back yonder whose passion it is to "have a good time." Bless her dear heart, she has many companions who are in full

sympathy with her. This passion has controlled all her past life. She thought she saw in the scenery of the trip, and in the social features of the occasion, an opportunity to gratify that passion by attending the convention. She came, and she has seen more than she expected. She has seen God; and she goes away with a new passion. VICTORY! VICTORY!

There sits in this gathering an officer of a young people's organization, who, because of alleged spiritual death in his society, had his resignation in his pocket last Wednesday evening to present at the next meeting of the society. It is not there now. It has been given to the wind in shreds. For he saw God that night, and his hope and courage have been awakened, and the warmest wave of spirituality is on the way to sweep through that society, and lay it low at the feet of Jesus. VICTORY! VICTORY!

A pastor sits not many rows of seats from me, who came here the most heart-sick man in the Convention. At the last meeting of his church there were few in attendance, and fewer for dependence. There was something said in that meeting about giving up the work altogether. With a heavily-burdened heart he took the train for the convention. And here he has had a fresh view of God. And now, but for the conventional proprieties of the occasion, he would shout right out what is in his heart: VICTORY! VICTORY!

I have met the discouraged reformer here, who, having arisen early and gone forth, like Elisha's servant at Dothan, saw the city compassed about with a great host of Sabbath breakers, profane swearers, home-desolating and soul-destroying saloons and brothels, corruption in high places, mere demagogism usurping the place of patriotism and statesmanship. On his lips was the lament, "Alas, my master, how shall we do?" God met him in the way, and opened his eyes, and now, behold, the mountains are full of horses and chariots of fire round about. VICTORY! VICTORY!

But time would fail me to tell of the modern Gideons, Baraks, Samsons, Jephthahs, Davids and Samuels, who among the hosts of Israel are achieving glorious victories in this twentieth century dawn. But I am not here to tell the story of individual conflict and victory; but rather to tell such truth as may be wrought into the story of any one's life, transforming the weak into the strong, the foolish into the wise, the slave into the freeman, and the sinner into the saint.

In modern educational work, there is great advantage to the student in the advanced methods employed. But there is a corresponding danger, namely, that the machinery of method may obscure the personality of the teacher, which is acknowledged to be an immense force in the formation of character. In our excellent school of methods, in our multiplied machinery of church activity, there is a tremendous danger, namely, that the attention be turned away from the great Teacher, and that the value of personal contact with Him be underestimated. That this may not be, and that the desire of every heart as to this may be realized, I just step in here, at the closing mass meeting of this great Convention,

where nothing seems wanting in its executive management, to emphasize the thought of every heart, and the sentiment of every address, that the Executive Presence of the Great God—even the Holy Spirit—is more to us for victory just now, and in all the future, than all schools of methods and up-to-date church organization.

And so most naturally I would lead you to the contemplation of

I. SOME DIVINE REALITIES THAT FIGURE IN THE ACHIEVEMENT OF OUR VICTORIES.

I shall not indulge myself in doctrinal discussion, but will rather urge the practical bearing of recognized and familiar truth.

1. We have a GOD. This is the Alpha and Omega of truth, the beginning and the end of everything. It is the A B C of an education, and it is the sum of all that acquired truth that is certified to by the highest university diploma. We began to learn this Divine reality at mother's knee, at father's Sabbath afternoon Bible lesson, at the Sabbath school, at the young people's meeting, at the sermon and the sacrament, and have diligently tried to work out our lesson in the great laboratories of nature and human experience; and yet we have but little more than begun to learn the import of the reality that WE HAVE A GOD.

It may seem to some a trite saying. But some things are not what they seem, and this is one of them. God's rights are not respected in this world; and even in the Church there is a tendency to deny Him His peculiar rights. He claims homage from human hearts. He claims to be the center on which these hearts are fixed in every gathering unto His name. He claims worship. We spread a great feast here. We have something for all classes, seniors and juniors and department workers. Does God's claim come in for due consideration? or is He just getting the crumbs that fall from the table?

I am glad there is at least one great National Convention whose very atmosphere is that of worship, and which recognizes God's right to prescribe the matter of our songs, with which we solemnly and yet joyously approach Him in worship. The singing of these songs exalts God, not man. They fill their appointment in setting forth the Divine worth, not the human. With what wondrous power do they lift the soul to the contemplation of God! They are the Songs of God, not only in the sense that He is their Author, but also in the sense that He is their Theme. The victory of the Church of God, I verily believe, waits on her return to the Songs of God as the matter of praise in His appointed worship. Let us, as the advance guard of that victorious host, sing them out in recognition of Him "whose we are and whom we serve."

2. Our God is our Friend. Millions of our race for whose deliverance from heathen darkness we were planning so enthusiastically last night, don't know what that means. They have gods, but no thought is farther removed from divinity in their minds than that of friendship. But God is our friend, the friend of sinners, and therefore a friend in need. He is in Christ the Atonement, meeting the fullest need, and therefore a friend indeed. But His friendship is not exhausted in

one act of atonement; for His mercies are a great multitude. His friendship is a heart friendship, rooted and grounded in His matchless love. In the soul's struggle for victory He sticks closer than a brother. Every act of friendship has a fatherly tenderness, and what is more, a motherly; for "as one whom his mother comforteth, so will I comfort you," is the way He Himself tells it. His friendship is an ever accessible strong tower, whereinto, for present comfort and eternal safety, you and I may run.

3. Our God is the Foe of Evil. This fact means much to the victory-seeking soul. Evil is not a big word, but it spells out with its four letters a big thing: an enemy that is hoary with age, gigantic in proportions, and wily in tactics. Shall we define it? No. Shall we enumerate its manifold forms? No. But let us get a view of our God, who, in Christ, has robbed it of its sting, taken away the scepter of its dominion, and made it a coward before the face of God's hosts marching to victory! There is inspiration for the tempted young man or woman, for the trembling servant in pulpit or in pew, and for the less appreciated reformer, in the Divine reality that God is the enemy of all evil, and that warfare will be waged by Him, until victory by every honest struggler shall be achieved, and evil shall be no more.

4. Our God equips the victory-seeking soul with Absolute Power. Our God is a tactician. He exhibited Himself as such at the crossing of the Red Sea, at the falling of Jericho's walls, at the battle with the trumpets and pitchers in the hands of Gideon's three hundred, and many times since, when history has repeated itself in the essential features which marked these occasions. God's tactics are the manifestation of His own power—which is absolute—through the weakness of human instrumentality. This He does by the definite, actual bestowment of His Holy Spirit upon the soul. This is the mystery of Christianity, the secret of pentecostal power, the wonder of the world. There may be room for a difference of opinion, among those small enough to be interested in it, as to whether the honors of victory at Santiago belong to Sampson or Schley; but we have no doubt where the honors go in the warfare we are waging. "Not by might, nor by power, but by My Spirit, saith the Lord," is an exact write-up of every victorious soul-struggle; for it tells how it was done. This Divine reality is what makes common-place thought, to the Christian, the Scripture paradox, that "the foolish things of the world shall confound the wise, that the weak things of the world shall confound the things which are mighty, that the base things of the world, and things which are despised, and things which are not shall bring to naught things which are."

5. Our God is a Conquering King. It is impossible that He should be fighting a losing battle. Many persons seem to have a settled conviction that the same is true of these United States. So that, judging from what the nation is, however doubtful may be the fortunes of war with the government's servants in the Philippines, they have no doubt of ultimate victory for her arms, right or wrong. I am sure we may

be too sanguine regarding "Unconquerable America." But knowing who our God is, and not considering so much the apparent state of the struggle in the field itself, we have the positive assurance that He will win. Of course, the soldiers of His army, or the citizens of His realm, cannot always know the plan of His campaign, but they can and do know Him; and with absolute confidence in His almighty arm, they hail the advance of the victory-crowned King with the battle-hymn:

"Thy sword gird on Thy thigh,
Thou that art great in might;
Appear in dreadful majesty
And in Thy glory bright.

"Thy shafts shall pierce the hearts
Of those that hate the King,
And under Thy dominion Thou
The people down shalt bring."

Marching to absolute victory, amid the songs of His saints, is our God, the Friend of sinners, the Enemy of sin, the Source of irresistible power, the Conquering King. I need scarcely tell you that this is the King of all glory whom high honors await, the King of all glory who shall enter in state:

"What King of all glory is this that ye sing?
The Lord strong and mighty, the conquering King."

Do you recognize these Divine realities? Be concerned, then, about your adjustment thereto, and in this spirit consider:

II. SOME REASONABLE EXPECTATIONS OF OUR DIVINE KING AS TO US.

Does God take any notice of us at all in His plans? Does He count us as factors in the problem He is working out? Surely,

"He stoops to see from His high throne,
What things in Heaven and Earth are done."

As we look up and listen, we do not want to see on His benevolent face a frown, nor hear from His pure lips a rebuke. Neither do we want to fall short of the conditions of victory which He imposes. That it may not be so, mark what our God expects of His divinely equipped forces—the Spirit-filled and Spirit-driven young people of the Church.

I. He expects acknowledgment. He marches to victory with that host, and that only, who have learned to say with David, "Blessed be thou, Lord God of Israel our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand is to give strength unto all."

Our exercises of worship, our observance of ordinances, afford us an important means of rendering this acknowledgment. There was something dramatic and forceful about its expression in the ancient wave-offering and heave-offering, acknowledging God as the Lord of heaven and earth. Our wave-offerings and heave-offerings of thanksgiving, of praise, of Sabbath time, of tithing money and of consecrated energy, are according to His prescription of required worship, and constitute a meed of acknowledgment which He expects. The victory of Zion's marshaling hosts is assured when their proper acknowledgment of God in prescribed worship and service identifies their cause with Him.

Some one has said that we acknowledge God "when we take Him into our counsels before we form our plans, ask His blessing in their progress, surrender or change them whenever He requires it." There is no sphere of human activity where such acknowledgment is not reasonably expected by God. In the seclusion of one's own inner life, in his relations with others, or in his career as a leader of men, there should be a real acknowledgment of God. No mere formal acknowledgment will do; as when a man talks loud in the prayer-meeting, but is a shirk in the presence of needed service; as when a Christian President kisses the Bible, while his lips are locked with a key—whis-key—and his right hand of power for good is paralyzed by a stroke—a stroke of party policy. Genuine, practical acknowledgment, engaging the heart and the life, is the only thing that will satisfy God, and the only thing that should satisfy any soul.

2. God expects patience. We sometimes want to hurry Him up. But He says: "Wait"—"Wait on the Lord, be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord." But some will say, "We have done all we can. We have obeyed our God the best we know how. We have diligently used the means of His appointment; and yet we see not the results." Listen. "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

This required patience is just faith, weighed in the balances and found equal to the severest test. It is the kind of faith that mounts up on wings as eagles, that runs and is not weary, that walks and does not faint. It is the kind of faith that claims that what God has said is as good as done, and does not faint because the walls of the Jericho of sin do not fall down the first time we march around it, and at the first blast of our trumpets. Patience keeps on marching, and waits till the seventh round—the perfect time of God's choosing—and then with the long blast and the shout every victorious soul goes up straight before him, and the city is taken.

After Gethsemane and Calvary and the empty sepulchre, and just before His ascension to His Father, Christ bade His disciples not to depart from Jerusalem, but to "wait for the promise of the Father, which, saith He, ye have heard of me."

God is tremendously in earnest, but let us never think of His being

in a hurry. God is at work, though His operations are as silent and unobserved as the processes of growth, in which, according to His plan, time is an essential factor. "Going and growing" require time. A night may suffice to develop a mush-room, but it takes a century to make a cedar of Lebanon. Whether it is an individual or an organization that God is making, it is the tree, and not the mush-room, that is its type.

" He shall be like a tree that grows,
Set by a river's side."

According to God's plan, it takes time to make men and women—God's "palm trees" and "cedars of Lebanon." Give God His time. Let patience wait for Him while He tarries; for

" His wisdom is sublime,
His heart profoundly kind;
God never is before His time,
And never is behind."

3. God expects humble dependence. He wants to be looked to and depended on. Nothing pleases Him more, and where this is wanting He cannot be pleased. The dependent, seeking soul, therefore, is the one for whom alone He opens the stores of His blessings. He has indeed conditioned the dispensation of His choicest gifts upon prayer—the expression of real dependence. The catalogue of promised blessings is long and interesting; but concerning all He says, "I will yet for this be enquired of by the house of Israel to do it for them." True prayer speaks the language of the whole heart, and by it the enquiring soul pours into the ear of Him on whom it leans, the whole story of its dependence upon God, and its independence of everything else.

Victory-seeking soul, you see the forces of evil confronting you, and the difficulties of the way. Do your knees tremble? What have you to do? Only take the sling and stone of His appointed means of grace, and go forth to victory; "for the battle is the Lord's," and He will deliver. Dependence on God never disappoints, if it is of the humble brand. But pride of grace is fatal here.

" Humility the charm of all true prayer is;
To wear this charm the seeking soul must not forget,
'To gather scattered jewels thou must kneel;
So on thy knees seek victory, and thou shalt find;
The nearer Earth thy face, the nearer Heaven
Thy heart.' "

4. God expects heart-purity. To see God means victory, and is the sum of all blessedness in Christian experience here, and in salvation glory hereafter; and yet this vision of the Divine is conditioned upon heart-purity: "Blessed are the pure in heart, for they shall see God"; and "without holiness no man shall see the Lord."

God is a character-builder, and He begins at the foundation—the heart. "As a man thinketh in his heart, so is he." Real character is

the chief object of God's esteem. He ordained the Church, and recognizes our department organizations as of use in His service; but it is character with God that is the greatest thing in the world. God thinks more of a man than He does of an organization or institution. He never means for us to subordinate the man to the machine or the method. It is the man behind the gun that renders the attack effective. It is the man in the office that makes it more than a name. It is the man in the committee that brings the results. It is the man behind the speech that gives weight to the simple, yet earnest, words.

Whence is the man of character that will fill the bill? He hails from the promised land of heart-purity, holiness, consecration to God. His policy towards the native tribes of evil that infest the region within, is that of absolute and unconditional expulsion. He accepts from these no tribute to self-indulgence as a compensation for the privilege of joint occupancy.

Would you be God's man of character? Would you stand in the evil day, and having done all, would you stand? Get a pure heart. It is the divinely appointed, practical security. Scientists tell us there are germs of disease in every breath we draw, and in every morsel of food or drink that we take; also that we secure immunity from disease by developing the power to throw off without injury these myriad enemies of our physical well-being. Young friends, your immunity from moral and spiritual injury is not by getting where there is no sin, but by strengthening the tissue of your character, so as to be able to throw off the ever-present forms of evil. This power of resistance, this practical, every-day immunity comes with the pure heart. And so, to reduce to the minimum the danger of contamination with evil, and to bring to the maximum the efficiency of service, there should be this practical every-day immunity in the case of every one who goes forth in the campaign for God in the midst of the sin-charged atmosphere of ordinary human life. For such "immunes" God is looking.

5. God expects righteousness in life. Of course He does. He does not expect to "gather grapes of thorns or figs of thistles," but He does consistently expect to gather fruit from the vine of His own planting, and from the "trees of righteousness, the planting of the Lord, that He may be glorified."

Righteousness is like murder, "it will out." It is a polished thing. It shines wherever it is. But it will bear burnishing, that it may shine more; for "the path of the righteous is as the shining light, which shineth more and more unto the perfect day." This righteousness has its foundation in the work of Christ, and its development in the life of man.

It is this righteousness that makes the Church "the salt of the earth." It once stayed the hand of Divine judgment till God got His own out of Sodom. It is needed to-day as much as it ever was. And God waits on the Church, as He waited on Abraham, to produce it. God expects it in the social, commercial, political and ecclesiastical life of every individual, whether man or institution. He expects the Golden Rule type of righteousness, which is the product of the warp and woof

of love and justice. As specimen fruits, this righteousness demands the silence of the slanderer's tongue, the exactness of the merchant's weights and measures, the purity of the elector's ballot, and the full redemption of the Church's pledges to her missionary Boards. Do not think to fulfill all righteousness by a sanctimonious, perfunctory religious routine, while you rob a brother of his good name, while you over-reach in business dealings, while you deposit a freeman's ballot that fails to register righteous judgment against the towering and spreading curse of saloon slavery, or while you sit with folded hands, and the pledges of your Church to her missionaries are not worth one-hundred-cents-on-the-dollar. God waits to establish righteousness in the earth, and He waits on you and me. The Foundation is laid. With us as living stones of righteousness, He will build up a spiritual house.

6. God expects service. It is for this purpose that God comes into a life. He fills it to use it. His Spirit's baptism is "for service." So He expects in return the contribution in service of the very best energies and gifts, native and acquired. There is no special premium upon great scholarship, any more than there is upon idiocy or ignorance or essential weakness; and we believe God can use all these in their place. But there is a heavy premium upon willingness, joined to the double necessity of "gumption," or good, hard sense, that keeps the head level, and love, that burns all selfishness out of the soul. You may be a plain fisherman or plowman or laundress or seamstress, but if your will is to follow the Lord, and invest all your holdings for Him, including a level head and a loving heart, then your commission is written out and duly certified. Here it is: "Feed my sheep; feed my lambs; go, make disciples of all nations. I am, Yours Always, Jesus Christ."

The expected service may involve sacrifice. It is likely to cost something to serve. Christ is our model as to this. The cost, however, is like that of a splendid investment; it is sure to come back with big interest. It is the losing of the life to find it richer than ever before. Christ taught us how to live, so as to share our lives with others, or give them for others. Shame on the man or woman who lives only to get, and hoard or consume upon his lusts. He has not so learned Christ.

O young Christian, will you get under the yoke—Christ's yoke? It means service. It means also the sacrifice of the pastures of self-indulgence. But it means the sweetest rest and the richest reward. The life under the yoke is a life with a purpose—a "dominant issue" life—that says, "this one thing I do." It is a life with a passion—a passion that constrains to service, and relents not, no difference what the pleasures or the pains.

7. God expects co-operation. In expected service we cannot stand alone: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." Effective service, where there are many, implies co-operation, and co-operation implies unity. As to this unity, we sometimes sing:

“As Hermon’s dew, the dew that doth
On Zion’s hills descend.”

The modern Zion has as many hills as the ancient: the local church organization, the young people’s organization, the Sabbath school, the Women’s Missionary Society, and the Boards of the Church, which constitute a group of “seven hills,” from which, as “her throne of beauty,” the Church may save the world. The Mount Hermon of the Church’s unity towers above all these hills, and sheds upon them the dews of blessing:

“For there the blessing God commands,
Life that shall never end.”

Zion may have her hills, but there should be no barbed-wire fences around them. The valleys between should indicate no lines where trespassing begins. The freedom of the hills and valleys of the modern Zion, the Church of Christ, should be the heritage of all, without restriction according to age or sex. The time has already come, when the emphasis should be placed, not so much upon the departmental division of the Church, as upon the Church itself and its essential unity. If department organizations are to continue to be a blessing to the Church, they must take their place as merely administrative expedients; to be used by the Church as a tool by a workman; to be exchanged for something else, whenever a better thing is found. If such be the true, churchly spirit with which we enter and develop department organizations, there will be no schism or unseemly rivalry, and our beloved Church will know increasingly more and more of the blessing that God commands upon the true dwelling together of brethren in unity.

Such co-operation implies system, and an intelligent, hearty and universal conformity to it. The best Tenth Anniversary Offering this great convention could bring to her King and Head, would be the awakened conscience of the whole Church regarding her obligation to stand together on the plan of her Ways and Means Committee, in the full support of the enterprises to which she has given her name. Nothing would arouse more worthy self-respect, or stimulate a deeper loyalty or more abiding esprit de corps. Until she meets her Master’s expectation as to this co-operation, the Church’s glory will not be manifested to the world. But when she stands together as one man, in obeying her Master’s commission, then will she prove a center of attraction, so that “the Gentiles shall come to her light, and kings to the brightness of her rising.” May the Master bless our Tenth Anniversary Offering of money; but may He send these thousands home, the sworn enemies of retrenchment and repudiation, and committed for the coming year to the business of bringing the whole Church as one man, to the plain level of common honesty, where her pledges to the general work will be worth their full face value.

8. God expects Christ-centered lives. This is a Christ-centered Convention, representing a Christ-centered organization, representing a

Christ-centered Church, or it is nothing—nothing to God, and should be nothing to us. Christ says, "As my Father hath sent Me, even so send I you." As to His nature, His desires, and His work, Christ's was a Divine-centered life. So must ours be. Christ as the King and Head, is the center of all. He walks "in the midst of the seven golden candlesticks," ever nourishing the life and luster of His Church. Just as He centers the Church, so He centers the individual life. O young friends, part forever with the self-centered life, and give Christ full right of way. Let Him take full possession. Let His eyes, which are as "a flame of fire," burn up all hypocritical pretense. And in the genuineness of our full surrender to Him, let us begin to know that Christ in us is our hope of meeting the Divine expectation, our hope of efficiency, as well as our hope of glory.

And now only this in conclusion: The sum of all Divine expectation is, that there shall be in every man in our ranks a character which is a clean-cut illustration of what God's work of salvation for men is. And be sure of this, that if our God, our Friend, our King, gets what He expects, we will become the channels of the Divine energy to the unsaved world.

The history of ten years of our Young People's Christian Union work has been written. These years have been full of blessed experience—many signal victories. But does not the future hold for us something greater? What relation do these ten years of history sustain to our future? Are they not our TEN DAYS OF TARRYING AT JERUSALEM? Are we not, therefore, on the eve of Pentecost? For what have we waited? For what are we ready? The fire of the Holy Ghost, that burns but does not consume. After these ten long days of tarrying, from 1889 to 1899, shall not the Church look for a great manifestation of Holy Ghost power? What shall be this manifestation? Where shall it be? It will be no mighty ecclesiastical mountain, that will burn with this fire Divine, nor any great spreading tree of biblical learning, that will get aflame with the Holy Ghost; but it will be the common, modest, unpretentious, everywhere-present "bush" of young Christian life that we may expect to see kindled into a mighty flame of power by the fire of God. Leaders of Church activity, turn aside to see the sight, where God's enlightening, purifying, consecrating, victory-crowning power is manifest! Put off the shoes from your feet in recognition of His presence, whose Spirit's fire in the midst makes our young people's work the twentieth century "burning bush," that will be the wonder of the inhabitants of two worlds. Then as the witnesses and possessors of the secret of victory, turn your faces towards Egypt, even to Khartoum, towards India, towards the bondmen of sin in our own land, and go forth to win. We will follow you to victory.

CHAPTER XXX.

Addresses of Retiring and Incoming Chairmen.

ADDRESS OF J. A. ALEXANDER.

The hour has come when my labors cease as Chairman of the General Committee and as the leader of the host, forty thousand strong, in our United Presbyterian Church. One year ago, I received the badge which was the symbol of this office from the outgoing Chairman, Dr. T. C. Atchison. As I stepped to the front of the hall at Saratoga Springs, I was doubly conscious of my inability to serve you or to do what ought to be done by a leader of the host of God. I then thought that I fully realized the burdens and responsibilities that came to such a position. But my experience was that of the Queen of Sheba, when she stood in the splendid court of King Solomon, "Behold, the half hath not been told me." I was conscious in that hour, however, that God's promises are yea and amen in Christ Jesus, and that His grace is sufficient for every time of need. And thus, as His power was made perfect in weakness, and trusting upon that power, we have gone forth in this year to this work. And I bid you to witness to-night that it has been the heart purpose of your chairman to lift before these thousands the Lord Jesus Christ as the One crucified, and to keep in the background his personality, and to keep in the background all that might bring glory to this one who stands before you to-night. And if for one single moment this personality has taken your attention from the face of your Redeemer, then may God forgive it this hour and make it redound to the glory of Jesus, whom we would exalt above all others.

I need not tell you what my hope has been this year. It has been expressed in this great convention. First of all, worship of God; another, the great need of the missionary interests; another, Sabbath school revival; another, gratitude expressed by giving in the tenth anniversary offering. All these have been expressed. But more than all these, it has been our hope to bring down from God the blessed fellowship of Jesus Christ to every delegate, as that fellowship is experienced only when we have been lifted up in sacred song and fervent prayer, in the assembling of God's people lifted up into the heavenlies, that we may rejoice in Christ Jesus forever.

I wish to put on record my gratitude to every member of this General Committee for their assistance and help; to every young person in our denomination whose loyalty has aided the chairman in his labors and toils; to the Local Committee, who have made our coming here pleasant

and enjoyable; to the Christian friends of Pittsburg and surrounding community; to local churches and societies; but I want to record, above all other things, my gratitude to God for life held precious through the year; for the victories that have been won on the field, and for all that has entered into this great Convention.

I would therefore welcome into your presence to-night the incoming Chairman of our General Committee. (To Mr. McKelvey.) It is my pleasure and my privilege to give to you this token of the office into which you enter now; one of great responsibility, one of most precious and blessed privilege. And I congratulate you upon the qualities of mind and heart with which God has endowed you for this work; I congratulate you upon the members of the committee who shall with you plan and counsel and execute the will of God; I congratulate you upon forty thousand young people, as I trust and hope born into the kingdom of God, that you may be their leader and their helper, and that they may look to you to guide them in the accomplishment of the best things for Christ. And I congratulate you that your convention closes this splendid century of Christian missions, and that your special work will enable you in the expression of your life purpose, in the great Convention, to lead the delegates into an enthusiastic endeavor for soul winning. May God help you in that mighty purpose that lies upon your heart, dear to your soul, that you may impart it to these thousands. And in the coming day that you may have the glory with them and the honor of reaping many souls. It is my pleasure, then, to give this badge of office to you in the name of the General Assembly, of our General Committee, and in the name of Jesus Christ our Lord.

ADDRESS OF REV. T. C. MCKELVEY.

Beloved friends, little do the people of our young people's societies realize the nature of the responsibility that the Church and the young people require at the hands of the Chairman of their General Committee. Four years under the appointment of the General Assembly of the United Presbyterian Church, it has been my privilege to be associated with my dear brother, and the other brethren appointed by the Assembly. Of necessity, from year to year in helping to plan and carry forward the work for the year, I have learned, as I had not not known before, my brother beloved in the Lord. His counsels have always been wise. In the General Committee we have had the best opportunity to realize how largely the Master has endowed him for the work to which the General Assembly appointed him, and in which you have quietly followed his leading. And now, in appreciation of his great work under the direction and help of His Master for the young people, for the glory of God, during his four years' service, and during this year in which he has been responsible as Chairman of the General Committee, in your name as your representative and as an incoming chairman, I want to extend to him my hand for you, and thank him in your name for the great work he has done, and ask that the God of heaven whom he has so faithfully served may richly reward him for this labor of love for you. And I

return to him this token as a symbol of the authority now vested in me by the General Assembly, and ask him to keep this as a remembrance of the day in which he served the Lord and you so faithfully. May God go with him and be with him all his days.

And now to you, beloved friends, I would say that this is a peculiar privilege that is enjoyed by us who are permitted to assemble with the host of the Lord in these annual conventions. This has been highly appreciated by the delegates and societies. Many have gone away from former conventions with hopes and ambitions and purposes greater than ever before ruling their hearts, and prompting them to greater diligence in the Master's service, because of the strong, noble and efficient band of workers with whom they found themselves associated in the Master's work. If former conventions have thus stimulated, interested and inspired to be and do for Christ, how much more should this grand one now nearing its close?



REV. T. C. MCKELVEY.

Ten chairmen of General Committees and their associates have planned annual conventions and carried on campaigns of education. As each has laid down his work, it had been with the consciousness of work well done, and the expressed approval of the Church. Wisely and successfully have they led; gladly, eagerly have the young people followed. A clearer comprehension of duty has been attained, larger views of the demands of the age have been received, and ways and means, with skill to do the work in local

societies, have been learned. Each annual leader has had some great purpose for his year's work, some objective point on which to centralize his efforts. Stress has been laid upon almost every department of Christian work, especially upon missions in stimulating the dedication of person and possessions to that work. The results have been happy and satisfactory, and the Master has had much honor.

As a traveler through an unknown country follows the beaten path across the prairie, shapes his course by the trees "blazed" through the forests, or trusts to the guidance of sign-boards at the parting of the ways, so may I, as an incoming Chairman of the General Committee, follow the footprints of my worthy predecessors, learning by their experiences, seeking to emulate their excellencies, and attain as nearly

as possible to their success. Should we endeavor to reach heights by them unattained, fault us not. For the Master's work is one of progress, and we are but leaving the first principles and going on toward perfection.

As we enter upon a new year's work, which we trust will equal any of the past in stimulating Christian activity; as we enter upon a new decade, which ought to be a steady advance upon the one now so happily closing; as we stand upon the threshold of a new century, which ought to call our thought to Christ, from whose advent even an ungodly world reckons its years, we do not place before you any special field of effort, nor ask of you any certain sum of money; but what we do ask, if granted, will include all these and much more. We ask you to emulate the Corinthian Christians, of whom Paul could say: "This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. 8:5). Like the Greeks who came to Philip at the feast, "we would see Jesus." Let Christ be our theme, our aim, and His glory our delight. Let "TO, WITH, LIKE AND FOR CHRIST" be our motto for the coming year. Or, in other words, "Myself, my life, my all, and the world for Christ." What this implies is the greatest need of the present-day Church. The want of it leaves many workers weak and inefficient in the presence of an evil world. Thus I seek for myself life and quickening of the Christian graces, that it shall be evident to all before whom our lives are witnesses that we are a separated people; that we have come TO CHRIST for pardon and separation from the pollution and power of sin; that we are dwelling WITH CHRIST in the sweetness of fellowship and love; that "beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." Thus coming to Christ, walking with Him, and becoming like Him, we can say that all is FOR HIM.

When our membership have come to Christ in loyal dedication, dwell with Him in loving fellowship, become like Him in character, then the many discouragements attending our present work will have disappeared. You will experience little trouble in securing attendance at the regular meetings, and when assembled, no valuable time will be lost. There will be no further trouble in getting prompt and faithful work from officers and committees, for recognizing this as the Lord's work, they will zealously press forward in the King's business. Sabbath school superintendents would not look in vain for recruits from the Christian Union to fill vacancies in their working forces. Congregational prayer-meetings would not seem lonely because of the absence of the young people, nor dull because they refuse to use their God-given talents. Nor would pastors look in vain for the same faces at the evening service in God's house. Every department of the Church's activity would rejoice to see consecrated young people eager to be used of God in whatever way or place indicated by His providence.

Many Christian workers have prophesied of great things to be witnessed during the early years of the coming century. Whether their forecast is false or true, there is a general expectancy of radical changes

and the establishment of a new order of things in the Church and world. If such expectation has its realization, then rejoice, young people, that it is your inheritance to have a part in these stirring events. The events of the opening of the Christian era were largely in the hands of the young. Mary was a young woman, John Baptist was a young man, as were also his disciples. The promise had been of a place for the young in those scenes. "I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy." That plan of the kingdom has not been changed. In planting a church, in reforming her in the reformation days, and in all great developments of grace, the young have been given a prominent place. So also in the recent victories of navy and army the young have played an important part, but only a part. The wisdom and skill of the old admiral and general directed the indomitable strength and energy of the young sailor and soldier. So may the young Christians, as they take up the victory for Christ in this new century, seek for and follow the wisdom and experience of the leaders of Christian thought and effort.

Before we separate to-night I want to remind you that if you and I are to take our place in the great work of our blessed Master, we must not be among the number who simply have a form of religion, who have a name to live, but are dead. We must not be among that number who profess to be fighting in the Lord's army, but are constantly giving secret aid to the enemy. We must be among those who come out positively from the world and separate ourselves to Christ, who have dwelt with Christ and become like Christ, and who are willing to give time, energy, thought, bodies and souls—to lay all upon His altar.

CHAPTER XXXI.

Foreign Missions and the Tenth Anniversary Convention.

BY THE REV. W. W. BARR, CORRESPONDING SECRETARY OF OUR BOARD OF FOREIGN MISSIONS.

One of the distinguishing incidents of the Tenth Anniversary Convention of Our Young People was the large attendance of missionaries from our foreign fields. Including their wives, the whole number present was fourteen. There were a few others at the time in this country who were not able to be there. It may be asked, "Why were so many at home at the same time?" This was partly owing to the increase in the number of missionaries. This increase has been rapid of late years. No less than seventy-one new missionaries have been sent out in the present decade. The total number in the mission is one hundred and eleven. The first term of service is seven years. Subsequent terms are ten years. It will be seen from this that a considerable number may be in this country on furlough in any one year. The number was greater this year than usual because the time of service of a large number had expired, and because several had come home a year in advance of their time for furlough, as a means of financial relief to the mission in Egypt. Six were in this country partly on this account.

The names of those at the Convention are the Rev. J. H. Martin and wife, the Rev. Thos. F. Cummings and wife, the Rev. E. L. Porter and wife, Miss Mary J. Campbell and Miss Mary E. Logan, of India; the Rev. John Giffen, D.D., and wife, the Rev. S. G. Hart and wife, the Rev. J. P. White, M.D., and V. M. Henry, M.D., of Egypt.

It was a great gratification to many of our young people to meet these missionaries personally, take them by the hand, and look into their faces. The interest in them and their work will be greatly enhanced by this. There were many others who would have been glad to be introduced or to have introduced themselves, but could not enjoy this privilege because of the pressure of the immense crowd. An attempt was made at the close of one of the sessions to have an informal reception for the missionaries in the Registration Room, but because of the press of the people, and the haste of many to get to their lodging places, the effort was not very successful.

It may be truthfully said that the interest of the Convention culminated on Friday evening, which was devoted to the consideration of missions and the receiving of the contributions for the Thanksgiving Fund of \$50,000, which it had been proposed to raise. On that evening all of the foreign

missionaries were invited to seats on the platform. They sat there, facing probably not less than 10,000 of the choice young people of the Church. It would have been most gratifying to have had each one introduced personally to that vast audience, as was done in the Convention at Omaha, and to have had a word from them severally. This was not attempted, probably because only a few in the great audience could have distinguished the features, and a small portion could have heard anything of what might have been said.

The enthusiasm of the evening was great. Generous applause greeted the announcements of the contributions or pledges made by societies and individuals. The enthusiasm was no doubt largely a manifestation of interest in missions, home and foreign.

There was general regret that the Rev. W. G. Moorehead, D.D., was detained at home by sickness, and that the arrangement for "Bible Study" to be conducted by him in the early morning meetings could not be carried out. Miss Mary J. Campbell, of the India Mission, was substituted for two of the mornings. The writer heard her on one of these. No address of the Convention so impressed and moved the audience as did hers. She gave in most earnest, but simple, words her own personal experiences in the mission work. There is something in her voice that is peculiarly sympathetic and tender? Her narrative of the turning of thirteen little girls out of the Girls' Boarding School in Sialkot, because the reduction in the estimates by the Board made it impossible to retain them even at a cost of one dollar and twenty-five cents each per month, touched every heart and brought tears to many eyes.

Miss Campbell has done much for the cause by her addresses throughout the Church. She greatly promoted it by these early morning, heart-to-heart talks at the Convention. At the close of each service many pressed forward to take her by the hand, and she had invitations enough given her to spend in different places to have occupied her time for months to come could she have accepted them. She had to tell her friends that she had her face then set towards India, and must go to her work. Many good wishes and prayers go with her. It was clearly providential that she was called to fill a gap at the Convention. The cause of Foreign Missions received an impulse that will be long and widely felt.

At a late hour in the week arrangements were made for a meeting in behalf of Foreign Missions in the Second church, Pittsburg, on Sabbath afternoon, at 3 o'clock. The intention was to have all the missionaries present to introduce them to the audience and have each give a short informal talk. The announcement of the meeting was not made until the opening of the Convention on Saturday night. It was announced only in some of the churches on Sabbath morning. There was also some misapprehension in relation to the hour. The Memorial Meeting, commemorating the Union that formed the United Presbyterian Church, was in session in the City Hall. Yet there was a good audience in the Second church, and nine of the missionaries were able to attend: The Rev. E. L. and Mrs. Porter, Rev. J. H. and Mrs. Martin, Rev. S. G. and Mrs. Hart, Dr. V. M. Henry, Miss Mary J. Campbell and Miss Mary E. Logan.

The writer presided, and after singing and prayer by the Rev. D. R. Miller, introduced the missionaries, each of whom made a brief address. It is quite impossible, at the present writing, to give an outline of the remarks of the different speakers. Mrs. E. L. Porter was a stranger, having been born abroad. This was her first visit to this country. She expressed her gratification at the kind reception she had met with, and was glad to be numbered among our missionaries in India. The one thing that was remarkable in the addresses was the insistence upon the missionaries being remembered in the prayers of God's people in this country. As now remembered, there was not one of the speakers who did not refer to this. Did they speak of this because they had reason to fear that they were often forgotten at the throne of grace? or was it because they felt the importance of prayer, and the blessing that they feel assured comes to them and their work through the believing intercession of God's people? No doubt both of these considerations were in their minds.

Following the remarks of the missionaries the chairman, in a brief address, referred to the request made by these missionaries—the request for prayer for them and their work. He had not a doubt that those who were present at that meeting would go away resolved to remember these and all the missionaries more earnestly and frequently in prayer than they had done heretofore; but would they after a time lose the impression then made and forget their resolution in regard to prayer? He narrated the instance of a missionary who went to the foreign field from a certain town and congregation. In the last prayer-meeting he attended before leaving home and country, he was told for his encouragement, that weekly, when they assembled for prayer as they were assembled that evening, they would remember him and his work. He went forth and spent some ten years in the mission field. For months ere the conclusion of this time his work seemed to drag heavily, his heart was grieved, and his spirit was broken. He returned home on his furlough. The time of his coming was not known. He arrived in his town on the evening for the weekly prayer-meeting in the congregation—the prayer-meeting from which he had gone out so hopefully some ten years before. Unnoticed he entered the room and was not recognized during the meeting. As it was about to close, he arose and said that he would like to make a few remarks. "Some ten years ago," said he, "I went out from this place to the foreign mission field. For months past my heart has been heavy. My work has not seemed to prosper, and I have been deeply discouraged in heart. I think now that I have learned one of the great reasons for this. Some of you may remember that in the last prayer-meeting I attended here the assurance was given me that I should be remembered in every one of your weekly meetings for prayer. I have been present through this meeting and have heard all the prayers. There has been no remembrance of me and no mention of the foreign mission work in any of the prayers offered to-night." He sat down. What the thoughts or feelings of those present were we do not know. That they felt deeply the words spoken we cannot doubt. Might not such feelings be awakened in not a few of our prayer-meetings, if some missionary from the foreign field should

come unexpectedly upon us, and should remind us that we had forgotten him and his work? If the hearts of our missionaries are sometimes discouraged, and if the work does not always prosper as they and we desire, if the work is crippled for the want of means to carry it on, possibly we can find a reason for this in the above narrative.

Dr. Littell, pastor of the Second church, was necessarily absent from the meeting, his presence being required at the meeting in Old City Hall. He entered, however, before the close, and was asked to make a few remarks and lead in a closing prayer. He said that he hesitated about leading the audience in prayer in the present financial condition of the foreign work unless he and they were willing to open their pocket-book and pour their contents into the treasury. His thought was that it could hardly be expected that prayer would be answered when money that the people of God have is withheld. His remarks evidently started a train of thought that was new to many, and the prayer that followed was an earnest confession of sin and petition for grace for the consecration of person and purse. After the benediction many came forward and greeted the missionaries.

The Convention and many other signs indicate that the interest in missions among the young people is rising throughout the Church. Twenty-five thousand dollars of the proposed fifty thousand dollar Thanksgiving Fund in aid of the Boards was reported as paid or promised at the Convention. It is confidently expected by those specially in charge of the matter that the entire sum will be contributed by July, 1900.

The young people are reading more than formerly in regard to foreign missions. They are discussing the matter freely and intelligently in their societies and conventions. They are encouraged by our mission work. Our missions are of comparatively recent origin. We began in both fields after the middle of this century. Our pioneer Drs. McCague and Barnett entered Egypt in 1854. Our pioneer in India, Dr. Gordon, began work in 1855. To-day we have 111 missionaries, men and women, in those fields. There are 39 native ordained ministers, 27 licentiates, 19 theological students, and a total of 638 native workers. We have 20 principal stations, 270 sub-stations, 65 organized congregations, 53 of these having their own pastors. In the congregations and stations are not less than 12,138 members. Not less than 20,000 members have been received on their profession from the beginning. Four presbyteries and one synod have been constituted in Egypt, and three presbyteries and a synod in India. In the 282 day schools are 18,976 pupils, and in the 244 Sabbath schools 12,314 scholars. 53,651 patients were treated last year by our physicians. The fees received were more than \$5,000. The contributions by the natives were, for definitely religious purposes, \$21,216, and for all purposes \$68,234. 20,000 copies of the Bible were sold, and of other books about 75,000 copies.

Our missionaries have been and are the peers of any in the foreign fields. Drs. Lansing, Gordon and Hogg have had a world-wide fame. No better speaker of the Arabic than Dr. John Hogg has been in any mission among Arabic speaking Mohammedans. Dr. Lansing was often

consulted by the British government about civil affairs in Egypt. Dr. Andrew Gordon has written "Our India Mission," Dr. Robert Stewart, "Life and Work in India," and Dr. Andrew Watson, "The American Mission in Egypt." These books are not excelled by any of the multitudinous volumes that have been written on missions.

No, our young people and our older people are not ashamed of our missions. They are proud of them. They thank God for this blessing upon them, for His providence toward them. Their interest in them will increase more and more. They will pray more for them, and give more self-sacrificingly to sustain them. Not a few of them will offer themselves for the work in the fields, and when they go forth those who remain behind will support them. The Young People's Convention in Pittsburg was a prophecy and pledge of all this.



CHAPTER XXXII.

A Reminiscent Meeting in Old City Hall.

A meeting not scheduled on the Convention Program was held Sabbath afternoon in Old City Hall, where the Union between the Associate and Associate Reformed Churches, forming the United Presbyterian Church, was consummated, Wednesday, May 26, 1858. Forty-one years have passed since that joyous meeting, and but few of the thousands who were present on that memorable occasion remain to tell what they saw and heard. Of the two hundred ministers whose names were on the roll of the two Synods in 1858, only about twenty now survive. These do not, however, constitute all the surviving ministry of those days—especially of the Associate Reformed Church—its General Synod being a delegated body, and a comparatively small proportion of its ministers being members of the court.

Old City Hall has a historic interest, aside from its association with the organization of the United Presbyterian Church. During the war for the preservation of the Union, more than four hundred thousand soldiers were fed under its roof, while passing through the city. Signboards at the rear of the platform record the fact, that 409,465 were here entertained by the Pittsburg Subsistence Committee. In this hall, about 1,500 people gathered, Sabbath afternoon, August 6, to listen to reminiscences of the formation of the United Presbyterian Church forty-one years ago previous. Leaflets had been printed containing the Psalms sung at the consummation of the Union—Psalms 100; 147:1, 2; 133; 126; 117 and 72:18, 19. The same tunes were used as on the occasion commemorated: Old Hundred, Mear, Dundee, Arlington, St. Martin's and Coronation. Under the leadership of Prof. A. B. Morton, the great congregation made sweet melody with their voices, though there was not that overswelling of joy there had been at the marriage of the two churches. Dr. D. F. McGill presided, not as one who had been present at the Union, but on account of his relation to the Young People's Christian Union as its General Secretary. Rev. Wm. Duncan, of New Concord, Ohio, led in prayer. Our limits permit us to report only part of the words spoken at this meeting. The Chairman introducing the services, said:

"The calling of this impromptu meeting was a happy suggestion. If no word should be said to-day more than has been said, our meeting would be impressive. I was but one year old at the time we celebrate to-day. And yet it seems to me almost as if I must have been here, and I am almost moved to tears as I hear these old melodies sung, that somehow have been woven in my heart with all the religious impressions I have received. Some one was speaking the other day at



INTERIOR OF OLD CITY HALL, PITTSBURGH, THE BIRTHPLACE OF THE UNITED PRESBYTERIAN CHURCH.

one of our meetings in the auditorium about the turning of the hearts of the fathers to the children and the children to the fathers. As I looked through that great audience and saw gray-haired fathers sitting there, princes in the Church, leaders in all the activities of the Church, and yet sitting there among our young people, not leaders as it seemed, not taking prominent part, and yet these noble fathers sitting there; I saw how their hearts were turning to the children. There are those who have followed our Conventions from place to place, and will continue to do so so long as God gives them strength, because their hearts go out to those who are strong to do the work of the Lord. This afternoon I am specially glad, and so are we all, that this impromptu meeting has been called, because there is nothing we so much desire to do now as to sit reverently and lovingly at the feet of our fathers, and have them tell us of the days of old, and of the birth of the Church that we all love, and that we all hope to serve so long as God gives us strength. And so it is my privilege to call a few names this afternoon, names of those who were among the number that were present on that great occasion, the great majority of whom have passed to the other side."

The first of the fathers to respond was Dr. William Wishart, who, at the time of the Union, had been in the ministry about twelve years, being at that time Professor of Languages in Franklin College, as well as pastor of a large and intelligent congregation. Although no longer in charge of a pastorate, Dr. Wishart is ably represented in the ministry by his three sons: The Revs. W. I., J. E., and C. F. Wishart. Prior to the Union he was intimately associated with members of both synods, and exerted no small part toward bringing them together. He explained that, prior to the Union, there were three parties in the Associate Synod, of which he was a member: A very conservative party, not at all favorable to union; a "Latitudinarian" party, anxious for union on almost any terms, and a middle party, wishing to conserve all the principles of the Associate Church, yet anxious to unite with their brethren on a satisfactory basis. Many meetings were held, and there was much persuasion and controversy, before these different parties were brought to see eye to eye. Special mention was made of a conference held on the evening before the basis of union was agreed to by the Associate Synod, in which Dr. Wishart plead with those who were opposed to union to exercise greater confidence in their brethren. Another address of telling power was made by Rev. Jonathan McCready, of Cadiz, Ohio, then young in the ministry, and who afterwards laid down his life in his country's defence. He reasoned coolly, dispassionately and powerfully, and his remarks did much to remove the difficulties of the dissenters. The next morning all of them, except some six persons, withdrew their dissent.

Dr. Wishart stated that in the meeting of the Associate Synod at Xenia in 1855, he himself had moved to appoint Dr. Joseph T. Cooper to remodel the basis of union, a previous basis having been prepared by Dr. John Anderson, but being too comprehensive and unwieldy for

the purpose. He related the following incident which attended the final vote on the matter of union in the Associate Synod: "When it was taken, there was a clapping of hands, and somewhat of a demonstration. I recollect that Father Hindman, a very excellent old man, but very much opposed to union, rose and began to admonish the Synod in a low voice for acting in such a way. At the same time, over and above Father Hindman's voice, Rev. H. H. Blair, of New York, arose and said, 'Let the floods clap hands.' The floods did clap hands, and there was considerable demonstration."

Dr. Wishart referred briefly to the journey from the place of meeting to Old City Hall, he being paired with Rev. William Lorimer, of Richmond, Ohio. He said that he had not been in the hall since that memorable day.

The next speaker was the Rev. J. C. Boyd, D.D., Corresponding Secretary of the Board of Publication, who had been ordained and installed pastor of the St. Clair A. R. congregation, Monongahela Presbytery, April 14, 1858, but a few weeks prior to the consummation of the Union, and who after forty-one years is still the beloved and efficient pastor of that congregation. Dr. Boyd said that there had been two occasions of unusual joy in the city of Pittsburg, one, April 10, 1865, when news was received of the fall of Richmond, indicating the speedy return of peace to our distracted land; the other, the union of the Associate and Associate Reformed Churches, May 26, 1858. Speaking of events which preceded the Union, he said:

"The General Synod of the Associate Reformed Church met in the First church, Allegheny; the Associate Synod in the First church, Pittsburg. It was a time of anxious, almost painful anxiety. We felt that in all probability the Union would be brought to a happy consummation. But there were fears, there was anxiety, there was earnest pleading with God that our fondest hopes would be realized. It was well known that there was decided opposition in both Churches. But by and by, as we believe, under the outpouring of the Spirit of God, that opposition melted away like wax before the sun. When the hour arrived for the consummation of the Union, almost every one of both Churches was ready and anxious to participate in it. There was very much earnest feeling in both Synods. There were very anxious conferences of the committees appointed by each. And the committee from the Associate Reformed Synod in Allegheny would pass over to Pittsburg and meet with the Associate Synod, and their committee would come to Allegheny to meet with our Synod. I remember that on one of those occasions a member from the Associate Synod came into the Associate Reformed Synod and made one of those enthusiastic speeches which would set almost any body of men on fire. Judge Kerr, an elder of my congregation, as soon as the court was dismissed, crossed the aisle and took him in his arms. That was typical of the general joy, as it became evident that these Churches were approaching each other, and would soon come together in union.

"I hold in my hand an official document, signed by John Stevens,

clerk of the First Reformed Synod of Sciota, changed at that time to the First Associate Reformed Synod of the West, and it appears from 'this that the first union convention was held on the 12th day of October, 1820. The Associate Synod had appointed a committee to meet with a similar committee of the Associate Reformed Synod. These two committees met in the St. Clair 'Meeting-house'—that is what they called churches in those days—the church of which I have the honor to be pastor. The committee on the part of the Associate Synod were Messrs. Ramsey, Henderson, and Bruce. (They were only "Mr.'s" in those days; they didn't have the title D.D.) The committee on the part of the Associate Reformed Synod were Messrs. Henderson, Riddle, and Kerr, the pastor of the congregation of which I am now pastor, who was afterwards pastor of the Second church, Pittsburg. These six men were a committee appointed to negotiate in relation to the union of these two Churches. They formed a basis, and we have here their resolutions. They discussed them, and they adjourned to the following April in the same place, the St. Clair church, and in a few days after they met at the home of Dr. Robert Bruce, who was so long the pastor of the First church, of this city. Then they reported to their respective Synods.

"You have heard of the remarkable singing that we had here on that May morning in 1858. What was remarkable about it? What was its characteristic feature? It was this, its heartiness. The hearts of all those men were filled with gratitude to God and with love to each other and with love to the Church. And because their hearts were so filled, they sang with the spirit and with the understanding. They were filled with the Spirit of God, and out of that full utterance they sang. To-day we sang Old Hundred to the one hundredth Psalm, and they sang it here. It was sung in Duquesne Garden the other day by perhaps ten thousand voices. You may suppose that our singing here to-day was something like what we had forty-one years ago, or perhaps you may think that the singing at Duquesne Garden was superior to it. But there was a marked difference between our singing here to-day and the singing of old. It could not hold any comparison with it. Every heart was swelling with joy and gratitude to God. And it is only when the heart is thus filled with gratitude to God and songs of praise are on the lips that they can express in song what was expressed on that occasion. The singing of the one hundredth Psalm at Duquesne Garden the other day was no doubt more correctly rendered, and the parts no doubt better sustained than they were here forty-one years ago. But the singing we heard then, I never expect to hear anything like it again. Never would I compare any singing I have heard on earth with that. Only may it be compared with that glorious song of the redeemed that rolls round and round the throne of God. It came from full hearts. Then there was this that gave it power, the songs they sung so fully expressed the intense feelings of their hearts, and were so appropriate to the occasion.

“When Zion’s bondage God turned back,
As men that dreamed were we,
Then filled with laughter was our mouth,
Our tongue with melody.’

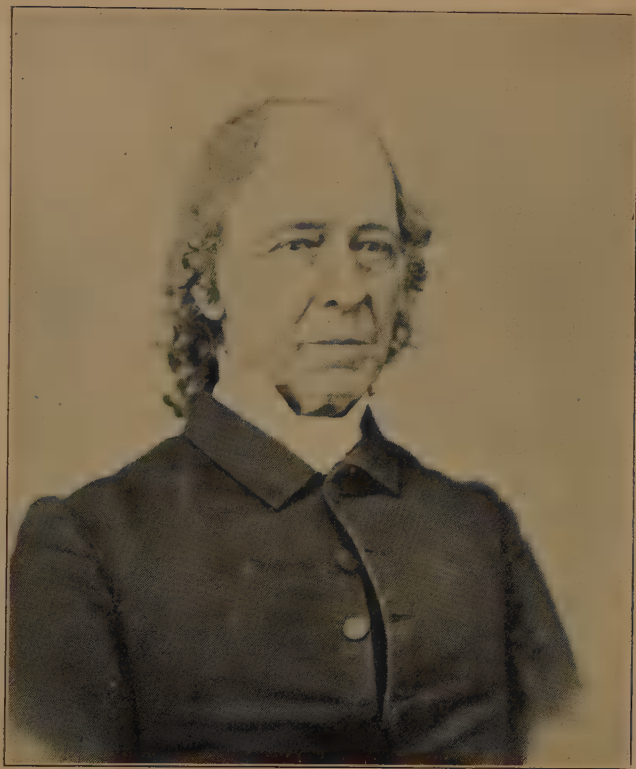
“And it is only when the heart is full; when we make melody in our hearts unto the Lord, that there is the truest melody and the true spirit of praise in our songs. These songs of the ages are typical, not only of sweet melody and song, but of that day when ‘the watchmen on Zion’s walls shall lift up the voice, and with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion.’ They are typical of that better day, when there shall be no discordant note, and when all the Church of Jesus, now torn in factions, shall be reunited and shall march under the same glorious banner, upon which shall be inscribed, ‘The truth of God, forbearance in love,’ typical of the song that shall be sung in that day, when as with the sound of mighty waters and the sound of mighty thunders shall be heard, ‘Hallelujah, salvation! the Lord God omnipotent reigneth.’ When the voice of the redeemed and glorious church of Jesus with united voice shall join in that grand anthem of praise which we have sung:

“All people that on earth do dwell,
Sing to the Lord with cheerful voice.’”

Rev. David McDill, D.D., of Xenia Theological Seminary, was the next speaker. He spoke of the vividness of his recollections of the consummation of the Union—rendered more vivid by revisiting the scene of those memorable events after the lapse of so many years. He described the coming together of the two synods at the corner of Smithfield street and Seventh avenue, and the double procession from that point to Old City Hall, the procession led by the two moderators, who walked arm in arm, followed by the clerks of the respective Synods—Rev. Thomas Hanna, D.D., of the Associate, and Rev. James Prestley, of the Associate Reformed—and then by the members of the synods, each Associate minister and elder walking arm in arm with an Associate Reformed minister or elder. Speaking of the ceremony of union, Dr. McDill said:

“After an address by Drs. James Rodgers and J. P. Smart, of the Associate Synod, and by Drs. J. T. Pressly and James Prestley, of the Associate Reformed Synods, and after prayers and singing, it was moved that the two moderators should give to each other the right hand of fellowship. Dr. J. T. Cooper for one Synod, and Dr. Donald C. McLaren for the other. I remember distinctly their coming together, Dr. McLaren from this side, and Dr. Cooper from that. They approached each other and gave each other the right hand, and Dr. McLaren said:

“In the presence of this Assembly, in the presence of the members of the Associate Reformed Synod, in the presence of Almighty God, I give you the right hand of fellowship and love. And may this Union be for the glory of God forever. Amen.’



D. C. McLAREN, D.D.
MODERATOR OF ASSOCIATE REFORMED SYNOD, 1858.



JOS. T. COOPER, D.D.
MODERATOR OF ASSOCIATE SYNOD, 1858.

"Dr. Cooper, extending his hand, said, 'I reciprocate your sentiment. In the name of the Associate Synod of North America, I give you a brother's hand and a brother's heart. Here we have unfurled our banner. On one side is inscribed, "The truth of God," on the other side, "Forbearance in Love." Let us follow our glorious Captain, and seek to glory only in His cross.'

"Thus the Union was consummated. Thus the two Synods and the two Churches came together. Thus the Monongahela and the Allegheny rivers follow their course separately for many, many miles, sometimes approaching, sometimes receding, but finally down yonder at the Point, they come together and unite their waters, and roll to the mighty ocean together, mingling their waters forever and forever.

"This Union was not brought about in a day. It was not an easy matter to bring it about. Attempts were made that failed. The proposition for union was made, perhaps, first in 1822. At least there was a proposition made at that time, and some action was taken. Negotiations were held, but the effort failed. That was thirty-six years before the Union actually took place. Negotiations were renewed in 1838, twenty years before the consummation. Commissioners from the one Synod and the other, and commissioners also from the Reformed Presbyterian Church, met together from year to year, making little or no progress seemingly. After a time a basis of union was proposed, written by Dr. Joseph T. Cooper, as chairman, which was acceptable to a considerable number of both Churches, but not acceptable to all the ministers and elders and people of both Churches. And it seemed as though the matter was again about to fail. 'Hope deferred maketh the heart sick,' and some were ready to say, and some did say, 'This effort has continued long enough. The attempt must be abandoned.' Such seemed for a time to be the result. But in the spring of 1858 some of the brethren at Xenia and surrounding country, ministers of that region of the two Churches, got together and proposed that there should be a prayer-meeting in the city of Xenia. I don't remember who suggested it, but I know that Rev. R. D. Harper, pastor of the First Associate Reformed church of Xenia, and Rev. James P. Smart, pastor of the old Massie's Creek church, near Xenia, did much of the clerical work and the planning. That meeting was held in accordance with the call in the First United Presbyterian church of Xenia, now so called, then the Associate Reformed church. The brethren came from various parts of the Church. The matter struck the minds of the brethren everywhere favorably, and a meeting of the brethren was held in Philadelphia, and they prayed God's blessing on the meeting in Xenia about to be held. And not only so, but they sent a letter of sympathy and encouragement, and informed us that when we met, they would meet the same evening and pray God's blessing to rest upon us at Xenia. The same thing was done in the city of New York. They held a prayer-meeting on the same evening that ours began, and they sent also a letter of sympathy and encouragement.

"We met and sat, I think, for two days and nights. Nothing was

said in the call about the Union of the two Churches, if I recollect right. I think there was not a word said about it, even a hint given in regard to it. If I recollect right, in the meeting itself, there was not a word said with regard to the union of the two Churches. The call embraced the Associate Church, the Associate Reformed Church, the Reformed Presbyterian Church, Old School, and the Reformed Presbyterian Church, New School. Representatives came from all these branches, but more largely from the Associate and Associate Reformed Churches. In the call it was specified that the subject of revival be discussed, and that special prayer should be offered for a revival. Subjects were assigned previously to a number to discuss, such as 'The Nature of Revival,' 'The Need of Revival,' 'The Means to be Employed to Secure a Revival,' 'The Evidences of a Revival,' etc. We met and these subjects were talked about. We sang, and prayed and talked. And there was a feeling among us that God was present with us. I think to-day it is the impression largely of those who attended, that there was an outpouring of God's Spirit upon that assembly, and that there was, in the best sense of the word, a revival of religion among us. I presume that the impression made upon the minds of many was just such as was made upon mine; that we prayed as some of us, at least, had never prayed before; we sang praise as we had not sung before.

"Brethren came not only from the region around Xenia and farther West, but many came from Allegheny and Pittsburg, from Philadelphia and from New York to attend a prayer-meeting. And I suppose that I am fully justified in saying that under the blessing of God this meeting led to the formation of the Union at the time it took place. I will not say that the Union would not have taken place, if that meeting had not been held. I don't think it is right to make such a declaration; for God could easily have brought it about by some other means. Still, I believe that in the hands of God that meeting had much to do in bringing the brethren together.

"Many things that existed in 1858 have gone. These walls must soon come down and be taken away. But the cause of God must still be advanced, the work of the Lord must still go on. As the United Presbyterian Church has stood for truth and faithfulness, and Christian love, and has protested against Sabbath desecration, and profane swearing, and liquor selling, and in favor of the prohibition of the liquor traffic, so may the United Presbyterian Church still in the time to come be faithful to the cause of God and humanity."

Dr. McDill was followed by Dr. John G. Brown, who for more than half a century has been an honored member of Monongahela Presbytery, being at the time of the Union pastor of the Second Associate Reformed, now Third United Presbyterian, church of Pittsburg; for fourteen years Corresponding Secretary of our Board of Home Missions, and largely instrumental, in later years, in the founding of the Western Pennsylvania institution for the Deaf and Dumb, and a similar one for the blind. Dr. Brown said in part:

"You have heard that efforts were made to secure a union of the

Churches in this country adhering to the principles and practices of the Scottish Reformation, and that these efforts were continued for many years. At first, the Reformed Presbyterian (New School) and the Associate Reformed Presbyterian Churches engaged in the negotiations. Then the Associate Church joined in the movement. Subsequently the Reformed Presbyterians withdrew. The Associate and the Associate Reformed Churches, however, continued to labor and pray for union. In 1857, the basis of union which had been previously overtured to the Presbyteries came before the General Synod of the Associate Reformed Church, meeting in the city of New York. It was my privilege to be a member of that Synod. Some of us who had our doubts in regard to several articles in that Basis voted for its adoption, believing that the great majority of those whom we represented had accepted it for the sake of union. The Associate Synod, which met that same year in Philadelphia, took similar action. The Basis being thus virtually adopted by both parties, the Synods adjourned to meet the following year for final action, the one in Allegheny City, and the other in Pittsburg. There were, however, some good brethren in both Churches who had their doubts and fears, who questioned the propriety of going forward, and a few of them finally refused to go into the Union. In March, 1858, the remarkable convention of which you have heard met at Xenia, and it is my decided conviction that had it not been for the wonderful outpouring of God's Spirit upon that convention, the Union would not have been formed when it was. It is a fact which should not be forgotten, that that convention did not come together to consider points of agreement or disagreement, but for the purpose of seeking the presence and power of the Holy Spirit and a general revival of practical godliness in the several Churches. Now I do not say that the Union would never have been formed if that convention had not been held, but that it would not have been formed at that time; for God was moving the people, and the people were behind the ministry and eldership, urging them forward.

"The Xenia convention adjourned to meet in Dr. Rodgers' church, Allegheny City, the following May, just previous to the meeting of the two Synods. And while there was in that assembly much earnest prayer and an evident sense of the Divine presence, still we did not seem to have the uplifting of the Spirit so abundantly enjoyed at Xenia. Our spirits were depressed, there was a 'trembling for the ark of God,' an impending dread lest after all the Union for which we had so long labored and prayed would not be consummated. It was indeed a dark hour, but it was the darkness which precedes the dawn. It was then, when we had no hope from ourselves, as Rev. J. P. Smart well said, that God wrought for us. It was in just such a time that of old He had promised, 'I will bring again from Bashan, I will bring My people from the depths of the sea.'

"During the long years of our unavailing negotiations we were like the Children of Israel in their wanderings through the desert. There was a needs be in that protracted journey, with all its painful, dis-

appointing, heart-sickening vicissitudes, for they were under Divine guidance.

“By day along the astonished lands
The cloudy pillar glided slow;
By night Arabia's crimsoned sands
Returned the fiery column's glow.’

“And there was a needs be in all our sad, prolonged, vexing debates about infinitesimal points of disagreement. Again and again were we called to walk with weary limbs and blistered feet through the valley of humiliation, again and again were we called to drink of the bitter cup of disappointment that our sectarian pride might be mortified, that our mutual mistrust might be dissipated, that our self-confidence might be put to shame, and that we might be led to place our entire reliance upon God alone. And when at last we were brought to a realizing sense of our utter helplessness and cried to Him from whom ‘cometh all our help,’ with a high hand and an outstretched arm the Lord brought us over the Jordan of doubt and fear and gave us this goodly inheritance. It was here in this old hall that the devoutly longed-for consummation took place. It was here under the mighty impact of the Holy Spirit that the United Presbyterian Church of North America burst its swaddling bands and sprang into the strength and beauty of mature existence, unfurling the old blue banner of the covenant inscribed with the glorious legend, ‘The Truth of the Lord, and Forbearance in Love.’

“You have heard of the wonderful music of that occasion. I was sitting on the steps at one end of the platform, and as the notes of Old Hundred rolled up from the glad lips of the assembled thousands, it was like the march of a mighty army, like the peal of a vast organ shaking the fretted roof, storied windows, and ponderous pillars of some lofty minster. I never heard anything like it in my life. My heart beat quicker, my breath came faster, and I trembled from head to foot.

“After the four addresses that have been referred to, at the suggestion of Dr. David R. Kerr, the Rev. Dr. Plummer, of the Old School Presbyterian Church, made a few remarks. Among other things he said, ‘The conjecture has been ventured by learned and sound commentators that the diffusion of the Gospel would be universal before the year 1896, and if so, we are living in the very shadow of the millennium.’ As I sat a few evenings since in the great hall of Duquesne Garden, and looked out upon the vast assembly of eight or ten thousands of our young people, gathered from India and Egypt, from California and the other Pacific states, from all over this broad land from ocean to ocean, I thought, How little did the fathers dream of what would come out of the union formed here amid prayers, praises and tears, on that 26th day of May, 1858. Our brightest visions, our most enthusiastic conjectures fell far short of what, under the good hand of our covenant-keeping God, has been accomplished. And while, alas! the conjectures in regard to the universal diffusion of the Gospel re-



THE UNION, MAY 26, 1858.

ferred to by Dr. Plummer have not been fulfilled, and while I am not prepared to accept what he said in regard to the millennium, yet as I sat in that brilliantly-lighted hall, looking over that multitude, those thousands of enthusiastic young people consecrated to the service of our blessed Lord, a happy, hopeful vision came to my soul. Away beyond that brilliantly lighted hall, away beyond that joyous, devoted throng, away through the outer darkness and gloom, I thought I saw the gleaming star of promise brightly shining above hills, empurpled with the ruddy blush of the coming dawn of that blessed day when 'Ethiopia shall stretch forth her hand unto God,' when 'the islands of the sea shall wait for His law,' and when from continent to continent, and from island to island, shall go up the glad shout from earth's ransomed millions, 'Alleluia, for the Lord God omnipotent reigneth.'"

Dr. Samuel Collins spoke of "The Spirit of the Occasion." He was one of the pioneers of our Church in home mission work, having spent fourteen of the early years of his ministry on what was then the frontier. He was also one of our pioneers in work among the Freedmen, and afterward Superintendent of the work of our Board of Publication. After more than half a century since his ordination, he continues to preach every Sabbath. Speaking of the spirit manifested at the consummation of the Union, he said:

"First, it was pre-eminently solemn and devotional. Let me tell you of the effect out upon the street. There has been four times as much noise on that street this Sabbath afternoon as there was when we met here on the 26th of May, 1858. When men heard the singing, the drays stopped, the wagons stopped, and everybody stopped, and all who could came in here. This hall was larger then than it is now, and it was crowded clear back to the door. Some said there were four thousand in the hall; others said three thousand. Probably that was more correct. But it was a time of seriousness. The great panic came in 1857, and it had demolished old firms, changed firms, changed plans, turned everything into a new current. Some of you felt that panic of 1857. And then came a revival, and then along in January or February came a call for the meeting in Xenia. I was away in the Northwest. I remember very well just where I was when the invitation came to me. It was a circular letter, and my wife was sitting beside me in the Legislative Hall. I read the letter and said, 'The Union is sure now.' There was not a word in the circular about union, but about prayer and praise and Christian conference and brotherly kindness. I had not the pleasure of being at the meeting, but I was in the meeting referred to, in Dr. Rodger's church, the week before the Union took place. Then we met in the First Associate church on Seventh avenue. Such prayer-meetings I have never seen since.

"I have said the spirit of the time was devotional. There was no formality. One thing which contributed to this devotional spirit was the manner in which the Psalms were announced. The leader did not say, 'Let us sing No. so and so,' but, 'Let us sing to the praise of God such a Psalm.' Then the verses were read, and we were prepared to sing

with the understanding. The Psalms increased in intensity, in sincerity and earnestness until all over this hall, young men and old men and women, were in tears and yet singing. When Mr. Smart said, 'I don't know on what principle I am invited to speak, unless it be on this, "When thou art converted, strengthen thy brethren,"' there was deep feeling and some applause. He had generally opposed the Union, and stood in the way of it until the last.

"The figure of the two rivers has been referred to. The day before the Union it rained the whole day. In the evening the house in which I was lodging was about 30 rods from the river, and in the morning the water was splashing on the doorstep. The morning of the Union it continued raining, but not so heavily. About half past nine, it cleared up, as clear as it is now. That was referred to at that time. 'Yesterday was seemingly discouraging. We were in tears and the heavens were pouring the waters upon us. But now the clouds are gone, and the sun shines.' We had hardly left this place, however, when the rain was falling upon us again. The next day I started down the Ohio. For miles the two rivers flowed side by side, and I thought, 'Shall we continue to flow side by side, or shall we become commingled?' By the time I reached Rochester, there was a good deal of commingling. When I reached Cincinnati, I could see no distinction between the rivers. Their waters had perfectly united. But there was a good deal of drift, and people said a flood was coming. I thought there was another flood coming, and God grant it should be a flood that would purify the world. Let it go down the lines of divine truth. Let it go down the lines of the purity of divine worship. Let it go down the lines of activity in our work both at home and abroad. Then the world will be better for the Union consummated in this place on the 26th of May, 1858."

The last speaker was Dr. A. G. Wallace, who was in the pastorate some years before the Union, and for more than thirty years has been Second Clerk of the General Assembly, and, also, during the most of that time, Corresponding Secretary of our Board of Church Extension. Dr. Wallace said:

"The Union of 1858 is worthy of being commemorated as it is this day, because it was itself the product of forces operating through many years, and because, in turn, it became an active force not only in what is known as the United Presbyterian Church, but far beyond; for that was the beginning of the great movement for the union of Churches in these days. And it is well for us all, it is well, Mr. Chairman, for you and other young people, to think of those days and of what has been done by the Spirit of God in the short time that has elapsed since that memorable meeting. The young are so much disposed to look forward, and those who are active in the work are so busy with their work, that they do not think much of what has preceded it.

"It is so natural to us to be a United Presbyterian that we wonder that all are not United Presbyterians. It is so easy to be a United Presbyterian, that we wonder that it took our fathers so long to accomplish that Union, as you have heard to-day. But we must remember

that the times were different. These antecedent Churches had come out of great struggles, and we were so accustomed to protest that we had hardly learned how to shake hands with each other. We were so much concerned with bearing testimony against each other that we hardly knew each other as brethren in reality. Also, at that time the great body of our congregations were in the country, and isolation tends to separation, and to the perpetuation of separations. Besides this, there were memories of antagonisms, of encroachments and reprisals. We are slow to forget such things, unless brought into friendly touch. Hence the movement for the Union centered largely at first in the cities. Since that time a great change has taken place, and the United Presbyterian Church has become a Church of the city, because under the Spirit of God it has kept step with the movement of the age. And we hope by God's grace to continue to keep step with it. We owe much to Allegheny and Pittsburg, to Xenia, Philadelphia and New York for this Union. The brethren of the cities, being brought together in continual association in other ways than in the direct work of the ministry, learned to love each other, and longed for the Union. That personal element was a great factor in this Union, as it is in every work of the Church.

"Being so long concerned in testifying, we could not at first see how it was possible for any union to be formed except through a creed, and the great work was to draw up a doctrinal statement. We called it a basis of union, but we were really making a new creed. Minor points in the unwritten faith of the Churches were exalted to importance, and a place for them in the 'basis' was demanded. These minor things were what gave us trouble. In 1857, when the basis was finally agreed upon, and it received a majority of the votes of the presbyteries of each Church, still there was, on the part of some, a fixed, determined opposition to further creed-making or creed enlargement. There had grown up a body of young men, and the baptism of missions had descended upon them before that greater awakening in the Church. This spirit extended to many of the older ministers. All these were impatient, and they demanded a union, even without a doctrinal basis. They were ready to meet anywhere, on the corner of the street, as Dr. Brown has said, and join hands. I wish to give to it all the emphasis possible, that what we call the 'basis of union' was not the real basis. The real basis was the actual oneness of the Churches and the spirit of charity. The written basis was an agreement on certain principles, and that agreement was accepted when at last the vital point was declared, namely: 'In the confidence'—these are substantially the words—'that any modifications or amendments necessary to harmonize the basis with the faith and practice of the two Churches, or render it more entirely acceptable, will in due time be effected by the United Church; and that reasonable forbearance will be exercised towards any member of either body who may feel constrained to dissent from any article in the basis.' Then, and not until then, was it said, 'Yes, by the grace of God, it shall be so.' The written basis was only the

flux in the smelter, for the mighty power of the Spirit of God came down and melted the hearts, so that the pure metal flowed forth.

"It is difficult for you to realize the intensity of feeling in the two Synods. The committees passing between the two bodies were accompanied by a multitude of members, and so great was the anxiety that they almost ran. The final vote was followed by an outburst of applause such as had never before been heard in a meeting of these grave fathers.

"The scenes that took place here that day have been dwelt upon. The culmination was when the moderators joined hands. As has been said, Dr. McLaren came forward and took the hand of Dr. Cooper, whose position on the left of the platform caused his face to be more towards the audience. As I looked at him while he held Dr. McLaren's hand, it seemed to me his face shone as did the face of Moses. I believe in inspiration. I believe in other inspiration than that of the Bible. God inspires His workmen. God inspires the men who love Him. And I believe that God inspired Dr. Cooper to use the words he did that day, words that at once became the watchword and motto of the United Presbyterian Church. There may they stand to all the ages: 'THE TRUTH OF GOD; FORBEARANCE IN LOVE.' You cannot find anywhere better words to express the spirit of the United Presbyterian Church.

"I remember the wonderful spiritual power revealed, and the reverence that was overwhelming. There was a joyful enthusiasm that fairly lifted us off our feet, but there was also a mighty power that kept us silent. Never before and never since in a meeting of men have I so felt the presence of God. Only one other experience has equalled it; it was when I stood on the top of Long's Peak, where I felt that the very God was holding me in His hand. That was the beginning of days to the United Presbyterian Church, and from it these young men—and these no longer young—went out in the Spirit of God to preach the Gospel and to do Gospel work such as had never been known among us before. They saw a new future, and they gave themselves to it.

"Sometimes we are discouraged, and say that the Kingdom of God is not making progress. I have no sympathy with the pessimistic spirit. It is the paralysis of faith, the paralysis of love. The past forbids discouragement. The change that has taken place in this short time is wonderful. The Kingdom of God has come nigh unto you, young men, and to you, young women. The great day of the Lord is at hand. The great work of the Church is in your hands. We who are not so young, give you our benediction, and wish it might carry with it the power of the Spirit of God. In all the ages of the world there has never been such an age as this; of all the privileges ever given to men there are none so great as the privileges given to you. They are given to the present generation of the world, but above all to the young people of this country. The whole world is looking to the young men of America. Our missionaries go with a freedom that no other missionaries have; our travelers and explorers are in every land; our products are in every market, and our institutions are

the star of hope to the poor and oppressed. In all parts of the world the hand is stretched out to us, and the door is open for us. And here to-day, in the name of the Church of the Lord Jesus, we say to you, 'Young men and young women, stand fast, gird yourselves and be strong. God calls, and the world waits; stand up and say, 'HERE, LORD, I AM; I DELIGHT TO DO THY WILL.' "

Among those who were present at this reminiscent meeting, who had also witnessed the consummation of the Union in 1858, were Rev. D. S. Littell, D.D., who was a student at the time of the Union; Mr. H. J. Murdoch, who had been associated with the late Dr. George C. Vincent in the publishing of the Westminster Herald, which helped to prepare the way for union, and who is now one of the publishers of The United Presbyterian; Messrs. H. C. Campbell, Addison Lysle, J. R. Reed, James Kerr, and James Welch; Mrs. McFarland, Mrs. Ellen M. Watson, and about a score of others, whose names we did not secure. Mrs. Watson has since related the somewhat amusing incident of the consternation of an opera company which had come to the city on the day of the Union, which, hearing the singing in Old City Hall, concluded that it must be a rival company that had come to town. Mrs. Watson also says that one thing that added grandeur to the singing was the preponderance of male voices in the assembly.

At the close of the reminiscent meeting, the Chairman, Dr. D. F. McGill, announced the closing song, Psalm 72:18, 19, as "the first Psalm sung by the United Presbyterian Church," it having been sung just after the consummation of the Union, May 26, 1858. The benediction was then pronounced by the Rev. C. T. McCaughan, D.D., of Winterset, Iowa, who as a student was present at the convention held in October, 1838, nearly twenty years prior to the Union. When the semi-centennial of that event—1908—has come, how many of the participants in the marriage ceremony will remain? May we all meet in the General Assembly and the Church of the First born.



CHAPTER XXXIII.

The Value of Personal Endeavor.

Sabbath Evening Services, August 6, 1899.

No meetings were held in Duquesne Garden on the Sabbath day of the convention. In the morning, delegates worshiped with the various local Sabbath schools and congregations, many of the pulpits of the two cities, not only of the United Presbyterian congregations, but also of other denominations, being filled with great acceptance by visiting ministers. Of the two afternoon meetings—missionary and reminiscent—special mention was made in separate chapters. At the evening hour, services were held, under arrangements made by the General Committee, in the following places: In the First church, Allegheny, addressed by the Rev. J. G. Dale, of the Associate Reformed Synod of the South; in the Fourth church, Allegheny, addressed by the Rev. T. H. Hanna, Jr., of Steubenville, Ohio; in the Sixth church, Allegheny, addressed by the Rev. J. D. Rankin, D.D., of Denver, Col.; in the First church, Pittsburg (worshiping in the Third Presbyterian church), addressed by the Rev. J. Q. A. McDowell, D.D., of New Castle, Penn.; in the Shadyside church, addressed by the Rev. Thos. Park, D.D., of Walton, N. Y.; in the Sixth church, Pittsburg, addressed by the Rev. T. H. McMichael, of Cleveland, Ohio; and in the First church, Wilkinsburg, addressed by President S. R. Lyons, of Monmouth College. The common theme was, "The Value of Personal Endeavor," each speaker treating it from his own chosen view-point. Portions of these addresses are given on the following pages. The editor has taken the liberty of adding a secondary title to each address, suggesting the phase of the subject which the published portions of the addresses specially emphasize. In every instance the addresses were delivered to well-filled houses of appreciative listeners.

CONDITIONS OF FRUITFUL PERSONAL ENDEAVOR.

BY THE REV. THOMAS PARK, D. D., WALTON, N. Y.

Conventions, like orchards, are known by their fruits. For days we have been sitting in heavenly places. We are like an orchard in the full bloom of precious promise. By our personal endeavor we can make the result like an orchard with an abundance of good fruit. The convention at Pentecost still lives; it has been an inspiration to the Church for nearly nineteen centuries, because the Spirit-filled disciples went forth in earnest endeavor to win souls. Columbus carried back to Spain specimens of rare fruits, precious stones and metals found in the newly discovered land. Let us carry to our home societies the spirit, zeal and intense desire of this convention to bring souls to Christ.

Our Model.

For this personal service we have a perfect model. Moses knew the value of a good model. Without the pattern given him in the mount, he could not have built the tabernacle of witness. The early Christians

could not have evangelized the world so rapidly had they not followed in the footsteps of their Master. The Bible from lid to lid points to the Lord Jesus as the supreme example. The high-water mark of endeavor is to be like Christ. As He was sent into the world, so are we sent into the world. We are safe when we imitate the Master. An aimless life is most useless, but a life copied after Jesus is most fruitful. Filled with His Spirit, we can no more help loving and serving Him than we can help breathing. His presence is our angel of inspiration. From this day onward let us strive to be and do what Christ would be and do if in our room and stead. To do this we must gird our loins with the girle of His truth and keep the staff of faith in our hand. We must remember that "One is our Master, even Christ, and all we are brethren." Bound to Him, "Whose we are and whom we serve." we are bound to each other. Dwelling in Him, we dwell in each other. Claspng His hand we clasp each other's hand, and these united hands are made strong for service by the mighty hands of the God of Jacob. Following in His footsteps, we will encircle our beloved Zion with a wall of Holy Ghost fire, and make the Church of our fathers continue to be more and more a sanctuary of spiritual, warming, purifying and life-giving power. This means self-denial and cross-bearing, but Christ has set us the example. He laid aside His crown, every beam of which was more brilliant than the shining of ten thousand noon-day suns. He left His glory and became man—yea, the servant of men. He humbled Himself, and became obedient unto death, even the death of the Cross. He went down into the lowest pit to seek and save lost souls, the weakest, the poorest, the most filthy, the farthest from the light and the most forgotten. He takes those ready to perish by the hand, and whispers, "I that speak in righteousness am mighty to save." I will lift you out of this horrible pit, and set your feet upon a rock, and establish your goings, and put a new song in your mouth, even praise unto your God; for He hath made you the recipients of a free, full and complete salvation. By the personal touch of His loving hand He made the blind to see, the deaf to hear, the dumb to speak, the lame to walk, the leper to be cleansed, the dead to arise, and the sinner to be saved. What an honor to walk in His steps, imitate His consecrated life, and make the chief aim of our service "the will and the glory of the Lord of love in the salvation of sinners."

Our Work.

The Lord Jesus has taught us that our chief work is to "glorify God and enjoy Him forever." His own mission was to save sinners. For this He was born in Bethlehem, died upon the Cross, rose again, is at the right hand of God and makes continual intercession. The main-spring which moved Him onward in this vicarious service was eagerness to save souls. No other work is of such vital importance as the salvation of sinners. When the large tenement house is wrapped in flames, the fire companies put forth their best energy, skill and power to save human life. When the ocean steamer is sinking, the noble captain

devises ways and means to save passengers and crew. When the fast express meets with disaster, the free and unharmed endeavor to rescue the wounded and imprisoned. Such deeds of mercy are praised by all. When Captain Murrell jettisoned his cargo in mid-ocean and rescued hundreds of souls from the sinking steamship Denmark, the whole civilized world crowned him with laurels for his noble work. How happy to know that you have saved a human life. What, then, must be the joy of saving immortal souls. Joy in heaven, joy on earth, and joy throughout eternity over one sinner saved. For this joy Christ endured the cross and despised the shame of suffering. "He that winneth souls is wise." "Let him know that he who converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Such an endeavorer shall shine in heaven above as the stars forever and ever.

The Lord has commissioned every one with this great work. No other mission is so solemn, sacred and important. Matthew Henry thought it a greater happiness to save one soul to Christ than mountains of gold and silver to himself. Christ, while on earth, saved souls by personal endeavor. When He ascended he left His disciples to do as He had done. O young people, what a glorious privilege it is to be as Christ to the fallen, to save the lost, to come to the rescue of the perishing. "Some within your reach are sinking in the waves. You have the life-boat, get it out, and man it. They are struggling. You have the plank, throw it in. They are sinking; you are near them. Reach out your hand and save them." Andrew brought his own brother, Simon; Philip brought Nathanael; Philip and Andrew brought the Greeks anxious to see Jesus; the Samaritan woman brought her neighbors; the four saved ones brought the helpless paralytic; mothers brought their children. God saves us to be instrumental in saving others. Through individual effort the Church reaches out on the right hand and on the left to bring Christ's sons from afar and His daughters from the uttermost parts of the earth.

Who can estimate the great value of personal endeavor? As the little fountain forms a rivulet, little rivulets form brooks, and brooks unite and make the majestic river, so if you turn one to Christ, that one may turn many more, and these may turn vast multitudes. Thus the work of saving like the mountain stream grows wider and deeper as it rolls toward eternity. In our little mission one young woman was converted from the world. Sympathizing with Christ in sorrow for lost souls, and moved with His love, she went forth and brought to the Lord and help of the Church her two brothers and their households, also two other young women from the world. One of these has become a consecrated, earnest worker in a Chinese mission Sabbath school under the care of one of our churches in the far West, the other went home and brought her father and mother, sister and niece to the Lord. She turned the bar-room of that home into a kitchen, she converted that home from being a nursery of sin in liquor-selling into a Bethel where God delights to dwell. All this work of grace

within a few months. The first convert who by personal endeavor began this work was a poor servant girl in one of our homes. In that small mission another young woman was converted. Under the influence of her first love she went to her parental home and entreated with tears her unconverted parents to give themselves to Jesus. Within the year she came back bringing the golden sheaves with her. Through her instrumentality her parents were converted, her father gave up his relation with an association which stood between him and Christ, also his position as license excise commissioner, went to his oldest daughter's home, and by personal effort brought her and her husband to the Lord. He also brought his oldest son and wife to Jesus. He set up the family altar, rose before the break of day to study the long-neglected Bible, came with all his household, including an unmarried son and daughter, and were admitted to the membership of the church and service of the Most High. Four households brought to Christ by the endeavor of that one young woman, the first year of her own conversion—what a starry crown awaits her!

Our Place.

Do not be discouraged over the smallness and the tameness of the quiet work in the home society. The Master has designated our post of duty and sphere of service. The Holy Spirit presides over the distribution of work in our Lord's vineyard. As a leader, He is perfect in wisdom and in skill. He knows the worker and the place, and He fits each for the other. He made no mistake in sending Philip first to Samaria and then to the desert of Gaza. The conversion of the Ethiopian was just as essential as the revival in Samaria. Barnabas and Saul were greatly blessed because they went where the Spirit led. Paul and Silas never did more efficient service than when at Philippi, even though they were scourged and cast into the dampest prison. The sermon which Paul preached in the Spirit from the deck of the ill-fated ship of Alexandria, is still echoing to all the ends of the earth—words of good cheer. John in the Spirit on the lonely Isle of Patmos did more to unfold the future triumphs of the church militant than he did in the very streets of Jerusalem. John Bunyan would scarcely be known were it not for his endeavor in Bedford jail. Samuel Rutherford's letters would never have caused such holy emotions, had his work not been within prison walls. We cannot interpret every providence, but we know that God never cripples our usefulness by any place or environment of His choosing. The secret of Christian endeavor is in yielding our whole being in subordination and harmony to the Divine will.

Two young ministers met and prayed earnestly to be guided to their field of service. Both were ten-talented and very eloquent. The Holy Spirit sent one to the foreign field, and the other to the western frontier. At first the work of each was small and obscure. Both are now sainted, but their works remain to immortalize submission to God's will. For who can separate the new Synod of Egypt and

the name of Dr. Gulian Lansing, or who can separate the name of Monmouth College and the name of Dr. D. A. Wallace? Dr. Alexander Duff, willing to be hidden for a season, brings India into the light of Christ. David Livingstone occupied an obscure field in darkest Africa, but he was instrumental in opening that great continent to the saving power of the cross. John Paton labored a long time alone among the cannibals, but he has lived to see those islanders worship the great Jehovah. Study the history of the most eminent pastors, missionaries and other soul winners in our Church, and you will be astonished to find how many came from small, quiet, obscure fields. Let the Holy Spirit lead, and you will go where most needed, and do what you are best fitted to do.

Our Talent.

Personal endeavor does not depend upon having ten, five, or even two talents. Let no one be discontented because of being weak, timid, helpless and able to do so little. Such are chosen for service that the excellency of the power may be of God and not of man. The weaker the instrument the more is His grace manifest. No trouble to see the divine presence behind the effort of Moses with his rod, or Joshua with his ram's horn, of Shamgar with his ox-goad, of Gideon, with his trumpet and pitcher, of David with his sling and pebble, and of Elisha with his master's mantle. The Bible can ill afford to lose the effort of the one talent. How we would miss the story of the little Hebrew maid in the Syrian home, Rahab and her scarlet thread, Ruth gleaning in the harvest field, the little lad with his loaves and fish, the penitent and her tears, the Samaritan who forgot the water pail in her eagerness to save souls. Take away all these personal endeavors from the sacred page, and how you would rob the Book of God. Why are they here? For your encouragement and mine. The Lord has immortalized personal endeavor in little, every-day duties, the cup of cold water given in His name, the broken box of ointment, the two mites cast into the treasure chest, and the touch of the trembling fingers upon the hem of his garment for healing. He will equip us for service as he qualified the humble shepherd, the modest farmer, and the illiterate fishermen to do his work. Our Lord chose men without rank, without title, without position. All those possessing one talent of faith, hope, love, and willingness to serve were Spirit-filled and fitted for the work to which they were called. God has a work and a place for every saved soul. He qualifies each to fill that place and to do that work. Therefore, O youth, consecrate not the gifts of another, but your own, whether they are few or many, small or great, dull or bright. You cannot be a John Bunyan or a John Calvin, or a John Knox, but you can be yourself for God and humanity, which is far better.

Our Reward.

Invested talent brings its own reward. God keeps a running account with each one, and He shall reward every man according as his work

shall be. Some have the impression that the reward of grace is only for those who do conspicuous service in distinguished places, such as great leaders, teachers, missionaries, martyrs, and philanthropists. This false impression tempts those possessing only one talent in some obscure place and suffering under some great infirmity to withhold what little they could do. This feeling magnifies the two lions in the way, keeps the two mites out of the treasure chest, empties the church pews, weakens the Sabbath school, destroys the prayer-meeting and paralyzes the young people's society. The cause of Christ suffers greatly from the sin of omission. If the smaller arteries in our bodies should refuse to do their service because they cannot carry so much of life's blood as the larger vessels, disease and death would come to our extremities. The Church is Christ's mystical body. Alas, how many withered arms and hands and feet and limbs because of neglect to consecrate little things to God's service. O youth, I beseech you, bring all the tithes of ordinary, every-day duties into the treasury of the Lord's service, and He will open the windows of heaven and pour you out the rich blessings of reward. Certainty of reaping inspires industry in sowing. Certainty of victory wins battles before they are fought. "Weary not in well-doing, for in due season ye shall reap, if ye faint not."



CONGRESS HALL AND BROADWAY, SARATOGA, N. Y.

CHAPTER XXXIV.

The Crying Need of the Church.

BY THE REV. J. G. DALE, COLUMBIA, S. C.

You have read how the torches are lighted on Easter Morn at the Holy Sepulchre. While it is yet dark, the patriarch appears and passes behind the veil to the place where they say the body of Jesus lay. Though the buiding is filled with worshipers, all is quiet as the grave. Suddenly the patriarch appears with a lighted torch. From this another torch is lighted, then another and another, till hundreds glimmer in the dawn. They pass out into the street, other torches catching the light from these till the whole land glows with the fire that came from the tomb of the Saviour. From the tomb of the resurrected Christ there has indeed appeared the light of life, which shall penetrate the dark places of the earth, but God has willed that it shall spread from heart to heart. Each who has been blessed must become a blessing.

Ananias leads Paul into the light, who in turn shows Timothy the way. Each earthen vessel into whose darkness has shined the light of the knowledge of the glory of God, must become a light set on an hill that cannot be hid. Like Elisha stretching himself upon the déad child, the soul born again must come in touch with those spiritually dead and become a life-giver. And it is only as this is done that we become God's men, doing God's work, in God's way, in God's time, for God's glory.

This heart-to-heart endeavor is the crying need of the Church. It is the deciding factor in the question of questions: "How long before Christ shall have been brought to all the world?" It is no longer a question of numbers, for if there were only five hundred believers, and each of these and those afterwards won for Christ should lead one soul to Christ each year, the whole world would rejoice in the saving Gospel at the close of sixteen years. It is not a question of organization. Our ecclesiastical machinery has been bettered till it is now the pride of the Church. It is not a question of leadership. The Church never had an abler body of leaders, men gifted with safe counsel, spiritual insight, devotion to Christ, and burning zeal for His cause. It is not a question of opportunity. Doors are open on every hand. Harvest fields are white and waiting for the reapers. Macedonian calls are coming on almost every wind that blows.

It is a question of personal responsibility—for a personal work, imposed by a personal Lord. Let each ask, "Lord, what wilt Thou have me to do?" then go into His vineyard to-day; each occupy till He comes; each hold fast that no man take his crown. Then will the Church arise

and shine, realizing that her light has come. Let each man build the wall in front of his own door, be his home a splendid castle or lowly cottage. Then will the work go up and the spiritual wall be finished round about Jerusalem. Let each voter follow Jesus to the polling stations, record his individual convictions; then will the crying wrongs be righted, and our King be enthroned in the national life. Let each Christian catch the spirit of Him who said, "I must work the works of Him that sent Me," lay their all upon the altar and spare themselves not at all; then will the Church throb with new life and speedily come up to the help of the Lord against the mighty.

After all, are not individual efforts the measure of our devotion to Christ? Shall we make ecstatic convention feelings the touchstone to prove the genuineness of our attachment to Him? Shall we say we love our Master because we are borne along by high-strung emotion, almost lifting us into the third heavens? This may be a short-lived zeal, born of numbers. The only unailing test of devotion is this—"What am I doing for Jesus?" He Himself said, "If ye love me, keep My commandments." Now amid the solemn moments that have hushed our hearts during these days, have we not heard the voice of the Master calling us along countless lines of service? Shall we heed these calls after we leave the spiritual atmosphere of this place? Shall we walk worthy of these blessed hours of open visions?

The dull routine of life will serve our zeal much as the furnace does the silver; shall it be consumed? Rather let us pitch our tents on some high plane of endeavor, and for His sake go out into the coming days and translate these glorious experiences into living epistles of good works. Possibly you have read, "Work That Is Best." Most beautifully the writer tells of an aged man who came to a large temple that was being erected and asked that of the work so sacred some part be given him. The master workman, fearing he would mar the fair design, assigned him work far away from where men could see. Faithfully he wrought till one day he was missed. Searching for him the workmen found him dead at his post, with chisel and mallet in his hand. He had carved the face of the woman he had loved and lost in youth. And as they looked upon it, they said it was the face of an angel, and cried:

"Hail to the love
That for love's sake only
Has wrought art's masterpiece."

For her sake he climbed the large winding stairway day after day. For her sake he had wrought faithfully with mallet and chisel through his lonely life. For her sake he had worn out his life in dreary toil. And shall not the love of Christ constrain us? For His sake are not we ready to return to the hardest, humblest spheres of work, and there do our best? For His sake let us deny ourselves, take up our cross and follow Him, through all the open doors of opportunity at any cost of loneliness and sacrifice.

That our service may be of the highest worth to Christ, let it be intense. Like Bowen, we must not spare ourselves at all. President Hastings of Union Seminary said to the graduating class some years ago that he had two pieces of advice for them. "First, find the place where God wants you; second, when you have found it, burn to the socket." We will do well to-day to lay these bits of counsel to heart, and as we face the duties clearly assigned us by our Lord, pray that He will baptize us with the Holy Ghost and with fire, that He would kindle within us a flame that shall burn through all the Alpine difficulties that shall lie athwart our way, burn through all the discouragements that will disarm us of our strength, throw a mantle of spiritual darkness over us, and prostrate us with Joshua on our faces, burn through all the disappointments that will cross our plans, thwart our schemes, defer our hopes, and make our hearts sick.

Do not think that the value of your personal endeavor is discounted because your sphere is small. Because you have but one talent, because your lot is cast in some lowly place, far removed from the inspiring gaze of the onlooking world, where nobody but Jesus and the angels can see, don't conclude that it matters little whether you act nobly your part or prove faithless. Be our tasks great or small, let us toil earnestly, for individual effort does not lose its worth because it is spent at an humble post. The importance of little things makes it so. The unknown weaver of Damascus made a basket in which Paul was let down the wall and escaped death. Little did he think that he was such a large factor in saving Paul that he might write for us the thirteen epistles of the New Testament. The monks made tight and strong the roof which sheltered DaVinci's painting of the Last Supper. All the tiles were made secure but one. The driving storm came. The rain found the defect and rushed in. The drops streamed over the wall, made a dark streak across the picture, and marred the central face forever. The long and bitter controversy of the Nicene Council was waged over a matter which hinged on the letter "i." He is short-sighted indeed who will despise the day of small things. Far more vitally than we think, minor duties enter into God's great plan, and if we are not faithful, the harm done the cause is beyond calculation. It will not do to bury our talents because we can't lead souls to Christ like a Moody, or stand all the day idle because we have no opportunity of doing anything greater than to sing a song, teach a class, or lead a little prayer-meeting. Seek to be faithful.

No service in itself is small
 Nor great, though earth it fill;
 But that is small which seeks its own,
 And great which seeks God's will.

I want to speak to those whose plans will miscarry, and whose best endeavor will fall short of results. They sow beside all waters, but no harvest rewards them. They seek to revive the backslider and he drifts farther away. They would put new fire into their society, but

still it drags. They go after the lost, but they continue to grope in darkness without God and without hope. They have done their best, and yet seemingly have failed. They sink down, weary and heavy-hearted, bowed low in the dust of defeat.

Do not withdraw one iota of zeal from those efforts, but seek inspiration from the fact that your Lord is not less pleased because you apparently fail. Every effort put forth He values as highly as if it had been abundantly successful, because with those doing the will of God even the worst defeat is the most signal success. From God's viewpoint there is no such thing as failure for those who fulfill His will. Look at Jesus on the night of His betrayal. He had come to save His nation, and they cast Him out. Influential men were arrayed against Him. His own disciples had fled and left Him alone. The few who had believed on Him were scattered like shepherdless sheep. Surely no man ever had more ground to say, "I have spent my strength in vain." Seemingly the brightest light that ever shone on the planet was being quenched in the darkness of the Cross. Failure? Who dare say that His was not the most splendid success ever reached, in the light of subsequent history?

In the words of Dr. J. R. Miller: "No failure is possible when we work with God. He that doeth the will of God abideth forever. Nothing may seem to come from the toil, the sacrifice, the outpouring of precious life; but somehow, somewhere, and some time, there will come a harvest from every sowing. We need not care what we do, nor where we go, nor what comes of our work, if only we do the will of God."

"While the voice of the world shouts its chorus—its paeans—for those
 who have won,
 While the trumpet is sounding, triumphant and high, to the breeze and
 the sun,
 Glad banners are waving, hands clapping, and hurrying feet,
 Thronging after the laurel-crowned victors, I stand on the field of
 defeat
 In the shadow with those who are fallen and wounded and dying, and
 there
 Chant a requiem low, place my hand on their pain-knotted brow,
 breathe a prayer,
 Hold the hand that is helpless, and whisper: 'They only the victory
 win
 Who have fought the good fight and have vanquished the demon who
 tempts us within;
 Who have held to their faith unswayed by the prize that the world
 holds on high;
 Who have dared for a high cause to suffer, to resist, fight—if need be
 die.' "

Some eight centuries ago, Pope Urban stood upon a scaffold at Clermont and spoke to the crowds who had gathered there. He told them how our Lord's sepulchre was being defiled by the Saracens, and

entreated them to undertake a crusade to rescue that tomb. His burning words touched the multitude deeply, and they shouted, "It is the will of God." "Ah," rejoined he, "it is the will of God, and let those words, surely inspired by the Holy Spirit, be your watchword as you go out to fight for the Cross. Wear that red cross upon your shoulders as a seal of your irrevocable engagement." And they did. In the words of Mr. Speer: "They filled Europe with the tread of innumerable armies; they lined the highways of Europe with crusaders' graves; they whitened the Mediterranean with the sails of their fleets; they swept in a great stream over eastern battlefields—some of Europe's best blood. They erected lordly castles on Saracen soil, and passed away to remain a lovely episode in human history."

Stand on the watch-towers of Zion, and you may see the movements of the second crusade before whose importance the first pales into insignificance. It is God's mighty crusade marshaling from all parts of Christendom, going forth, not to defend the tomb of the Saviour, but to gather out of all nations those who are to complete His real body. Are we ready to let the Holy Spirit sweep us out into the currents of this great crusade and join the host of personal endeavorers? It may mean that some must lay down our lives on far-off mission fields; others to stand by the commercial desk, buy, sell and get gain, as if Jesus were our partner; others to go into social life, with its accursed deceits and hollow shams, and show the world what would Jesus do; others to go the round of humdrum home duties that tend to tire and fret; others to live lives of loneliness, sacrifice and unremitting toil. It will strip us of all self-seeking and self-pleasing, and call forth every power of head, and hand, and heart—our bodies a living sacrifice.

Is it asking too much? Recall how our Lord laid aside the robes of glory, braved the gloom of Gethsemane, bore the cruel onslaughts of Pilate's judgment hall, gave Himself to be nailed to the Cross, and died, all to put away our sins.

"I gave, I gave My life for thee;
What hast thou given for Me?"

CHAPTER XXXV.

Our Leader in Personal Service.

BY THE REV. J. D. RANKIN, D.D., DENVER, COL.

“Follow Me, and I will make you fishers of men.”—Matt. 4:19.

Two travelers stood one day upon the Alps. Looking toward Rome, one lifted his hat and said: “Glories of the past, I salute you.” The other, turning toward Germany and Britain, said, “Glories of the future, I salute you.” We have met at the birth-place of our Christian Union to salute the past—ten years which have done more to develop and direct the talents of the young people of our Church and inspire them to denominational loyalty than all which have gone before. We come also to salute the future. “We desire to render better service. We count not ourselves to have apprehended.” We are on the march. Where the vanguard rests to-day, the rear should camp to-morrow. Youth pants for the horizon. Dissatisfaction with present attainments is a condition of progress. Every forward step is born of restless aspiration. Inaction is retrogression. He who would row up stream cannot rest on his oars.

Spain once possessed both sides of the Mediterranean at the Straits of Gibraltar. This was thought to be the gateway of the world—no land beyond. Proud of possessing the “last land,” she stamped on her coins the two promontories which guarded the entrance, and on a scroll thrown over them inscribed, “Ne plus ultra”—no more beyond. But one day a bold seaman sailed across the uncharted deep and discovered the greatest of continents. Then Spain struck “Ne” from her coins and left “Plus ultra”—more beyond. Whatever these ten years have accomplished, there is more beyond. “Life,” says Emerson, “is a search after power.” Scripture says that Jesus Christ “is the power of God unto salvation.” When He bade the Galilean fishermen follow Him that they might become fishers of men He meant, not only that they should attach themselves to Him, but should imitate Him in spirit and method.

The more deeply we study the Incarnation the clearer it becomes that what He was we are intended to be. His life is but so much instruction binding upon us. The closer we imitate Him the greater will be our power.

I. We must follow Him in the purpose for which He became a man.

This is revealed in His first recorded words: “Wist ye not that I must be about My Father’s business?” This business He sums up in the words, “The Son of Man is come to seek and save that which was

lost." That which was His supreme purpose must be ours. It is interesting to notice that all through His ministry those who came under the spell of His life at once sought to bring others. Andrew and John had been with Him but an hour until they went out to hunt their brothers. Philip was with Him only a day until he brought Nathanael. The woman at the well listened but a few moments and hurried off to tell her neighbors. Paul found Him, and "straightway he preached Christ in the synagogues that He is the Son of God." His youth passed into manhood, and manhood into age amid such persecutions as none had ever endured, but nothing could dim the fiery ardor of that imperial soul. Night and day with tears he besought men to be reconciled to Christ. Brainerd said: "I care not where or how I live, or what hardship I endure, if I can but gain souls. When I sleep I dream of it, when I awake it is my first thought." "God give me Burmah or I die," was the constant cry of Judson. Filled with Christ's love Florence Nightingale went to the Crimea with a gentleness and love which made the dying soldiers turn to kiss the shadow that fell upon their pillows as she passed. Helen Chalmers gave her queenly womanhood to the slums and hovels of Edinburgh in the name and spirit of Him whose eyes filled with tears and whose voice trembled with emotion when a woman that was a sinner washed His feet with her tears.

II. We should follow Christ in His method. This was two-fold—public ministration and personal effort. Now He spake to thousands on the mountainside and lake shore, and now to a business man at the custom-house; now to a few peasants on a dusty road, and now to a woman at a well-side. Paul, the most successful soul-winner of the ages, describes His ministry as teaching PUBLICLY and from HOUSE to HOUSE. To all of us these two spheres are open, but for most if not all the bulk of opportunity will come in the line of personal effort. It is significant that all the disciples, the manner of whose coming is recorded, attached themselves to Jesus through personal solicitation. Some had been prepared by the preaching of the Baptist, but in every case personal appeal secured the decision.

Does not this suggest the place which personal effort is intended to occupy in the propagation of the Gospel? This was not by chance, nor was it by chance that the record was set down in the forefront of the Gospel. It was intended as an object lesson. The present problem is how to reach the masses. Our churches throw open their doors and publish invitations, but these people do not come. A general invitation means little to them. We can learn much from business men. They study the best methods. Wholesale merchants do not depend upon their advertisements, but send out armies of traveling men to personally present their goods. Railroads seek traffic, and colleges and universities secure students, by personal solicitation. To the mass meeting the politician adds personal work in every home and ward. If we want the masses, we must go after them. In this a committee of one can accomplish more than a committee of the whole. Not

until Nathan said, "Thou art the man," did David clothe himself in sackcloth. A printed circular is tossed into the waste-basket. Only that which bears a two-cent stamp carries weight. Saul, blinded by the light from heaven, was restored by the touch of an human hand and the voice of one who said, "brother." A general invitation can be deferred; a personal one requires an answer.

It is for our instruction that so much emphasis is laid upon the classes with which Jesus worked. With one or two exceptions His first followers belonged to a little circle of friends in Northern Palestine. His forerunner was His second cousin. Four of the disciples were His cousins. Andrew and Peter were business partners of two of these. Philip was a friend of theirs, Nathanael a friend of his. His enemies would have been justified in calling the movement a family affair. The ties of kinship and friendship are roadways which God has built from life to life. Along them we travel most readily. To relatives and friends each is an apostle by the divine ordination of nature.

Is it not possible that in the past we have failed here? Mrs. Jellyby in Bleak House had handsome eyes, but they had a curious habit of looking afar off. She could see Africa, but not her own home. She was deeply interested in anything beyond the sea, but her children grew up ignorant and unkempt. Some people can see nothing this side the horizon. They enthusiastically support foreign missions, but have a far-away look when their pastor talks of work near by. Some will neglect their own backyards, while they abuse the Spaniards for the sanitary condition of Havana and Santiago.

Angelo dug from the debris a dirty block of marble which had been rejected by others, and with mallet and chisel brought out to all eyes what his own first had seen—an angel form. All about us, amid the refuse of society, are wasted lives awaiting a sculptor's hands. Speaking kindly to the beggar child, it will be worth more than a dollar to her hungry heart. Visit the homes of poverty and sin. It will not hurt you. A sunbeam passes through pollution unpolluted.

The history of the Church is rich in incidents which should press us to personal work. Andrew was one of the humblest of the disciples. We know little of Him, but he brought his brother to Christ, and the kingdom of sin reels yet from Peter's blows. A drunken, dissolute outcast was standing in the park at Worcester on Sabbath day contemplating suicide, when a hand was laid on his shoulder and a kind voice said, "Mr. Gough, I believe." A few kind words, an earnest plea for a better life, and an invitation to church followed. Joel Stratton was only an humble shoemaker, but the man he saved has fired more souls against the liquor traffic than any other of this century. An irreligious mother left her babe to the care of a godly nurse. He became the greatest philanthropist whose feet have pressed the earth since Jesus left Olivet. All that the Earl of Shaftesbury was he owed to that poor nurse girl. One cold night in 1814, Mrs. Tankin saw a young man standing on a street corner, and invited him to accompany her to church. He refused. She persisted and spoke earnestly of a better life. That

night she added the South Sea Islands to Christ. It was John Williams. A few years ago, a young lady in Brooklyn heard that a Spaniard was lying in one of the hospitals at the point of death. Not a word of Spanish could she speak, but she purchased a Testament in that language and read it to him, and Diaz went back to Cuba to commence the great work in Havana of which you know so well. Henry Ward Beecher attributed his great work against slavery to the influence of an old negro servant, and some of the strongest and best influences of his life to an humble school teacher. A German school teacher always lifted his hat when entering his school room, "for," said he, "I know not whom I may be saluting." From out of that class came Martin Luther. A Sabbath school teacher who had neglected her class to hear Moody preach excused herself to him by saying, "I have only five small boys, and I thought it would not make much difference." "Only five small boys!" cried Moody. "There may be a Luther or a Wesley in that class. There may be a reformation slumbering in one of those boys."

III. Learn of Christ the Conditions of Power.

If we are to be successful soul-winners, our lives must be irreproachable. Christ's message to the world was His life. He always held before the people what He was rather than what He did. He said: "Learn of Me, for I am meek and lowly." Xenophon said: "The disciples of Socrates were influenced more by what he was than by what he did." Christ was more majestic than His teachings and more wonderful than His miracles. "Socrates wrote nothing, but he left Plato." Jesus wrote nothing, but He left eleven disciples. The Christian is not a voice, but a life behind a voice. He who would speak for God must live for God. Your message will not be the utterance of your lips, but the expression of your life. The world must see as well as hear what Christlikeness is. Being is better than explaining. Moral beauty counts for more than intellectual strength. Goodness is the highest grade of power.

It is not quantity but quality that counts. Speaking to an inconsistent person Emerson said: "What you are stands thundering over you so loudly that I cannot hear what you say." To merely talk for Christ is not enough in these days when talk is cheap and actions speak. There is a persistent question trembling on the lips of multitudes, "Can Christianity accomplish what it promises?" Our lives must answer. The affirmation of one may provoke only smiles; the word of another may carry conviction. The difference is not in the statements, but in the person behind them. One holy life has more power than all the polished sermons of unconsecrated men.

During the French Revolution, a mob swept down a street blazing with cannon, killed the soldiers and pushed on. A few blocks beyond a white haired man signalled for them to stop. They were about to trample him in the dust when their leader said, "Citizens, it is De la Eure. Sixty years of pure life are about to address you." Then the mob stopped, listened and turned back. The sun shines and the vapors move skyward.

But above all the demand is for a surrendered life. The measure in which we allow Christ to control our lives will be the measure of our power. Christ says: "I am the life," and Paul says, "Now ye are the body of Christ." Do you grasp the figure? Christ is to His people what the spirit is to the body. Without the spirit the body is dead, yet the spirit must have a body through which to manifest itself. While upon earth Jesus manifested Himself through a human body. When it was removed, His people were substituted. What He then did through His body He must now do through us. Not with His own lips, but with ours will He speak to men. Not with His own hands, but with ours will He minister to the needy.

Here are two pieces of carbon, there a current of electricity struggling to reveal itself. The carbon is useless, the electricity is helpless. Touch that button, let the eager current enter the carbon, and there is a blaze above the brightness of the sun. Without Christ we are dark as the carbon. Without us Christ can reveal Himself no more than could the current. Christ in us will not only reveal Himself, but manifest His power. As we can shut Him entirely out of our lives, so can we shut Him out in part. We can open our lives so meagerly that only a dribble of power will find its way through us. Or we can throw them open so wide that Paul's words will be true of us: "It is no longer I that live, but Christ who liveth in me."

A surrendered life is the channel of power. God will work through no other. The measure of our consecration is the measure of power. We are trying to satisfy ourselves with a surrender less cordial, but nothing less will satisfy ourselves or fulfill the demand of Christ. As He gave a whole Christ, He requires a whole man.

He who measures up to the divine requirement will bring every power under the control of Christ. As the organ answers the touch of the organist, and the ship the hand of the pilot, so must we respond to Christ. When we grasp this thought the theory of Cain will go out and the theory of Christ will come in. The time hastens when we shall desire above all else to say to Him: "Lord, I sacrifice all for Thee." A visitor asked permission to play on the great organ at Freiburg. The old organist refused. Urged by the visitor he consented with reluctance. Listening in amazement to the undreamed-of music swept from the "thunderer" of the cathedral he seized the player exclaiming: "Who are you?" "Mendelsshon," said the stranger. "Can it be that I so nearly refused Mendelsshon the use of my organ?" Yield yourself to Jesus and He will reveal powers in you undreamed-of and sweep forth melodies unheard before. You do not suspect what possibilities await His touch.

CHAPTER XXXVI.

The Christian Sower.

BY THE REV. T. H. HANNA, JR., STEUBENVILLE, OHIO.

"Blessed are ye that sow beside all waters."—Isa. :20.³²

This is a homely agricultural scene, familiar to us all. May the Lord of the harvest teach us some spiritual truths, timely and helpful, concerning the "Value of Personal Endeavor."

For convenience' sake hang your thoughts on these four pins: The Insignificance of the Personal Endeavor; "Blessed are ye who sow"; The Individualism of it; "A Sower went forth to sow," thus the Saviour's story runs. The Intensity of it; "Blessed are ye who sow beside all waters." The Investment of it; "Blessed are ye who sow."

I. The Insignificance of Personal Effort.

We instinctively associate effort that is at all worth while with the thought of some large, public activity; the work of the ordained ministry, missions among the heathen, peripatetic evangelism, championship of reform, generous philanthropies. "If I only had the health, how eagerly would I run here and there; If my income were not so pinchingly stinted and my outlay not so necessarily draining, how gladly would I give of gold and silver; If I could get rid of my timidity and had the speech and knowledge adequate, how willingly I would testify; If I were not so slavishly tied down to my desk or my bench, or my cradle, or my dishpan, how readily would I say, 'Here am I, send me.'"

But what says the Scripture? It is not, "Blessed are ye who found orphanages, and build cathedrals, and endow institutions of learning." It is not "Blessed are ye who write out large checks for charity, or who transform as by wizard's wand our city slums, or who sign emancipation proclamations." It is not, "Blessed are ye who amass great fortunes, or wear well-earned laurel wreaths of fame, or sway great multitudes by the wisdom of your counsel, or the magic of your voice." It is not, "Blessed are ye who lead a successful campaign or wield empires." It is not "Blessed are ye whose statues grace the national gallery, or on whose breast the queen fastens the medal of honor." It is not, "Blessed are ye who wear the Red Cross in hospital and on the tented field where the mad bullets fly." It is not, "Blessed are ye who teach and preach, or who go up the Nile and to the Punjab."

How reads this Scripture, then? After this simple, unpretentious fashion, "Blessed shall ye be who sow." An every-day occurrence, a little thing in itself, easy of performance, requiring no great amount of either brilliancy or brawn, not for the swift-witted or the fleet of foot alone; but for anyone who is willing to plod.

It is the little matters of life; the work lying nearest at hand; these hum-drum duties, if you please, that become irksome to us often, and because of their unfailing regularity and unchanging monotony grow so wearing and wearisome to us; it is effort such as this that brings the promised blessing—the effort of the twilight, the effort of the lowly, the effort of the commonplace grind. “Blessed are ye who sow.”

It is well for us that faithful service is possible for others than those who are doing what we term noble things, worthy of an apotheosis. Great geniuses who stand easily chief among their fellows, are quite infrequent. There are few Platos, few Dantes, few Raphaels. By far the larger majority of men have indifferent talents or ordinary abilities. We must be content to toil on side by side and jostle elbow to elbow with the mass of humanity. And for the encouragement of some weary pilgrim, who, unknown and unsung, is struggling along the crowded paths of life, we bring you a gospel of hope and cheer. “Blessed are ye who sow.” And the ditcher, trudging along with pick and spade, hears it thus, “Blessed are ye who dig.” And the housewife, busy from attic to cellar, hears it thus, “Blessed are ye who sweep and bake and light up a home with love.” And the merchant, busied and harassed hears it thus, “Blessed are ye who buy and sell.” And, verily, it is a warrantable paraphrasing of the Sacred Writ. For the sphere of personal effort is the place of legitimate daily toil. Why, if he only will, the ragman or the scavenger or the meanest slave that ever tugged at galley, may make his a noble occupation and may clasp hands, co-worker with Jehovah.

How speaks Jesus in His beatitudes? “Blessed are the giants—the Wellingtons, the Bismarcks, the Gladstones, the Lincolns, the Beechers”? Nay, but “Blessed are ye of the passive natures, the minor graces, the little goodnesses, the quiet, loyal hearts.”

We make much of the eleventh chapter of Hebrews, with the stir and push, and excitement of arena, and faggot-pile, and whipping-post, and dungeon. We say, “There’s nobility, there’s gallantry, there’s heroism, there’s service that counts.” But I like better the thirteenth chapter of First Corinthians, with its love that is modest, and sweet, and fair, and pure, and reasonable, and thoughtful. For, after all, it is the silent ministries that make it “beautiful to be alive” and this globe in any-wise habitable. The cup-reachings, the sweet anointings, the “roadside recognitions,” the handclasps, the mite-offerings, these smooth out the ruts and lessen the drudgery, and set jubilate singing in our soul.

II. The Individualism of Personal Effort.

It has been my observation that farmers do not go out in groups to sow. Alone, man by man, they swing across the field, scattering their seed. And thus the Saviour began His parable—“Behold, a sower went forth to sow.”

This is the age of unions and joint-stock companies, of trusts and combinations. Not only are men gregarious socially, but they are fast becoming so in the sphere of economics. “It is not good that the man should be alone,” seems a favorite motto now in our Chambers of

Commerce. Whether this be wholly bad, or partly good, it is not our purpose here to discuss. But a similar tendency is manifest in the spiritual activities of the kingdom. We like to organize. It pleases us to add to our list of committees. We complicate our machinery. We multiply our methods. Now, this may be commendable, and doubtless is. We are not finding fault. Harmonious co-operation multiplies power by more than a geometrical ratio. Where one man can chase a thousand, two are able to put ten thousand to flight. We only wish to point out one palpable danger—the danger of losing our individuality in the mass and hence of unloading our personal responsibility upon the composite shoulder. Men say, "Yes, the Church ought to do this and so. The society must do this and that"; while they will not lift so much as a little finger towards the work; they hide in the crowd, much as an ostrich pokes her head in the sand, thinking somehow that one among a multitude will not be noticed. But, as in our salvation, so in our service, God deals with us personally, individually. We are not saved by nations, by communities, by congregations, by families. We are saved soul by soul. And God looks for our service, not in the lump, not in the aggregate, but from individual hearts and hands.

The momentous question was not, "What was the net increase in the membership of the Church this past year, and how much were her total contributions?" but, "How much of effort did I exert in leading souls to Christ, and did I give as the Lord prospered me in gold and silver?" We must not lose sight of the "importance of the unit."

I like the thought in George Elliot's noble poem called "Stradivarius," the famous violin-maker of Italy, for whose perfect instruments, now a century old and over, music-lovers yet bargain recklessly. The old man says:

"If my hand slacked,
I should rob God—since He is fullest good—
Leaving a blank instead of violins.
He could not make Antonio Stradivarius' violins without Antonio."

Let us remember the thought, and then this be our motto:

"I am only one, but I am one.
I cannot do everything,
But I can do something.
That I can, I ought to do,
And by the grace of God, I will do."

III. The Intensity of Personal Effort.

In the time of Israel's restoration, all the inhabitants were to be busy. Not a foot of tillable ground was to be left uncultivated. Never a stream was to overflow its banks, and not find seed there for its watering. Not even the beasts of burden were to be idle, but were to be pressed into service for the cultivation of the soil that had so long lain unbroken. "Blessed are ye that sow beside all waters."

The lesson for us is this—that in the growth and development of Christ's kingdom, every one has some part to play. Every one has his patch of ground to care for and his seed to sow. Every one has his story to tell, his song to sing, his errand to run, his gospel to preach.

It is wonderful the grip a single passion takes of man's soul. Witness Columbus with his one idea, compelled to speak it out to kings and queens until the street gamins thought him crazy. Witness Galileo with his one idea, in dungeons and in shackles, but even there unavoidably constrained to cry out, "The world still moves." Witness Cyrus Field with his one idea, driven across the seas by it once and again. Witness Fulton and his one idea, believing in it though the Hudson's banks were black with skeptics. All this was only a passion for the secular. Some truth had caught them like a vise and made bondslaves of them.

More masterful, by far, is the truth of the spiritual. Infinitely more imperial is the passion for the sacred. Paul had it. "The love of Christ" captured him. Over boisterous seas and hot plains and rough mountains it drove him irresistibly. Martin Luther had it. And though devils had been so many in Worms as the roof-tiles, he would not have halted. John Knox had it. And despite the angry threats of a corrupt court, he followed its leading. Francis of Assissi had it. Barefoot, ill-clad and penniless, he told the simple story to rich and poor, kings, popes, cardinals, or plowmen. Savonarola had it. And though the bonfires of Florentine zealots crackled and smoked for him, he had to herald his message.

I wish we might yield ourselves to the magnetism of divine service; that we might honestly say with the serious lad of Nazareth, "I must be about the things of my Father." Half-hearted service, discipleship on a perennial holiday, periodic devotion, spasmodic endeavor, consecrations that must lie on the dry docks for regular repairs, indifference, disloyalty—these would be unintelligible terms in our dictionary. And the world would swing right merrily toward the Saviour's apostleship.

IV. The Investment of Personal Effort.

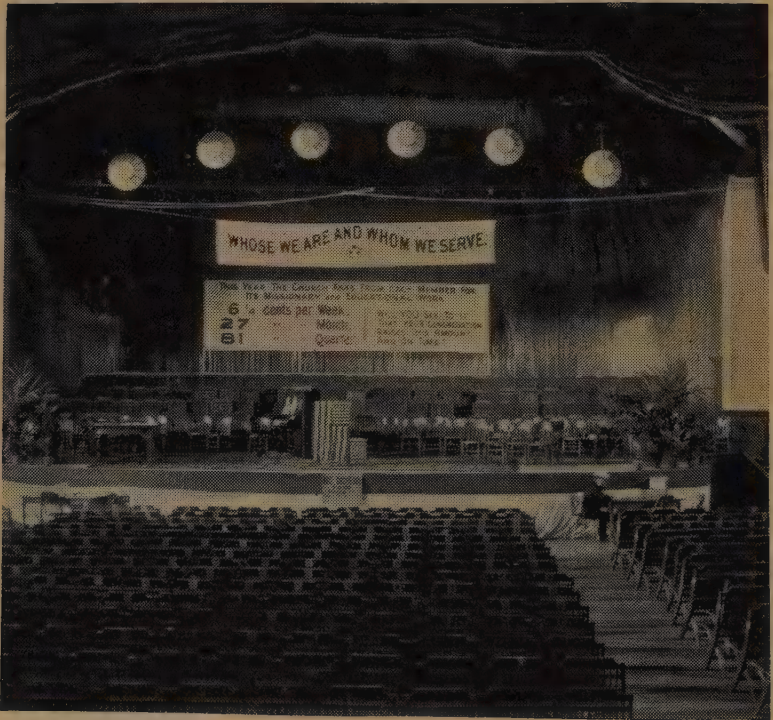
"Men will not plow, if war-horses are to trample down the grain," writes one. "Men will not build if the enemy are to warm hands over blazing rafters." Neither will men sow, save by the stimulus of the hope of a reaping time. Therefore the Divine Word comes to the husbandman, "Toil on, and thou shalt be blessed by the toiling. Give of thy seed to the furrows, and in due time thou mayest have thy harvest time."

Like "the quality of mercy," this service is twofold in its reward. "It becometh him that gives and him that takes."

What of the egoism of the blessing? What of the reflex influence of the personal endeavor? Have you forgotten how the burden of their new responsibility developed the characters of the early disciples? Losing their lives in devoted service, they found their lives by the rapid strides they took in self-culture. "Give and it shall be given unto you." Sow

tenderness, and thou shalt reap tenderness. Sow love, and love shall be thy portion. Be friendly, and friends will cheer you. Serve thy fellows, and the very exercise of thy charities shall strengthen and develop the muscles of thy growing manhood.

What of the altruism of the blessing? How does it help the other man, and how certain is it in its operation? As certain as the promise, "While the earth remaineth, seed-time and harvest shall not fail." You cannot think a noble thought; you cannot utter a choice sentiment; you cannot work a helpful deed; and not make humanity the better and the brighter for it. Love is immortal—the effects of service are eternal. Beneficence cannot be lost. Goodwill is imperishable. Sacrifice abides. Place a flower in that sick man's room, and no breeze shall ever steal all its sweetness from his nostrils. Bind up some broken heart, and the touch of thy gracious hand will be felt unto the ages. Speak a benediction, sing a gospel, breathe a prayer—and the echoes thereof shall make a perpetual music, lullabys and hallelujahs and the sobbing Psalms of penitence.



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CHAPTER XXXVII.

The Chosen of the Lord.

BY THE REV. T. H. M'MICHAEL, CLEVELAND, OHIO.

I would leave with you to-night the words of our Master, spoken first to the eleven gathered about Him on the night of the betrayal: "But I have chosen you." How these words must have lingered with them henceforth as words of stimulus and strength. Standing face to face with Herod's execution, James must have remembered them. Toiling amid discouragement and danger in Asia Minor or Babylon, Peter must have gathered inspiration from them. Sitting amid the loneliness of Patmos, shut in from active service, John, the Aged, must have drawn comfort from them. Each one personally chosen by the Master and doing the work, filling the place, bearing the suffering for which he has been chosen.

I would have you feel that these same words from that same Saviour's lips come to you as individuals. "But I have chosen you." I have put My hand upon you for a specific purpose. Your life has a place in the divine plan as truly as that of Isaac or David. You are a man sent from God as surely as was John. You are a chosen vessel in the Lord's hand as surely as was Saul. Of you it can be said as pertinently as of Saul, "See ye him whom the Lord hath chosen."

For what hath He chosen you? For three things at least:

I. COMPANIONSHIP. That you may be with Him. It seems a strange thing that the Omnipotent should desire the comradeship of man; yet so it is. We are told how away back in the earth's morning time, "Enoch walked with God." A little later Jehovah longed for another human friend with whom He might walk, and He chose Abraham and made him His confidant, and so much His confidant that when He purposed to destroy Sodom, He said, "Shall I hide from Abraham that thing which I do?" And He went down and talked the matter over with the old patriarch. Still later He called Moses up into the mount, and there talked with him as a man talketh with a friend. And when in the person of Jesus Christ He came to earth that He might dwell among men, how He still seemed to desire their company. He would not go alone into the Transfiguration Mount nor into Gethsemane, but in each instance chose John and James and Peter to go with Him. Neither would He go alone without human companionship into heaven itself, but in His final prayer gives utterance to the petition, "Father, I will that they also whom Thou hast given me be with me where I am."

What honor is this that has been bestowed upon our race. There

was honor bestowed upon that bare-footed beggar maid of whom Ten-nyson tells us when,

"In robes and crown the king stepped down
To meet and greet her on the way."

And when that king "sware a royal oath,
'This beggar maid shall be my queen,'"

This was honor perhaps accorded the beggar maid, but not honor comparable to that which was bestowed upon you when the King of heaven took you by the hand and said, "I have chosen you to be My friend."

He delights in your company. But how much of that company, how much of true heart fellowship have you been wont to give Him? Is it not true that like Martha of old we are so cumbered with serving that we take all too little time to sit at His feet? So strong was the faith of Zinzendorf in the friendship of Christ, that sometimes when he was traveling he would send back his companion that he might converse the more freely with the Lord, with Whom he spake audibly. Dr. Alexander McClelland tells us of Dr. John Anderson, the first professor in the oldest theological seminary of America, that "he walked with God as a personal friend." He tells us, too, how when a young man boarding in the old saint's household, he heard the sound of devotion at midnight. His curiosity being awakened, he peered through a cranny in the wall and, says he, "Such praying I never heard before nor expect to hear again. It was not a prayer in the common acceptation of the term, but an outgush of holy, childlike confidence in a Father with whom he was in familiar colloquy. I was astounded, and I tore myself away aghast at the presumption with which I had been violating the sanctity of a place holy as heaven itself—stealing like a vile thief and eavesdropper into the nuptial chamber where the Lord was communing with His mystic spouse."

For your companionship He has chosen you. Let not the affairs of this world keep you from the daily presence of your Friend. In the royal gallery at Dresden may be seen often, we are told, a group of connoisseurs who sit for hours before a single painting. They walk about those halls and corridors whose walls are eloquent with the triumphs of art, and they come back and pause before that one work. They go away and return the next day and again the first and last object to charm them is that masterpiece of Raphael. If men will thus stand for hours before a painting to drink in its beauty, how much more should you stand in often contemplation of Him who is altogether lovely. Forget not, then, the quiet hour, but remember that—

"God never asks of us such busy service
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.
He sometimes wants our ear, our rapt attention,
That He some sweetest secret may impart.
It is ever in the times of deepest silence
That heart holds fellowship with heart."

II. SERVICE. That you may work with Him.

A stupendous work it is that the Lord has undertaken in this world—the conquest of evil and the bringing back of the world to Himself. That this may be accomplished, He hath chosen His people to work with Him. “For,” says Paul, “we are laborers together with God.” And it is as men and women have realized this truth that the world has grown better, and brighter, and happier. Paul realized it, and the Gospel found its way into Philippi and Athens and Corinth. Patrick the Briton, realized it, and Ireland was transformed. Livingstone realized it, and Africa was opened to civilizing influences. Whitefield and Wesley realized it, and multitudes were rescued from lives of sin and degradation. Lincoln realized it, and the shackles fell from a race, and the slave pen and the auction block disappeared from our civilization. It has been the idea that God has put the individual into the world for a purpose, and has given him a mission to fulfill that has righted the world’s wrongs, and has let in the sunlight of better things upon darkened lives in all ages.

The Lord calls to service those who occupy lowly places as well as those who stand on the high places of the field. I think that Lincoln was right when he said, “The Lord must have special delight in the common people, since He made so many of them.” He has a place for Dorcas, with her needle, as well as for Apollos with his golden tongue; a place for those unnamed servants in “Cæsar’s household” as well as for Joseph of Arimathea with his wealth, or Nicodemus with his learning.

A few months ago as a nation we were praising the gallant commanders of our navy. We were praising, too, the men behind the guns. But the heroes of Cavite and Santiago were not all on the bridges or in the gun turrets. Many of them were below the waterline, down in the dark recesses of the coal-holes and engine-rooms and ammunition chambers, stokers and coal-passers and firemen, working in a temperature of from 130 to 160, with the thunder of great guns filling the place and with no possibility of knowing how the day was going. Here were those without whom Dewey, and Sampson and Schley would have been helpless, and but for whose faithfulness those splendid naval victories would never have been won. So do we find these men—below decks in the Church. There we see a Nehemiah seeking to build the walls of Jerusalem. His name has been preserved to us and we honor him, but what could he have done had it not been for the faithful workmen whose names have not been preserved for us? There is Paul. What a grand old man for the commander’s bridge he was; but what would his efforts have come to if it had not been for the faithful souls in those little mission churches he established, who bare the burdens of them and worked faithfully in them from day to day, unknown to fame. And so in our churches to-day. The world sees those who stand upon the decks,—but these are but a small part and would make sorry work of navigating the ecclesiastical ship if it were not for those down in the hull, the men and women little lauded by the world, but upon whom you can depend in the church service, the prayer-meeting, the Sabbath school and in every good work.

3. LIKENESS. That you may be like Him.

The old legend tells us how Veronica, a daughter of Jerusalem, wiped with her head cloth the bloody and perspiring face of Jesus as He was on His way to Calvary, and henceforth that handkerchief bore the impress of His features. That same Saviour chooses man, vile and sinful and unworthy, and stamps upon him His own features and sends him forth bearing that likeness. Drummond tells us that in the heart of Africa he came upon black men and women who remembered the only white man they ever saw—David Livingstone. "And," he says, "as you cross his footsteps in that dark continent, you see men's faces light up as they speak of that kind doctor who passed there years ago. They could not understand him, but they felt the love that beat in that great heart. They knew that it was love, that that life was laying itself down for Africa though he spoke no word." The Master had taken that piece of Scotch clay, and had stamped His own features upon it so that men instinctively recognized the likeness.

So He has chosen you, that you may show forth His features; that as you go among your fellowmen in the marts of trade, the shop, the school, the home, they may see the purity of your life and the patience of it, and the unselfishness of it, and the helpfulness of it, and may thus be lead to say, "These are none other than the features of Christ." Yes, child of God, for likeness He has chosen you, nor will His purpose in regard to you be fulfilled, nor will He be satisfied until that likeness has become complete, until the body of your humiliation shall be fashioned like His glorious body, until you shall be like Him, changed into the same image from glory to glory. With this prospect before us, and with this blessed hope throbbing in our hearts, is it not for us to purify ourselves from all selfishness of the flesh, perfecting holiness in the fear of the Lord? Is it not for us to be faithful to Him who hath chosen us, and faithful to the threefold purpose to which He hath chosen us?

Sir Walter Scott tells in his "Lady of the Lake" of the messengers of Roderick Dhu. In the lofty strain he tells us how the grim leader calls for the tribal priest to fashion the emblem which will rally all the clan. From the branches of the yew a slender cross is shaped. Its points are dipped in fire, and now that fire is quenched in the blood of a goat, the patriarch of the flock. Over the charred and steaming token the weird priest breathes an incantation. It is now a talisman before which every member of the clan must bow his will. In the hands of a chosen youth that cross is placed, and then he is off with speed of hawk to rally out of hut and hamlet, field and forest, every warrior of the clan. Through glen and over heath—past rock and babbling brook, around the edge of precipice and up cloud-swept crags he rushes like a hunted deer—never halting—never looking back, but ever holding high the signal which startles clan Alpine from its toil and pastime to the stern exploits of war. At last this youth reaches his destination where he must transfer the sign of muster to another. He comes to Duncraggan's hut as mother and son bend weeping over the bier of Duncan. Angus, the son, beholds that chosen messenger, and knows that he has now been chosen to carry that

mystic cross. He clasps his mother in one sad embrace. He turns in agony for a last look upon the features of his dead sire. Then like an arrow from a bow he, too, is gone. On and on he speeds, calling the plowman from his furrow—the hunter from the chase—the weaver from his loom. On and on until he reaches the goal, the Chapel of St. Bride. Here Norman leads forth his bride in happy nuptial scene. He beholds the breathless messenger. He knows that he has now been chosen to take the cross from fainting Angus. One clinging kiss upon those lips which are yet tremulous with vows of troth and with the love-light in his eyes grown stern with sense of duty, and he is out and away through brake and bog and glen to rally every kinsman to the standard of his chief.

If these heralds of the Highland chieftain could prove so devoted to their Lord who had chosen them, how much more should we prove our devotion to Him who has chosen us and sent us forth as His heralds, bearing the blood-stained emblem of Calvary.



ERECTED IN 1888 NEAR THE SPOT WHERE THE ASSOCIATE CHURCH OF SCOTLAND WAS FOUNDED IN 1733. SEE CHAPTER I.

CHAPTER XXXVIII.

Power for Personal Service.

BY THE REV. J. Q. A. M'DOWELL, D. D., NEW CASTLE, PENN.

Why do we talk of personal service, and sing of it, and continually preach and pray for it, and then habitually shirk it? Why is it that we universally recognize its value in theory and generally deny it in practice? The answer is in the word "endeavor." Something of stress is implied. The rowing is up stream, and therefore difficult. There is disinclination within and hindrance without, and reluctance on our own part to put forth the exertion requisite to overcome both. We shrink from endeavor because it is endeavor, and we need motives strong enough to master our reluctance. We wait for an energy that shall overcome our inertia and indisposition, and grapple with the difficulties of positive Christian living. How shall men get motive power for righteous activity? What is the secret of victory over all that deters from personal service and sacrifice?

To those who are sufficiently in earnest to feel that this question is real, and who want strength for themselves and others, I wish to call up the example of one whose story is familiar. It is the story of a man, who, though long sunk in sin, shame and hopeless weakness, yet mounted suddenly to a grand height of obedience. I refer to the impotent man of Bethesda. Commanded by Christ to take up his bed and walk, he rose, found himself healed, and was proceeding to obey the command, when he was confronted by his countrymen, who taxed him with the crime of Sabbath-breaking, and sought to overawe him with threats and denunciations. And you recall his answer: "He that made me whole, the same said unto me, Take up thy bed and walk." We of this land and age fail to realize how hard it was to give that answer. To carry his bed on the Sabbath was to trample on an ancient and revered tradition. It was to defy public sentiment, court social ostracism, and be stigmatized as a law breaker. It was to incur the wrath of the hierarchy, and invite excommunication from the church of his fathers and his fathers' God. And the man who was summoned to act in the face of all this had long been fettered by vicious habit, and weakened by the sense of guilt and the loss of self respect. He had been broken by defeat and wretchedness, and enervated by a lifetime of dependence and inaction. Nevertheless he held firmly on his way. He expressed his faith and spirit of obedience in personal exertion. He carried his own bed.

In every congregation, there are a faithful few, called by way of distinction from the familiar type of Christian, the "workers," on whose devoted shoulders the masses of the membership are accustomed to roll the

burdens of Christian service. This man had not learned how to transfer his burden of duty to the shoulders of another. He was inexperienced in Christian life, a man of primitive simplicity. He supposed that by the command, "Take up thy bed and walk," Jesus meant that he should bear his own burden, and walk on his own feet, and was wholly unaware that obedience could be left to a substitute called a "worker," whose business it was to do Christian duty for himself and others. The sinful and despised paralytic lacked the ingenuity of the modern professor, but he caught the secret of the God-pleasing energy that we indolent shirkers so sorely need. The moral revolution wrought in him was more miraculous than the physical. With imperfect knowledge of his Saviour at the outset, but bravely bearing his burden of personal duty, he passed speedily on to clearer light, verifying the precious promise made to him that willeth to do the will of Christ. He marches before us with his bed, a heroic figure. He is the living embodiment of success in difficult duty. How shall we account for his success? What was the secret of his victory?

The answer to this question may be readily gleaned from the story of his cure and conduct. Two points are to be noted; or rather, two forms in which the answer may be stated.

His victory was that of Christian experience. It was of that definite and satisfying sort, the sort that philosophy can't be contented with, that science can't understand, and that even a disordered liver is unable to discredit. For thirty-eight years he had lain with palsied body and burdened conscience. He had tested every other resource in vain, and had been laid at last by the margin of Bethesda; but even there he had not one friend left whose aid would enable him to test the magic virtue superstitiously ascribed to its waters. But, as he lay thus, reduced to hopeless misery, a tender face had bent over him, and an authoritative voice had commanded him to take hold on hope and be a man. And under the new-found inspiration he had promptly risen to realize that strength had been conferred in the summons to obey. He had squandered strength in sin, and then dreamed of it through hopeless years, and longed for it in vain; and who shall say what it meant to him now to have it back?

And so he was convinced of the power and wisdom of the Healer. He inferred His authority. He could not doubt His benevolence. His experience was conclusive on these points. It was safe and right to obey Him. An upspringing love and gratitude impelled him to obedience. "He that made me whole has laid his command upon me. He who became my friend when I was forsaken, who took the burden of remorse from my soul, and gave back hope, who lifted me from pain and weakness and the dead dreariness of life-long inaction, and set me on my feet, a man among men once more, with life's energies restored, and life's opportunities before me,—He who did all this for me has commanded me; and in the face of hoary tradition and howling mob and phylacteried priest,—in the face of hell itself, I WILL TAKE UP MY BED AND WALK." That is the power of Christian experience. Nothing can stand before it. In the case of that healed paralytic, ready, self-denying obed-

ience to Christ seemed natural. It is what we would expect. And disobedience, neglect, indifference, would seem monstrous and unthinkable.

We need a more definite and profound experience. We need a more vivid sense of what it was to be an unsaved sinner, and what it is to be a sinner saved. It is the man who stands in conscious victory on the shining heights of redemption, and looks down from thence into the dismal depths of moral guilt and paralysis from which he has been taken, who will be ready to respond when Christ summons him to higher activities. How can he hold back when the hand that beckons him is the nail-pierced hand that lifted him up?

Christ has made me whole. He has wrought for me and in me not simply a betterment; but has purchased for me a full acceptance with God, and implanted within me the germ of life that shall grow by His Spirit's help to perfect health and power, to perfect purity and beauty, by and by. Christ has done it all, and that of His own free grace, and at the fearful cost of His cross. And it is He who definitely summons me to service. He has said unto me, "Take up thy burden, and bear it for My sake." "He that made me whole"—the secret of the Christian's victory is in these words.

The soul is constituted to act by the force of inward motive. It is the power of God in us that we need. We are not to wait for God to drag or drive us. Why build a locomotive, and then draw it with horses like a road wagon? And motive for Christian action involves conversion. Spiritual consideration can't move him who is spiritually dead. It is vain to apply rules of conduct, and address appeals to a marble statue. We must experience quickening by the power of Christ.

Those who lack feeling will never get it by direct act or will. A freezing man will never get warm by standing still, and trying to feel so. Let him get near to the fire. But many neglected ordinances and the means of grace in general, keeping themselves out of reach of Christ's influence, and then bemoan their coldness, and wonder that they cannot usurp a divine prerogative, and create heat in their hearts by a fiat of their will. The child digs his little well by the seashore, and the ocean fills it. If he were to dig larger and deeper, the ocean would fill it still. If space were made for an inland sea, the ocean would roll in, and fill it to the brim. God is waiting to fill us and the whole Church with such experiences of His goodness as will bring undreamed-of power for service. Let us make the wells of expectation large and deep.

In seeking to account for this conspicuous instance of success in difficult duty, I desire to go a step farther, or rather, to state the truth in another form: This was a victory of life, of life in its freshness, fullness and vigor. Christ's command to walk was in exact line with the man's impulses. He had not taken a step for thirty-eight years, and now that he had received strength, he wanted to try his legs. Healthy life with its strange sweet sensation was thrilling all his being, and demanding vent in action. The aged man passes slowly down the street with bent form and hesitating step, for the fountain of life within him is running low. The child dashes by him leaping, laughing and shouting, for the tide of

its life is rising full and strong. The fish darts through the water and the bird wheels in the air, each using its characteristic powers, under the impulses of its abounding vitality. When the cripple at the temple gate was commanded to walk, and felt the thrill of life in the limbs he had never used before, he needed no exhortations; "he entered the temple walking, and leaping, and praising God." The glad consciousness of power expressed itself in action. When the cripple of Lystra was commanded by Paul to rise and stand on his feet, he did more;—"he walked and leaped." In such cases the vital impulses responded to the command.

"I am come," says the Saviour, "that ye might have life, and have it in abundance." He knew well that if he could pour the full tide of His own life into the hearts of even a few fishermen, it would irrepressibly and irresistibly assert itself. He knew what it was in Himself. Spirit force in His own being stirred Him to ceaseless activities of saving men without prepossessions, humble and teachable love and self-sacrifice. His disciples, simple-minded, imbibed the fullness of His Spirit; and how mightily it bore them on. Under its impulse they braved danger, scorned difficulty, conquered pain and weakness, and carried the cross farther and farther. Their tireless missionary labors were but the pouring forth of the abounding energies of the new life within them. It uttered itself in their songs in the night. Its exuberance burst forth in their joyous note of confidence, amid seeming defeat, and their undiminished enthusiasm in prospect of martyrdom. It was the fullness of that life that enabled them, despite the poverty of earthly resource, to leave a moral impress on the world deep and enduring beyond all parallel.

The call to personal endeavor is no less urgent to-day, but it elicits, from many of us a faint response, or none. How explain our avoidance of God's harvest field? If healed, why have we no impulse to test our powers, to get on our feet, and do something for God? It must be that our spiritual life is weak and languishing. It exerts no pressure on our faculties. It may suffice to blow a note of enthusiasm at a convention, but it lacks pressure to make brain and heart and hands and feet go in plain every-day, active duty. If I could endow each of you just now with a pair of wings and power to use them, I should not need to stand here and pathetically plead with you to give them a trial. You would be impatient to get out and spread them, and spurn the earth like a bird, and soar and wheel above the murky atmosphere of this city. But Jesus Christ comes to you in the bestowal of infinitely nobler powers, powers of spiritual perception, powers of conviction and conscience, powers of sympathy to soar on tireless pinions to glad heights of fellowship with God and saintly spirits, power to revive drooping hearts, and scatter leaves from the tree of life which are for the healing of the nations. Why must we plead with men to use the nobler powers? How is it that the spiritual wings are kept folded? Luke tells us that in a former treatise, his gospel, he had told the story of what Jesus began to do and to teach. In the Acts he tells what Jesus continues to do in and through His disciples. Has the Christ become inactive in us? Does He no longer continue "to do and to teach" for the saving of the world? Is His power resting upon

us, and submitting to repression? Clearly it is the fullness of His life that we lack.

The natural life in us and others reveals itself in its ceaseless energies. But the higher the form of life, the more irrepressible it is, the more active, the more influential. Let us open our hearts to that fullness of the higher life which will scent afar off, like the war-horse, the battle between good and evil, which will arouse itself at the trumpet call to action, and go forth promptly, bravely and gladly to do and suffer in Christ's name. "We will run the way of thy commandments, O God, when Thou shalt enlarge our hearts."

Speaking of the value of this self-expression, this personal endeavor, to which the fulness of Christ's life and power gives rise, the speaker demonstrated that it becomes a means of spiritual progress to the individual worker, that it helps on the progress of Christ's kingdom, that it glorifies God, that it brings the highest and sweetest joy, and is the mightiest safe-guard against the mighty tides of temptation. Too many imagine that Christianity consists in not doing evil, as though the mission of the apple-tree were fulfilled in its not bearing crab apples, or that of the vine in its not bearing thorns, or that of the rose-bush in its not producing the black berries of the night-shade. The Saviour did not curse the fig-tree because he found a noxious and poisonous growth on its branches. Negative Christianity gets no encouragement from Christ's example; and yet it prevails, laying its very barrenness on God's altar as a supposed sacrifice and sweet smelling savor. It is unacceptable; and not only so, it is unsuccessful in whatever it undertakes. Standing on the defensive it is always sooner or later driven back by the momentum of the world.

A few years ago a harbor of the South Pacific, in which was anchored a number of vessels of war, was swept by a terrible tempest. The ships attempted to hold their places by casting out additional anchors, but before the resistless fury of the storm they dragged their anchors, and one after another were driven to destruction on the beach. But there was one among them, a British vessel, which had taken the precaution to get up steam, and so had within herself a power of movement and control. When she found herself unable longer to hold against the tempest, she came about and faced it. Putting on all power, she could at first make no headway. But after a time she began slowly to gain inch by inch and setting her course toward the mouth of the river, right in the teeth of the tempest, amid the crash of thunder, and the bellowing of the winds, she sailed out into the darkness and hissing fury of the sea. Men expected to hear of the Calliope no more. But a few days after when the storm had spent its fury, amid the brightness of the sunshine on gently rolling billows, the stately ship rode into the harbor, and cast anchor, perfectly unharmed, with the wrecks of her sister ships before her on the shore. The victorious life is aggressive. We can't afford as Christians to simply cast anchor, and try to hold our own, a mass of moral inertness, against the ceaseless beat of sinful influence.

CHAPTER XXXIX.

“The Cost of Being a Blessing.”

BY PRESIDENT S. R. LYONS, D. D., MONMOUTH, ILL.

Of the riches that belong to the kingdoms of earth, man fixes the price. Of the treasures that belong to the kingdom of glory God alone can estimate the value. The values of which I speak to-night belong wholly in the spiritual kingdom. They are not to be estimated by rules that apply to material things. Their preciousness is fixed, not by the thought of man, but by the thought of God. What God's valuation is we have not far to seek.

Humanity hungers after things of value, but rarely are we willing to pay the cost. Especially is this true of spiritual values. These cannot be inherited, they must be earned. The earning costs. We want wealth, but we do not want to get it by the slow and painful processes of industry, economy and self-denial. We want fame, but we want quicker returns than come by personal worth and valuable service. We want glory, but we forget that—

“The path of duty was the way to glory:
He, that ever following her commands,
On with toil of heart and knees and hands
Thro' the long gorge to the far light has won
His path upward and prevailed,
Shall find the toppling crags of duty scaled,
Are close upon the shining table-lands,
To which our God himself is moon and sun.”

We shrink from “the toil of heart, and knees, and hands,” without which spiritual values are impossible. The pleasurable duty has hosts of devotees, the hard and disagreeable duty, like a pale ghost, passes slowly by in the shade. To our shame be it said that we, who talk so much about consecrated service, so often seek the smooth paths and the easy service, or none; forgetting that,

“God gives no value unto men
Unmatched by meed of labor,
And cost of worth has ever been
The closest neighbor.”

It is not here on this high day of the year that our souls will be tried, but during the days to come when we take up the every-day task, the ordinary duty. It is not here that records are made. Here they are only recorded. You make your record as day by day, in utter fidelity to

Christ, you take the duty that lies to your hand and do it for His sake.

The value of personal endeavor lies in the necessary relation which it bears to spiritual growth. Material things may take shape because of forces that work from without. Spiritual life is a growth from within. The marble is passive under the hand of the sculptor. The soul must be active under the hand of God. Spiritual life is a mine of richest gold. It becomes yours by the gift of God, but you must develop your mine if you are ever to possess its riches. You must "work out your own salvation with fear and trembling."

"A man's life consisteth not in the abundance of the things which he possesseth." It does consist in the spiritual qualities which form the character of God and which are wrought in us by the Spirit of God—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Each one of these comes to its perfection through growth. These qualities cannot be bought with the gold of Ophir. No art of man can devise them. They must be wrought within you by the Spirit of God, and through the ceaseless activity of your personal endeavor.

How shall you get goodness? It will not fall on you like a prophet's mantle. It will grow within you by crucifixion of the evil and by ceaseless effort to be good. In material things the law of accumulation is simple. Keep what you have and get more. In spiritual things the exact opposite is true. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Give what you have, and you will have more. This is the law of spiritual life. If you hoard goodness it will die. If you pour it out, it will increase abundantly. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Jesus gives us more abundant life by leading us into the service that calls for the exercise of all the spiritual qualities.

At my home, upon the college green, I have looked at the handful of athletes expending their strength with prodigal carelessness, while reclining at their ease near by was the crowd of spectators. But every one knows that the athlete expending his strength is really conserving it, while the idle spectator who seems to be saving his strength is losing it.

So it is with spiritual things. Such is the value of this personal endeavor that in it you may be utterly unconscious of self. In spiritual life as in physical you grow best when you are least conscious of the process. That endeavor is of richest value which has in it least thought of self and most thought of others.

Personal endeavor directed toward inward growth is all the more valuable because we influence others not so much by what we do or say as by what we are. This great movement among the young has laid emphasis upon public duties; it has magnified the meeting for prayer and the effort for others. Has it exalted the value of the inward life as it ought? Only life can influence life. A painted match cannot light a fire. It is not the electric plant that gives light, but the electricity itself. You can never influence another life more than for the sum total of the life that you possess. I may have all outward seeming, but if I have not inward life I am but sounding brass.

Now it is just this personal endeavor after inward life that costs. It is easy to speak in meeting, it is easy to lead in prayer, it is easy to do the outward thing always; but it is hard to take your own life in hand and purify it. That is why the process is called crucifixion. "They that are Christ's have crucified the flesh with its affections and lusts." You are selfish or you are uncharitable; take these things in hand and root them out of your life, and in their places plant the divine graces of self-sacrifice and love.

Here is a task for a Hercules. No wonder Paul cried, "Who shall deliver me from this body of death?" It is a task so mighty that it is no wonder that you are exhorted to work out your own salvation with fear and trembling. It is a task so mighty that it is no wonder you are told that it is God who worketh in you both to will and to do of his own good pleasure. But the result is worth all the effort, for the result is "Christ within you your hope of glory." And the Christ within you will lead others to glory.

Personal endeavor has richest value for the reason that life influences life. There is no power comparable to the power of spiritual life. Good men help change the moral orbit of the world, and they do it because of the good that is in them. Christ gives life to men because he has life in himself. It is the greatness and glory of the priesthood of Christ that he was made priest, not after the law of a carnal commandment but after the power of an endless life.

"Ye are the light of the world." Christ is not here uttering a commandment. He simply states an infinite fact. But in the statement of the fact lies the force of the commandment. By the fact that you are born again, by the fact that you are a new creature in Christ Jesus, by the fact that you have been made alive, you are constituted the light of the world. This outlines at once your duty and your power. Your duty is wide as the world, but your power is the power of God.

There is no utterance at once so pessimistic and so faithless as that one, so often on your lips perchance, "I can do nothing; I have no influence." By the gift of life Christ has made you the light of the world, and if you are not shining, if you are not helping some one, it is not for lack of power but for lack of endeavor.

How shall the children of men see the light unless they see it in you? God reveals Himself through life. "In Him was life and the life was the light of men." You cannot paint goodness. If men are ever to see it, it must be lived. You cannot demonstrate purity like a principle in mathematics. It must become visible in human life. You cannot argue truth into a man. If he is ever to see it, he must see it in you. Hence it comes to pass that there is no power for good in men like the power wielded through character. Here then are the two great lines of personal endeavor, and they are lines that never separate. To be good and to do good. Here is an ambition worthy of God. Make it your ambition. Here is the purpose that filled and satisfied the heart of Christ. Make it your purpose. Here is the destiny of the redeemed. By His grace make it your destiny. Work out this salvation with fear and tremb-

ling, and by the very greatness of the work will you understand the value of personal endeavor.

Personal endeavor glorifies God. "Herein is my Father glorified that ye bear much fruit." "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." The rosebud bursting into beauty and its fragrance glorify the air and the soil, the sunlight and the raindrop, for these are the elements that gave it beauty and fragrance. A life growing into grace and glory so manifests the love and power and character of God that he is glorified thereby.

We sing with fervor, "Exalt Thee, exalt Thee," but do we so live that our lives exalt God? I have heard singers who sang with sweetness and grace, but the effect of the song was to draw admiration to themselves. I have heard songs in the hearing of which I forgot the singer and thought only of the truth hidden in the heart of the song. So the painter may paint and the sculptor may carve with no higher thought than their own success. There are artists whose work so exalts truth and beauty that the God of truth and beauty is glorified, even though the artists be forgotten.

This is your high privilege. It is also the chief end of your being. A life of true endeavor never misses this result. Through such endeavor your own exaltation is secured. "He became obedient unto death, wherefore God also hath highly exalted Him."

So live that you too shall be able to lift up your face and say, "Father, I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."



CHAPTER XL.

Help Somebody.

FROM AN ADDRESS BY THE REV. J. M. FULTON, D. D., AT THE OPENING OF THE
MONMOUTH INSTITUTE, MAY 6, 1899.

"Gather up my influence and bury it with me," cried a wild young man as he lay himself down to die. Foolish thought. Life, with all its actions and closed by death, can never be blotted out. Fixed forever.

"Remorse, remorse," groaned a learned man, as he faced death. "Take a card and write that word for me; underscore it." It was done. "Remorse. Ah, doctor, you do not know what it means;" and casting himself upon Jesus as his Saviour, he died.

The smiting of conscience, who can face it when brought face to face with our records, living or dying? Days, months and years are passing swiftly. Our influence for good and evil is telling upon self and others. Perhaps no man liveth over whom some other man does not exercise a greater influence than he does himself.

The human family seems to be in a great circle, going round and round, nobody before, nobody behind, every man a leader, every man being led, each following the other, God the center, and the nearer we press toward Him the closer we come together. Blessed be His name. No matter how poor we are, no matter how insignificant in our own estimation, God has delegated to us the power of helping one another on to glory. It was in recognition of this truth that it was written: "Brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"; or again: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

And, too, at the very beginning of Christ's ministry the record is: "John stood, and two of his disciples, and looking upon Jesus as He walked he saith, Behold the Lamb of God." A man pointing men to God, and they finding Him. Andrew brought Peter to Jesus. Philip findeth Nathanael. And so the good work will go on until "the glorious appearing of the great God and our Saviour Jesus Christ."

In view of this revelation a call has gone forth from the Church to her young people, saying: "Take your place in the midst of the people, and occupy till He comes." There is an unoccupied place in the Church and your place and mine is to fill it.

How can we, therefore, occupy our place in the Church?

1. Get ready for it. For Christian work we need Christian training. Christian work is the only work that men will undertake without being trained for it and giving systematic effort to it.

Our organization is with this end in view: "The training of young people for Christian work in the congregation, and the development of an earnest Christian life among its members." Stripped of every object save one; getting ready for the Master's work.

2. Let us keep our eyes on the special work to be done—the instrumentality in saving our companions. Why so many of the young unsaved? Did it ever occur to you while putting the blame upon pastor, elders, or the aged, that you were passing by the chief offenders—the young people themselves? By the silent influence of companionship, by a word spoken in season, by a high ideal of a Christian life well shown forth in daily living—this is the saving power in your hands. "Let your light so shine." What else does it mean except that, if your companions be in darkness, it is because your light does not shine?

This being your special work, more than an outward training is necessary. It is a right ambition to read and speak well, but it is a better ambition to pray and live well. We can shine when we do little speaking. "Enoch walked with God." Did he do anything else? God honored him with a special honor. To get this inner power—(1) Live close to Jesus. I, even now, can see John Baptist. He stood with two of his disciples looking, and when he saw Jesus he said: "Behold the Lamb of God." From that hour these disciples followed Jesus, and bade farewell to their old master. When Jesus speaks to us, saying, "Follow me," he means a great deal more than that we should lift our eyes toward Him and put the course of our lives in that general direction. He means companionship, fellowship, partnership. He means that we sup with Him and He with us. Abide in Me and I in you. He means the closest communion that can be found. Always with you, even unto the end of the world.

(2) Keep close to your pastor. Why do I mention that? He is the under shepherd. He is the messenger of the King. He is sowing the seed. Get hands full, minds full, and hearts full of it. The young person that walks under the leadership of a devoted pastor will never go astray. Listen to his counsel, love him for his work's sake, and you will never regret it. He will help you in your life's work more than anyone else outside your home.

(3) Have convictions on the rights and wrongs of the living. So many of us are like a weather-vane, whichever way the wind blows, whichever way the multitude leads, we point. Our faith, our beliefs, our actions are of such a backboneless character that, instead of pointing men to Christ, we follow them world-ward. Turn the tide; you can do it. Yonder is the way; keep going in that direction, keep going. Turn others; keep going, and the multitude will turn Christ-ward. Is it not true, dear young people, that we spend most of our time on the dividing-line between the Church and the world?

(4) Consecration. All that I am, all that I have, all that I expect to be, are for Him who is my all and in all. "Let us adorn the doctrine of God our Saviour in all things." This will make us a power in saving men.

3. After all, this work is easy to do. We make the work hard by trying to find or do something great. You remember Andrew. I could write his life in the palm of my hand, as far as deeds go. It is written: "Andrew brought Peter to Jesus." How? By simply with a dead earnestness that Peter could not understand, saying, "I have found the Messiah. Come and see." It has been well said, "If star upon star, from Pentecostal morn till the day of Peter's sacrifice, will glitter in Peter's crown, these will shed a radiant lustre on the face of Andrew, for he brought Peter to Christ."

Guided by the Spirit of God, a word and act ever so humble will people heaven in the presence of God. See them put in position that Egyptian obelisk in Central Park, New York. Two hundred and nineteen and a quarter tons of stone, distributed into a length of sixty-nine feet and two inches, turned into mid-air by the slight pulling of a half-dozen workingmen. When it reached an angle of forty-five degrees, by a wave of a commander's hand it rested in mid-air till a photograph was taken. "Lower away!" shouted the commander, "and," says a writer, "as easily, as delicately, as if it were the minute-hand of a lady's watch, the colossal stone swung into an upright position."

God, who holds the hearts and wills of all in His hand, is making them ready for the word or deed of a disciple. Speak the word "in His Name."



FIRST UNITED PRESBYTERIAN CHURCH, MONMOUTH, ILL.

CHAPTER XLI.

God's Estimate of His Own Word.

STENOGRAPHIC NOTES OF ADDRESS BY THE REV. W. G. MOOREHEAD, D. D., DELIVERED IN THE COLUMBUS CONVENTION, SABBATH EVENING, AUGUST 25, 1895.

Very remarkable are the testimonies borne to the Bible by some of earth's noblest sons. "Bring the book," said the dying Sir Walter.



REV. W. G. MOOREHEAD, D. D.

"What book?" asked his son-in-law. "There is but one Book, the Bible," was the answer. An ancient Latin father, Tertullian, wrote concerning it on this wise: "The Bible is a book, every leaf of which is a branch, and every branch a tree, and every tree a forest, and the forest spreads over the whole world. It is as the water of life, every drop of which is a stream, and every stream a river, and every river a sea, and the sea covers the whole world." Noble testimonies are these rendered to the Word of God by men, great and good, indeed, but only men.

It is of immeasurably greater moment to know what God thinks of this book, what value He attaches to it, in what place He has set it, and the estimate He puts upon it. Our Lord has spoken of His Word in no mistakable tone of voice, and so I will talk to you a little while concerning God's estimate of His own Word.

First of all, let me read to you two verses of the prophet 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 whereunto I have sent it." Here is the comparison introduced between nature and the Word of God. Rain and snow must fall upon the ground, for back of them is the law of gravitation, which all matter must obey. God's Word will likewise accomplish its purpose, because back of it is His almighty power. Not until the order of nature is reversed, and the rain and snow fly backward to the bosom of the clouds from whence they have come, will God's Word fail to accomplish its errand on earth. There is more testimony, however, found in Psalm 138:2, "For Thou hast magnified Thy Word above all Thy name."

There are three ways by which God makes Himself known to men—Creation, Providence and the written Word, but the Psalmist says that He magnifies this latter above the other two.

I. Nature teaches. In the 19th Psalm we find this language: "The heavens declare the glory of God; 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." "The law of the Lord is perfect, converting the soul." Nature teaches. God flies His starry flag in nature, that all men may know that the King is at home, that He still presides over the works of His hands. One day takes up the marvelous story of the creation and passes it on to the next, and night after night repeats the wonder. Nature teaches.

When I was much younger, and still in school, it was the hobby of a certain teacher that there were certain tribes and peoples living on the earth that had no knowledge of these two things: "The mighty Creator and the immortality of the soul." If you have been so instructed you must correct the impression, for it is a fact that there is no tribe of people, however degraded or ignorant, living on the face of this planet, but that is acquainted with this fundamental truth: There is one Almighty Creator, and death does not end all. About eight years ago, there went out from a little town in Scotland a young man bound for Central Africa. When he was a lad he had heard David Livingstone speak in his own town, and there was a desire in his heart to carry the Word to Africa. There was no money in his pocket, and no missionary society open to him. With a good rifle and a Bible in his pocket, he started on this mission, resolved that he would never fire upon the wildest animal, except in self-defence or for food, and that he would never fire upon an African, though he should die for it. When he came among the black savages, they flung their heads and shouted, "A spirit has come from the other world, a white spirit, and we are in peril." He found that they were very fond of zebra meat, and he was active enough to shoot a zebra, and quickly bringing some of the flesh to a convenient place, withdrew, and by and by with the rifle and zebra meat he won the heart of the king himself, who asked him to come into his cottage,

and teach him the truth of the Lord Jesus. Strange enough, this young man recalls the fact that naked and ignorant as they were, every one of them believed in a supreme Creator, and that death does not end all.

You remember the last words that David Livingstone wrote before he was found in his tent by his two trusty black servants. He wrote in this fashion: "This afternoon there passed my tent door a long line of slaves, with a forked stick on each neck, and one of the poor slaves, not being able to go farther, dropped on his face by my door, and the brutal driver smote him with his stick, but the poor slave said to the driver, 'By and by I shall die, and the stick shall be off my neck, and I will come back and torment thee, and when thou art dead, I will torment thee forever.'" Immortality, you see. How did this low race come to know both of one living Creator and the immortality of the soul? By the teaching of nature.

The Apostle Paul argues in the first chapter of Romans in this wise: That the things of God are made manifest, disclosed, by the things which were made. By the moral constitution of their being, by the teaching of nature around them, men are persuaded of one almighty power, and that death does not end all. It is very remarkable from all that are making scientific investigations into nature in these days, that God should declare in His Word that He magnifies His word above all His name, even in nature.

2. He also magnifies His Word above His name as revealed in divine Providence. Providence is all intervention in this world, which makes human history. Many a man's life has been changed by going around one square of a city, rather than around the other side. One of the ministers in our own Church is in the ministry now in consequence of having gone to a common school exhibition in the woods, under the trees in an old log house, years ago, to listen to the boys declaiming their pieces; and the little fellow, poor as he was, there had the desire kindled in his heart that he one day should speak, and now he is a minister. God led him there that day.

There is one book in the Bible devoted entirely to Divine Providence—the book of Esther. The strange thing about that book is that it has not the name of God in it. It does not appear there, because His providence is nameless, secret, mysterious, and therefore He does not appear by name in the Book of Providence, only by His presence commanding and controlling human affairs. Maybe I can make it plain to you by a simple illustration. I could have taken you at one time to a manufacturing town in New England, a cotton manufactory, where you would have witnessed a vast structure, with countless bolts and spindles. Wheels would be turning, and men and women, boys and girls, each in their places receiving the finished material. But how is it outside? In a little brick building, pulses and throbs the great engine that turns everything within, and yet that engine is not seen from within. It is without; it is secret; it is nameless; but the power, after all, is from thence. Men and women seem to be managing the affairs of this world. Men and women likewise, in the days of Esther, seemed to be in the

forefront and back of them a power. There stands the Infinite One, nameless, unseen, under whose majesty the main force is. God in our Providence. What has He not done for us and for this country? Yet God magnifies His word, the written Word, the old Book, even above His Providence. "Thou hast magnified Thy word above all Thy name." I pray the young people of our beloved Church here assembled to magnify that Word wherever you go.

Another line of proof as to God's estimate of His own Word is found in the functions which this Word fills in our redemption. There is not a step in our entire journey from conversion to glory, but somehow this Word is brought to bear upon it, God's light, deliverance and power. It is through His word to lost men that that great change, the new birth, regeneration, is effected. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Pet. 1:23). Faith springs out of the same Word; faith lives by the same Word. "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). By hearing the words of Satan man was lost. By hearing the words of the Son of God, man is saved.

By it we are also justified. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). I think that is exquisitely beautiful. It does not say that Abraham believed some theological defence about God, some rumor, some report of God, but "Abraham believed God," and he was counted righteous. By this Word also we grow "as newborn babes, desiring the sincere milk of the word." Let me tell you, young people, that the only safeguard against sin is to have this Word hid in your hearts.

There is a little insect belonging to the family of spiders. Its little body is surrounded by a transparent membrane capable of expansion. Sometimes this little spider will fill this membrane with atmospheric air, and clothed with this natural vesture, he will go out on the surface of a stagnant pool and drop himself down to the bottom. If the water be clear enough, you can see the little diver moving about on the bottom and gathering his food. In process of time he will come to the surface, and by opening the membrane will allow the air to escape. You may take a microscope and examine his little body, and you cannot find the slightest taint or stain of the place where he has been, for he has been surrounded and kept by his invisible vesture. Something like that David said of the Word of God and its keeping power from sin. "Thy Word have I hid in my heart, that I might not sin against Thee."

If God thus magnifies His Word, how ought we to esteem it? With what attitude of mind should we approach it? What should be the posture of the soul and the spirit of believers with reference to the Word? First of all, we must recognize its unity. The Epistle to the Hebrews opens with this majestic statement: "God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these days spoken unto us by His Son." In

either case, whether by the prophets or by the Son, the speaker is God. He is the Author of this book, and therefore it is one. You never find among commentators, and even among our own ministers, the unity that you find in the Bible. It reigns from Genesis to Revelation. You discover it everywhere. There is one red line binding all of these sixty-six books together, and the two Testaments—the line of redemption, redemption by the blood. I repeat, that you never find such harmony, such concord even among expounders of the Word. The effort of the expounders seems to be to criticize each other's blunders. Harmony, concord, accord—wonderful, amazing, absolutely unique, runs through all these books of the Bible. God is its Author, therefore it is one, and when we come to it, let us remember we are reading the words of the living God.

Then we should remember that the Lord Jesus is the sum and substance of all Scripture. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). "Beginning at Moses and in the prophets He expounded to them the things concerning Himself." Leave Christ out, and it is an undecipherable, unintelligible, an unreadable book. Bring Christ in, and every page glows with a splendor that the heavens cannot display.

Some years ago, there were two little girls that undertook the study of geography, and were busily engaged in trying to put together a dissected map. They worked for some time, but could not get the pieces together properly, until one of them, turning over one of the pieces, saw on the back of it the picture of a man's hand. They looked on all the pieces and found that they all contained a picture of some part of the man. So she said to her companion, "Let us work from the man." They then turned and worked from the other side, placing each piece in place, until they had the correct picture of the man on one side, and they had the map correct on the other side. Young people, this is my final message: Work from the Man, the Man Christ Jesus, the Son of man, the Son of God, and you will understand the Book. You never will comprehend it otherwise.

CHAPTER XLII.

“The Mercies of God.”

FROM ADDRESS OF MR. JOHN G. WOOLLEY IN THE COLUMBUS
INSTITUTE, AUGUST 25, 1895. FROM “CIVILIZATION BY
FAITH,” BY COURTESY OF THE AUTHOR.

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which

is your reasonable service.”



JOHN G. WOOLLEY.

I do not speak to-day to slaves of alcohol or lust or crime, but to self-respecting, self-controlling, self-indulging victors in the race for life: the leaders, molders, masters, if they would be, of the social order, the Christian voters. And toward every one of you who is a Christian, no matter what your party, sect or creed, race, color, or previous condition of political servitude, when I take my first words, as I do, and indeed the whole

body of my thought, as I do, from this great Book which you call the Word of God, and which you acknowledge to be the binding and paramount authority of your life in all its ways, I put myself in a position to demand of you a hearing, and while I keep true to its spirit and within its scope, to command your heads and hearts not only, but your hands as well.

Listen; "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

One often hears it said that Paul was a harsh, hard, unsympathetic man; that is the usual misjudgment of the Reformer who stands four-square to truth, in word and life; but it seems to me, that upon that single verse might well be builded a monument to the great Apostle to the Gentiles, as one of the world's most gracious teachers and most courteous gentlemen.

"I beseech you." It is the humblest appeal a noble man can make to others, no acid, no hard words, no rancor, no uncharity. I wish that I myself had learned the lesson; I have tried to, and will try to get the use of that apostolic "I beseech you." God help us all to do it.

"Brethren." It is an appeal upon the level; no "orders" from the headquarters of some swaggering martinet, repeated by lieutenants and sergeants to the rank and file; no speaking down from some top-lofty pulpit or pedestal of wealth or rank or scholarship or office, but plain, straight, hand-to-hand, brain-to-brain, heart-to-heart Christian democracy, "upon the square."

I addressed a meeting of working people in England once, where the chairman, an Earl's daughter, and an excellent woman, introduced me something like this: "Now, good people, you of the lower classes must know that we of the nobility are interested in you; for we have brought Mr. Woolley all the way from America to speak to you." It was said in the best of humor, and seemed quite palatable to the crowd, for they applauded—to a hand. But there is none of that about Paul. He had a pedigree, too, but he did not wave it in the faces of the people whom he sought to move to righteousness of life.

What an object lesson for debating here: "I beseech you, brethren." I am no boss, but a bond-servant of Jesus. God is our common Father. "One is our Master, even Christ, and all we are brethren."

But it is not by the strong bond of kindred blood that I beseech you.

God is a spirit, and hard for us to realize in homely, every-day affairs. We pray to Him, and stretch out our hands up into the darkness of our greater experiences, if haply we might feel His hand; but He seems far away, to some of us—to all of us sometimes. And so, not by His Fatherhood, nor by His Son, nor by His throne, nor by His extraordinary revelations, but by His mercies, I beseech you; the common, sensible, unmistakable daily blessings He bestows, of which David said, "Blessed be the Lord God who daily loadeth us with benefits." The bread you ate this morning, while others as deserving fasted and starved; the drouth that did not come; the bolt that did not fall; the salary that continued through the years of panic; the illness that yielded to treatment; the lie that fell flat; the letter from home that put an end to fear; the love that shines upon your life in all its ways; for the baby face at your window and the great, unfathomable heart back in the shadow; one is not apt to take these things very seriously unless he himself has been a "man of sorrows and acquainted with grief."

"By the mercies of God": I wonder how many of you have really thought of them. Your son has no taint of the drink madness in his blood: do not say that, therefore, you have no interest in the great Reform, but by that mercy, and for the sake of other boys who have no chance at all for a clean life, enlist with us to close the mills that grind up boys like rags to make the paper for the diary of failure and crime.

Two hundred and forty thousand saloons yawn along our way. They are no temptation to you. You despise them, and pass them. But the man behind you, as brave as you are, and 10,000 times more anxious to do right, hates the saloon, but goes in and drinks his mind to a chaos, and his heart to a clot, because he has to. You did not have to; is that your own good management? In such a fight as his, what would have become of you? By the mercy of God that has spared you that, I beg of you lend a hand for the other man.

I telegraphed to my home in Boston, after a long absence on the western coast: "I will arrive home to-night at 11." The train was late; long after midnight I came under her window. The light was burning, and I knew that she was waiting for me. I let myself in; there were two flights of stairs, but twenty would have been nothing to me, my heart was hauling away like a great balloon. She stood in the middle of our room as pale and cold and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture. "What is it?" I cried, "what is the matter?" and in my arms she sobbed out the everlasting tragedy of her wedded life: "Nothing—at any rate, nothing ought to be the matter. I do believe in you; I knew you would come home; but I have listened for you for so many years, that I seem to be just one great ear when you are away beyond your time; I seem to have lost all sense but that of hearing when you are absent, unexplained, and every sound on the street startles me, and every step on the stairs is a threat and pain, and the stillness chokes me and the darkness smothers me. All the old, unhappy home-comings troop through my mind, without omitting one detail, and to-night I heard the children sighing in their sleep, and I thought I should die when I thought of you having to walk in your weariness, and in this midnight, through Kinceland street alone."

She thinks I will never fall; and would deny to-day that she knows any fear, but yet, until the undertaker screws her sweet face out of my sight forever, that ghastly, unformed, nameless thing will walk the chambers of her heart whenever I am unaccounted for.

By the mercy of God, that has given to you the unshaken and unshakable confidence of her you love, "I beseech you," to make a fight for the women who wait to-night until the saloon spews out their husbands and their sons, and sends them maudlin, brutish, devilish, vomiting, stinking, to their arms. And you, happy wives, whose hearts have never wavered nor had occasion to waver, and who, when your husbands fail to come on time, can go to bed without a fear and go to sleep with smiles upon your face, and sleep the long night through, too peacefully even to dream, by the mercy of God, that gives you that, I

beseech you, band yourselves to help, at least to cheer, the wives, who, their whole lives through, must walk the rotten lava-crust of burnt-out confidence—their very love a terror and pain.

I shall never drink again, but one night in a New England train, and very ill, I met a stranger who pitied me and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two, but alcohol was licking up my very blood with tongues of flame.

I should have gotten drunk that night, if I could. I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody, whose faith in me—withdrawn now, I fear—had gone out into all the world; of the bright little home in New York; of Mary and the boys; I tried to pray and my lips framed oaths. I reached up for God, and He was gone, and the fiercest fiend of hell had me by the throat and shouted, "Drink, drink, drink!" I said, "But Mary—but the boys"; it said, "To hell with Mary—come on to the saloon."

It was not yet daylight, Sabbath morning, when I stood on the platform at Pawtucket, alone. I flew from saloon to saloon, they were shut up, so were the drug stores; and all that day, locked up in my room at the hotel, I fought my fight and won it in the evening, by the grace of God; and the people never knew that the man who spoke to them that night had been in hell all day.

What would you take, in cash, to have that put in your life?

It is to be my portion until my dying day, and if merciful, patient time shall cauterize and heal the old, dishonorable wounds and cover them with repulsive but impervious cicatrices, yet because I had those wounds, I am to be through my whole life considered a moral cliff-dweller, a creature of precipices, where one false step ends all; and so, denied full confidence of my fellowmen—the highest grace of life to strive for in this world; and I am told I have a Christian enemy or two who wait on tiptoe of expectancy and cheerfully prophesy the sure, near coming of my plunge back into the Dead Sea of drink.

By the mercy of God that has spared you that kind of peril and that kind of hate, "I beseech you," cast a vote next time for the Son of man who died for drunkards, and to make the stations on life's pathways safe for storm-tossed men to stop at, any day or any night. And you good, calm, untempted men who never fell, who never tasted death for any man, and never mean to; who love your party more than you hate a lie, bear with me if you can.

"Present your bodies." Your what? Your bodies—not your resolutions, your feelings, your sympathy, your influence, your song, your soul, but that substantial, tangible, ponderable thing, which the world can see and touch and judge and weigh; that with which you work and vote and fight, defend, endure, suffer.

"With the heart man believeth unto righteousness, with the mouth confession is made unto salvation." With the body is complete, acceptable, "reasonable service unto God." Our Lord "was wounded for our transgressions, bruised for our iniquities, chastised for our peace,

striped for our healing, bore our sins in His own body on the tree." The cross of Jesus stands for a crucified body, and that is reason enough why you and I should offer our bodies.

Whose body? Your body; no hired man—no proxy—no commutation for cash. Glorify God in your body as well as in your spirit, which is His.

The saloon-keeper serves with his body, and in consequence controls this nation to-day. Go to the drink-seller, thou Christian, and learn body service. How much of my body? My vocal chords? My signature? All your body; a clean heart means clean hands as well. Hold up your hand: You held it up once before in the church. What did that mean? Was it only a polite conventionality, a graceful nothing to help along the meeting? It meant that you had given it to God. Hold it up now; look at it; think of it; God's hand, upon your honor. Will you clasp the dirty hand of a rumseller with it to carry an election? Will you cast a ballot that insults high heaven with it? Will you man the bloody ropes to haul on the whisky party with it? Most of us mean well, but we have kept our eyes on the clown instead of the King, and played the fool.

To whom? God—not the board of trustees—not the public sentiment—not the bishop, nor even the church—God.

When? Next time? "Pre-sent," "Present"; it is two words in one—verb and adverb combined—and means act now. What would you think of a soldier who at the command, "Present arms!" should say, "When?" or "I will next time," or "I will if the rest do," or "I will when I am sure the war has actually begun," or, "I will whenever my gun will decide the victory."

A what?—a success—a candidate—an aspirant for wealth and fame?

No, a sacrifice. To be burned? No, to burn. To be consumed? No, to consume. To die? No, to live. Many a man would die for his country who has not the courage or faith to live for it through one election day. There is no such terror in a cannon's mouth as in the mouth of a political friend who sneers.

Why should I do this? Because that "is your reasonable service"—the sensible, practical way to serve.

What shall I accomplish, a revolution? Probably not. Save my own state? Hardly. My own son? Maybe not. What shall I get out of it? A grave-stone, possibly. No matter, you are to do it "that you may prove what is that good and acceptable and perfect will of God" for a man who says he serves. There will, in all probability, be no earthquake when you begin to do right, but you will get out of it, even by some surpassing miracle, "the peace of God that passeth understanding"—and that is power. And power is what we need.

You need not worry about the election, if only you carry your own fragment right.

A stoker in the hold of a great steamship, homesick, sweaty, and grimy and weary, with an insignificant shovelful of coal poised ready to be thrown into the furnace, talks with himself: "Will this shovelful

of coal drive this ship across the ocean? No. Will it keep the ship going one mile, one inch, one second? No, but there are other stokers, and more coal; will they be faithful? I don't know; I'm not the captain of this ship, but I am the commodore of this shovel.

"This ship may go to port or 'lie to' or go to the bottom, but my duty goes on, and I will. Let the captain see to the ship and the rest of his crew. But he may know he has one stoker who will shovel square until the bell rings him off his shift."

You say: I will give a sermon. He wants the preacher for week days and election days, no less than for the pulpit. You say: I will give a song. He wants the singer. There is such music in you as you never dreamed of, if you will let him play. I will give a prayer. He wants the prayer. Christians are like carpets; you can't judge them by the color or nap or fringe. "Tapestry" and body-brussels look alike on the front, but differ mightily on the floor side. "Tapestry" looks all right in the store, but shows no color on the under side, and will not bear walking on, and beating ruins it. "Body-brussels" shows the colors through; it looks no better, but will wear, and beating helps it. You pray for an ingathering. Better pray for a sifting. A revival is a great machine, but is apt to make "tapestry," and so are all the hurrah forms of Christian work. What this country needs is "body" Christianity, and that can only be made by steady, every-day church-work and home-work, honest teaching, honest praying, honest voting, honest living. It can never be produced by a church whose word is not as good on election day as on any other, nor by a ministry that dishonors at the polls the resolutions it promulgates in the conference.

Shall I not preach? Yes, surely, but let the Gospel show on the under side of your ministry, clear down to the earth on election day. Shall I not sing? Certainly, but let the music show in your hand as well as in your voice. If a man sings, "Am I a soldier of the Cross, a follower of the Lamb?" and votes for license or keeps silent for it, or supports a license party—he answers his own question. He is not a soldier of anything, but a sutler; he is not a follower of the Lamb, but a partner of the wolf. The songs that men sing at worship translate themselves in daily life into very startling meanings. In the body of a license Christian, or a Democrat, or a Republican (which is the same thing) on a general election day, old Coronation is rendered: "All hail the power of Jesus' name, let angels prostrate fall, bring forth the royal diadem, and crown Him Lord of all"—but not until after this election.

Shall I not pray? Yes, "heel and toe" with your "body. You are a prosperous Christian; there is a poor woman in the next block, bed-ridden, hungry. Pray for her? Surely, with a basket on your arm, a cheer on your lips, a blessing in every finger tip, and the light of God in your eye. It will be time enough to do the other kind of praying when you get back.

The truest part of prayer is bodily.

We often hear the expression, "Vote as you pray." There is no sense in that; one always votes as he prays.

* * * * *

Let us be very clear about this. I speak my testimony, record my vow, sing my psalm, say my prayer, and in my little personal circle it may pass at par, but God looketh at the heart, and works are the windows of motives.

This government can stamp its dollar mark on 50 cents' worth of silver, and pass it to the boundary line of its authority, but there its value drops to the market price of that kind of bullion—at so much per ounce.

Prayer is like that—worth precisely what we will redeem it at, in work, according to our light, our opportunity, and our ability.

When a Christian man votes for men or measures or parties, or to continue conditions that permit or protect or ignore the saloon, or, by refraining to vote, consents to them, it is, to all intents and purposes, precisely the same as if he knelt at the ballot-box and prayed: "O God, that hatest sin, help our sinner to win to-day. Defeat the Prohibitionists, who insist upon righteousness prematurely. Help us to keep back the evolution of conscience in young Christian men, and to shame impolitic converts out of being too true to their convictions. Help us to make our party as clean as the saloon vote will "stand." Spare the saloon a little while, until we beat the other party for being the saloon-keeper's friend. Let the murder of the innocents go on yet a little while, for Jesus' sake!"

Eighteen sixty-one. All the air pregnant and heavy with peril, fies and drums scream and rattle in the streets, men stand in excited groups upon the corners. In the square a flag flies, and a man harangues other men to go to war. What does it all mean? The long struggle between two theories of the Constitution is to be fought out by wager of battle. There is to be war; men are to be shot and starved, are to die of homesickness in Northern prisons, to be crippled for life, killed in Southern swamps, and lie there lost until the judgment day. War—well, what of it? Look at all the patriots, speak to them: "What will you do for the country now?" One answers, "I will go to Congress"; "I will be a home guard"; "I will be a contractor"; "I will send a substitute"; "I will loan money to the government"; "I will write loyal editorials"; "I will pray for the country." I am not laughing at these answers. All those things were useful, necessary, worthy; intellectual patriotism, vicarious patriotism, emotional patriotism, financial patriotism, official patriotism, and so on.

But wait: over by the flag yonder a line is forming; a tall young fellow, with flushed cheek and flashing eye, steps into the open and cries: "Stand here, every man who will give his body with his principles. I will be first; come on, come on."

The crowd cheers, and the recruiting officer is busy.

A hundred men and boys marched down the street to the crude music

of fife and drum, accepted by the governor and ordered to report forthwith.

You remember how it was: handkerchiefs waved from every balcony until too limp to wave at all; we followed to the station. Then the train drew out with our soldiers on board, their hands filled with miniatures and keepsakes, pressed upon them at the last moment, and the band played, "Brave boys are they, Gone at their country's call. And yet, and yet we cannot forget, that many brave boys must fall." That was body patriotism.

And we sang and played and resolved and enacted and proclaimed. But it was over the graves of half a million bodies that the great commander, beloved now by both sides, said, "Let us have peace." It was in the blood of a million—North and South—that the final interpretation of liberty was written into that Constitution, and the home-guard and officials and ministers and editors, the loyal to their views and honorable in their way, are forgotten in the increasing splendor of the fame of the men who stopped bullets with their bodies in the dark old days of sixty-one and two and three and four and five.

National and state pension laws, soldiers' homes, battle flags in capitols, buttons red, white and blue, and bronze, statues in marble, blue and gray together, speak, and will always speak, of them in eulogy.

And as the seasons come and go, we and our children and their children will thatch their graves with flowers, and chisel into granite and cast in bronze the names of the bodies that were offered a living sacrifice to education, to conscience, to liberty.

They fought as true men fight until the light failed, and a man is a coward who would deny the loyalty or dim the fame of either side. The fittest truth survived, thanks to God alone.

So let them rest in honor and peace, and let us carry on this war as they did that, until, under God, the soldiers of both sides get the victory.



CHAPTER XLIII.

Pauline Christianity; or, The Church's Need in the Presence of Her Mis- sionary Opportunity.

ADDRESS DELIVERED BY THE REV. R. M. RUSSELL, D.D., PASTOR SIXTH
UNITED PRESBYTERIAN CHURCH, PITTSBURG, AT THE
YOUNG PEOPLE'S CHRISTIAN UNION IN SARA-
TOGA, N. Y., AUGUST 5, 1898.

My theme implies that the Church of to-day is in the presence of special missionary opportunity, and has therefore special need. The way has not been open in every age for missionary activity. Abraham was not called from Ur of the Chaldees to be a missionary to Assyria, but rather as God's pupil, to learn the lessons of faith on the lonely uplands of Canaan. Jacob and his sons were not sent into Egypt as missionaries, but to be shielded by the walls of caste, prejudice and oppression that they might become a great nation. Israel did not march from Egypt as a missionary company, but came forth to live in separation among the peoples of the earth, so as to provide a national basis for the propagation of the Gospel. Even when the fullness of time had come, and God sent forth His Son, His mission at the first was simply to Israel. Only occasionally did He suggest the world-wide nature of His salvation, as when He healed the centurion's servant, drove the devil from the daughter of the Syrophenecian woman, and, in answer to the desire of certain Greeks, said, "And I, if I be lifted up from the earth, will draw all men unto Me." Yea, even after His uplifting on the cross, and His resurrection from the tomb, the message of life was simply to the sorrowing disciples. After forty days of manifestation, and at the time of His ascension, Christ's missionary purpose was given definite statement in His command to His followers: "Go ye, make disciples of all nations." Once before He had said of the promised Spirit, "He shall receive of Mine, and shall declare it unto you." "When He is come, He will convict the world in respect of sin, and of righteousness, and of judgment." Now He says, "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth." "Tarry ye in the city, until ye be clothed with power from on high." Thus the missionary opportunity of the early Church came when God had completed His revelation in Jesus Christ: when redemption had been wrought out upon the cross: when the crucified One had been by God exalted a Prince and a Saviour to the right hand of Power; and when from the

unseen Holy of Holies there was shed forth the promise of the Father to furnish a timid discipleship with tongues of fire, and to break the hearts of rebellious ones into the bitter cry: "What shall we do to be saved?"

How the early Church met its opportunity you well know. Thousands from varied lands bore witness at Pentecost, saying, "We do hear them speaking in our tongues the mighty works of God." Scattered by persecution, they heralded the Gospel in the lands whither they went. Peter, in vision, learned that no man should be called "common or unclean," and hastened with the Gospel to the house of the Roman Cornelius. Philip, Spirit-led, left his labors in Samaria to be a teacher of the eunuch in the desert, and thus to send an ambassador of Christ to Ethiopia. Saul, the persecutor, was by special manifestation of Jesus, made Paul, the missionary. The Church of Antioch, in prayer assembled, heard the Holy Ghost saying, "Separate Me Barnabas and Saul for the work whereunto I have called them." In labors abundant, Paul flashed the torch of truth in all the great centers of Asia, and finally, Spirit-led, came to Troas, where in the evening walk he must have looked out toward islands that formed the fringes of another continent, and where, lulled to sleep by the lapping waters of the Ægean Sea, he saw in vision a man of strange western dress, with strange gesture, saying, "Come over into Macedonia and help us." Recognizing in this vision a divine summons, and hearing the cry of Europe's unconscious need for the Gospel, he hastened to obey; so that the next sunset that bathed the Hellespont in golden light shone upon the deck where sat Paul the missionary. You know the story of conquest. The philosophers of Athens were confronted with new wisdom. The rulers of Rome learned of another King, one Jesus. The western world was taught that for its salvation there was needed "A fairer than Grecian beauty, and a mightier than Gothic power." Fierce were the storms of persecution. Every instrument of torture and hate which Satan could devise was lifted against the Church. With claws of lion, and teeth of tigers; horns of bulls, and swords of gladiators; spears of soldiers, and axes of lictors; with flaming fagots, and tortures of prison, was the onset of persecution made. Yet Christianity could not be slain. It triumphed through what Milton calls, "The invincible might of meekness," and issued from the clouds of martyrdom in the fourth century to dominate the world, and in the person of Constantine, to supplant the Roman eagles with the cross.

The story of subsequent spiritual degeneration is unspeakably sad. Nourished by political power, the Church became corrupt. Absorbed by thought of earthly thrones, she largely forgot the throne of grace. Formality took the place of spirituality. Tradition supplanted truth. Ambition for gold exceeded ambition for godliness. The Holy Spirit, the Vicegerent of Christ, was deposed to make room for a Pope. The intercessory office of Christ was denied Him, and transferred to the Virgin Mary, re-enforced by the saints. Superstitious ages followed wherein men, having lost sense of God, and of a personal righteousness through Christ, took refuge in purgatories, transubstantiation and relic worship, until, as Mr. Matheson expresses it, "The real tragedy of this period was not in

its wars, nor in its crimes, nor in its brutalities; but in its feverish maddening struggle to find a passport into rest without goodness and without God." Add to this the fact that in the seventh century the banner of the False Prophet was lifted in Arabia, and Mohammedanism, by fire and sword, made the scourge of Asia and part of Europe. Follow this with the recognition that piety, discouraged by fear of persecution, and shunning the barbarities and luxury of the times, sought refuge in cloister and monastery; and you behold how the Church lost her resemblance to the early discipleship, and fell from her high mission of evangelization. The Reformation of Luther was largely one of doctrine, dealing with matters of personal faith, rather than a policy of missionary aggrandizement; and was followed by an age of scholasticism, in which councils and assemblies struggled for definite statement of doctrine; and theologians, waving their swords of logic in fierce combat, forgot that a risen Lord was still demanding the spreading of the Gospel in all the world. It is true that through all these years the Church was not entirely without missionary life and activity. To have been so, would have been an evidence of spiritual death. But her efforts were sporadic, local and individual. It was only with the new revival of about a century ago that the Church began to feel the burden of the lost world upon her heart, and listened again to the voice of the Spirit who long ago in Antioch had said, "Separate Me Barnabas and Saul for the work."

In the story of this century Carey, Martyn, Judson, Duff, Moffat, Livingstone and others follow the missionary footsteps of Barnabas and Paul. In the triumphs of the century we have the credential of ultimate success. In islands transformed from hells of cannibalism and lust to homes of peace and purity, we have evidence that the Gospel is still the power of God unto salvation to every one that believeth. In the opening of all lands to missionary effort, in the placing of the world's wealth and political power in the hands of Christian nations, in the multiplication of Christian volunteers for service, we have the evidence that the Golden Age of missionary opportunity is upon us, and that in our generation we shall behold the fulfillment of John's apocalyptic vision, when he said, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The present missionary opportunity of the Church is found in the world's need, and the fullness of God's provision for Gospel conquest. I need hardly remind you that while the world's need seems almost infinite, the provision of God for its redemption is infinite. It is true that the battle with great systems of false religion seems but begun; that Buddhism in Siam, in China, in Japan, is bestirring itself to resist the encroachments of Christianity; that Hinduism, while looking anxiously at the signs of its weakening power, is struggling anew to find light in its ancient scriptures; that Islam shows practically an undivided and almost apparently unconcerned front toward Christianity. It is true that, "while we by a century of missionary efforts have been making three million converts to Christitnaity, the increase by birth of heathen re-

ligions has reached two hundred millions; and that there are being born into the arms of heathen parents, in China alone, three times as many souls each year as there are souls born into the kingdom of God throughout Christendom." It is true that India to-day, with its three hundred millions of people, worships three hundred and thirty-three millions of gods: that most of its inhabitants are half naked, and a fourth part have but a single meal a day: that nearly half its people live imprisoned in the seclusion and social starvation of the Zenana; and that this country, described by John Henry Barrows as "made up of divided peoples, cleft horizontally by caste, and vertically by race and religion, and groping blindly backward to find light in their ancient Scriptures," must be taught by us that Jesus only is the light of the world. It is true that China, with its three hundred and fifty millions, chained by ignoble conservatism to the tomb of Confucius, and cherishing hatred for the foreign races who, though Christian born, have cursed it with destroying traffic, must be taught to turn from the tomb of Confucius to the mediatorial throne of Christ, and learn through missionary effort that the vices and greed of Christian nations are contrary to the spirit and laws of Christianity, and that Jesus only is the true measure of manhood. It is true that Africa, though being girdled with mission stations, needs an army of Christian teachers to lead her children to the light. It is true that the inhabitants of Mexico, Central and South America are largely under the superstitions of Romanism: that in Austria not more than one in fifty is of the Protestant faith; while in Spain, Portugal and Belgium out of thirty millions of people, less than twenty thousand, or one in fifteen hundred, profess evangelical faith. Without counting the millions of unsaved in our own land, whose condition appeals to the missionary energy of the Church, and without reckoning the millions of the Roman Catholic and Greek communion, who, in all lands, see Christ but dimly, the Evangelical Church has for its missionary field to-day a thousand millions, made up of Mohammedans and Pagans, upon whom Christ is looking with compassion, and for whose salvation He bids us strive. To meet this need of the world, nearly one hundred and fifty Protestant foreign missionary societies have been organized, employing about fourteen thousand missionaries, and expending annually about fourteen millions of dollars. Native Christians, by last statistical report, number 1,129,830, an increase of 70,373 during the year. Native Christians and adherents would, if concentrated, form a community of 3,558,416; while native teachers, preachers and evangelists constitute an army of 59,909. The Student Volunteer Movement of the Western world is offering an army of missionaries as soon as the Church is ready to send them; while the World's Student Christian Federation is powerfully influencing the great universities of India, China, Japan and Ceylon. It means something that the Emperor of China should not only read the Bible, but secure for his library a list of European books, including not only science and history, but the best known works upon theology. It means something that the thousands of students in the Chinese Empire were, on the examination of last year, asked to tell what they knew of Noah's flood. All this reveals that the

proud life of the Orient is bowing before a Western civilization, which has its life in Christ. Globe-trotting worldlings who visit treaty ports, looking for bar-rooms and dancing-halls, rather than Christian chapels, do not report these things in current literature; but the fact remains that heathendom is awakening to its need, and that the time is near when "A nation shall be born in a day." The prospect of the world's conversion is "bright as the promises of God." The prayer, "Thy kingdom come," which Jesus taught will yet be answered. God hath said to His Son:

"Ask, for heritage I'll make
All the heathen nations Thine;
Thou shalt in possession take
Earth to its remotest line."

The supreme question of the hour is, How can the Church get back her old world-shaking power, how can the millions of Christians in the world to-day come to exercise an influence upon the unsaved proportionate to the influence exerted by the one hundred and twenty disciples in the upper room of Jerusalem? I answer, There must be return to apostolic Christianity. The Church must get back to Christ, and, in apostolic faith, apostolic power, apostolic consecration and hope, address herself to the work of the world's salvation. High will rise the tides of missionary aspiration, when there is return to Pauline Christianity, so that every believer can say, "I live; yet not I, but Christ liveth in me." Swiftly will the chariot of the Gospel go forward, when with Pauline experience, Christian millions say, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith, that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead."

PAULINE CHRISTIANITY.

I. Pauline Christianity demands as its object of faith the personal Christ. The early Christians who moved the world were vividly conscious of Christ. They beheld Him ascending to the Father, and, knowing that He still thought upon them, waited with joy for His promise, in the upper room. Thinking of Him they met their persecutions and opportunities for service. Paul, the persecutor, was made the missionary by a view of Christ. Of his inner experience he said, "It pleased God to reveal His Son to me." His life purpose grew out of Christ's command: "Depart, for I will send thee far hence unto the Gentiles." His inspiration for service was Christ's presence: "I can do all things through Christ who strengtheneth me." All things he counted loss, that he might know Him.

A great source of weakness in the Church is that so many Christians

know things about Christ, but do not know Him, bend with reverence over their creeds, but do not look with love into the face of the exalted Lord. Dr. Charles A. Berry, in his memorial address on Mr. Beecher, wisely points out that very early in the story of the Christian Church did Christ come to be "more of a historic person than of a Living Presence, more of a dim and distant reminiscence on the page of history than a deliverer and a companion standing by our side." He also notes the fact that the Roman Catholic Church "placed itself between the believer and his Lord, and taught men to look for Christ in a sensuous sacrament, in a sensuous priest, in a ritual service, and created, however unwittingly, in the thought of Christendom, this feeling, that only there could Christ be found; that outside the sacred walls men walked and worked, and fought and suffered, without His close companionship and inspiration." He also says: "When, in due course, Luther arose in his might, with a waiting and willing Europe at his back, to smite the shackles of the Catholic Church from the neck of Christendom; alas, alas! men went and put the Bible where the Pope had put the Church—put there the Bible, and doctrines springing from the Bible—and recreated a sense of limitation in the spiritual universe, causing men to think and believe that in the book and nowhere else could they find Christ or learn about Him, and that in the doctrines of the Church they had the embodiment, such as it was, of the Master's presence with His people." This criticism of Protestantism is just. It must be said of many theologians, that they have discussed the cause of the Saviour's death as coldly as if holding an autopsy over the dead Christ, and have promulgated theories of the atonement as objects of justifying faith, as if salvation consisted in giving assent to a coroner's verdict on the Redeemer's death, rather than recognizing the living Lord, and participating in His life. Christendom has been divided into numerous communions, and men have forgotten that they are brothers, because instead of looking into the face of the living Christ they have struggled in comparison of their separate creeds. Not only so, but the Church has trembled every time a new critic has advanced toward the Bible, or an advanced thinker proposed a modern statement of doctrinal beliefs, as if the foundation of the Church rested upon them, instead of upon Christ; and as if the attempt of a theologian to restate a doctrine were tampering with the foundation of Christ's mediatorial throne. What wonder, that when Christ Himself so largely passed out of thought, the main work for the believer should be forgotten. The Church is weak to-day, because she thinks of the absent Christ, rather than recognizing a present Christ. James Martineau has wisely said: "Complete unbelief is attained when God is driven as much out of the past as we have driven Him out of the present: and complete belief is reached when God is made to fill the present as much as piety causes Him to fill the past." When the presence of Christ becomes as much of a reality to us as to Paul, we shall begin to work like the apostle. When we realize that He is as much at Saratoga, Pittsburg or Chicago as He was in Jerusalem, then we shall arise to use His power, and behold His old-time glory. We shall not be disturbed by every new theory of criti-

cism about the Bible; for we shall have come to know Him, to walk with Him and to have Him in our hearts as a source of eternal sunshine. We know Him because we have Him, and our faith is sure. Thus, joined to Christ, we will do His work; thus, knowing Him, He will talk to us about His plans; and, feeling the glow of His love, we will hear Him saying to us, "Go," "Let go," "Help go," and the Church will become what it was of old, and what it was ever intended to be, a missionary society. There will be no need of special organizations within it, emphasizing missionary effort; for the whole Church will arise to spread Christ's Gospel to the ends of the earth. Have you this kind of faith? Do you know Jesus Christ? Loving your denomination as much as you may, have you a Pauline love for all others, so as to say, "Grace be with all them who love our Lord Jesus Christ in sincerity and truth?"

II. The second need of the Church is apostolic power. Pauline Christianity aspires, not only to know Christ, but to know the power of His resurrection.

That this power is that of the Holy Spirit, who baptized the Church of Pentecost, and who is the source of the believer's life, is evident from Scripture comparison. In Romans 1:4, Paul speaks of Jesus as "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." In Ephesians 1:17-20, he records his constant prayer that the saints may know what is the exceeding greatness of God's power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead. In Romans 8:11, he argues for the control of fleshly appetites, saying, "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit who dwelleth in you." In Galatians 2:20, speaking of the source of his own life, he said, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

From all this, it is manifest that believers are to live by the power of God. The disciples were bidden to tarry in the city until they were clothed with power from on high. Even their pre-Pentecostal election of an apostle does not seem ratified by the Holy Spirit: for Christ, who chooses His own apostles, evidently chose Paul to take the place of Judas. The early Church had a baptism of power, which prepared for service. Men rejoiced in the Holy Spirit. Councils gave results of their deliberation, saying: "It seems good to the Holy Spirit and to us." Christians assembled felt the impulse of the Holy Spirit, demanding that certain of their number be sent on missionary journeys.

The place and power of the Holy Spirit is the same in the Church to-day as at Pentecost, save that we do not need to pray for His out-pouring, but rather to consecrate ourselves that we may have His infilling. The Holy Spirit was then given once for all, and He is as truly present with us as the air we breathe, or the sunlight that floods the mountains.

But we may fail to realize His presence, and fail to be filled with His power, because we will not assume the attitude of consecration and attention, that He may assume the attitude of revelation and power. Our need of the Holy Spirit and God's purpose of arresting the world's thought, and convincing the world of sin, are the same as in apostolic times. Then Jesus said of the Holy Spirit: "I will send Him unto you, and when He is come, He will convict the world of sin, of righteousness, and of judgment." Then believers received the Holy Spirit, and His overflow arrested the thought of the sin-maddened world. Now God wishes to fill His Church, and through it reach the world that is lost; so that if we ignore the Spirit's presence we limit the operation of God, and compel Him to leave the world in sin.

The conditions upon which the early Church received the Spirit, and was used by Him, are the exact conditions upon which the Holy Spirit now in the Church, will do His gracious work. Then the Church was vividly conscious of a crucified and risen Lord. Creeds and forms of government had not yet been developed so as to obscure the face of God's anointed. The Church was burdened with its responsibility and mission, having heard Christ say, "Go ye therefore, and teach all nations." The Church was vividly conscious of its need of power, knowing that without Him they could do nothing. With expectant faith they waited for Pentecost, and when God's power came, they preached a tender, yet searching Gospel to the unsaved, welcoming inquirers to a Church fellowship which was warm with the self-sacrifice of brotherhood. Out of such conditions grew the missionary influences that transformed the world. To such conditions we must return. Some things can never be improved, because at first perfect. The honey-cell of the bee is the same to-day as ages ago. The spider's web which held the dew of this morning was woven in the same manner as those which held the dews of Eden. Christ's Church will never do His work other than in His way, and by the power of His Spirit. Oh, when shall we realize the power of prayer and the readiness of the Holy Spirit to do His work? Only the Lord of the harvest can thrust forth laborers into His harvest. Only He who made man can warm his heart, so as to open the vaults where lie the gold and silver of Christendom moulding with the dews of covetousness. Only He who causes the student volunteer movement can be the source of a merchant's and farmer's consecration movement. Let us in our prayers seek the infilling of the Holy Spirit, that we may awake the spiritually dead. James wrote, "The energized prayer of a man of rectified life is a mighty force." God has said to His Son, "Ask of Me, and I will give Thee the nations for Thine inheritance; and the uttermost parts of the earth for Thy possession." Christ has asked, and the world only waits for the time when the Church, which is His body, shall join Him in the same supplication. Shall we so give ourselves to prayer? "Better, far better, do less work if need be," says one, "that we may pray more, because work done by the rushing torrent of human energy will not save a single soul, whereas work done in vital and unbroken contact with the living God will tell for all eternity."

In the Old Testament story of Elisha and the son of the Shunammite, there is a startling illustration how the Church must perform her missionary work. The son of the Shunammite, smitten with the noonday sun, had died in his mother's arms. She in distress hastened to the prophet, doubtless believing that by the power through which he had promised her a son, he could restore him to life. Elisha, in self-ease, directed his servant to go and lay his staff upon the face of the child. But the returning servant brought answer that for his effort there was neither voice nor hearing. When Elisha came to the house there was first a period of prayer. Then he went in, and lay upon the child, putting his mouth upon his mouth, and his hands upon his hands, and stretching himself upon the child, so that the flesh of the child waxed warm. Then he returned and walked to and fro in the house, doubtless in prayer, and again went up and stretched himself upon the child, and lo, the child sneezed seven times and he opened his eyes. What a picture of the Church's mission. The nations of the spiritually dead are all about us. In self-ease, we have sent a few missionaries to lay the staff of ecclesiastical authority upon their faces; while, for the most part, we have, by destructive traffic, kept adding to the causes of their spiritual slumber. To the Church's effort there has been, in many cases, but the delirious protest of annoyed heathendom. What is needed is universal prayer; then a stretching of our Christian civilization in hand to hand, heart to heart and eye to eye embrace of heathendom, in which commercial honesty shall take the place of trickery, and ambition for godliness supplant the ambition for gain. The flesh of heathendom will then grow warm, and, awakening from slumber deep as death, the nations will recognize and praise our Jesus the Lord of life.

III. Paul's third ambition was to know the fellowship of Christ's suffering, becoming conformed unto his death.

A religion which seeks to share the sufferings of Christ is not the popular conception of Christianity. It is, however, the Biblical one. Most people love to think that Christ bore the cross for all in the sense that, all have now nothing to do but receive pardon and walk in happy carelessness toward the heavenly home. This is not Christ's teaching. He bore His cross for our justification and free pardon. But we must bear our cross in sanctification and service. Salvation is free but service means trial. To His disciples He said, "As My Father hath sent Me, even so send I you." To Ananias he said, concerning Paul, "I will show him how great things he must suffer for My name's sake." The disciples grasped this conception of their mission, when they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Paul realized how the world must still be redeemed by suffering, when he wrote to the Colossians, "Now, I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church." Again he stated the conditions of sonship, liberty, heirship and glory, in the words of Romans 8:14-17: "For ye have not received the spirit of bondage again unto fear; but ye received the spirit of

adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him."

This is Pauline Christianity. Christians are to be "as Christ" in this world; ready for exile from native land, if need be, to save the fallen; ready to live without place to lay the head, if need be, to carry Christ's Gospel; ready to face persecution, peril and death, rejoicing that in so doing we have fellowship with Christ's sufferings.

IV. It but remains to add that Pauline Christianity has for its outlook of hope the glory of eternal morning.

Paul in climax of desire says, "If by any means I may attain unto the resurrection of the dead."


This does not mean mere immortality, nor yet a share in the general resurrection, when "the dead, small and great, shall stand before God": but his craving is for participation in the "first resurrection," when the faithful in Christ shall be caught up to the marriage supper of the Lamb, and afterwards sit with Christ in His throne of judgment, and be joined with Him in the government of the world. Paul had this in his mind when he wrote to the contentious Corinthians, "Know ye not that the saints shall judge the world?" "Know ye not that we shall judge angels!" Sustained by this outlook of hope, he, like Jesus, "endured the cross, despising the shame." With hope thus anchored within the veil, he sang praises in a Philippian dungeon, drove his needle through the thick tent cloth for daily bread, "fought with beasts at Ephesus," and lashed to a spar for a day and a night, looked up from the tempestuous waves to the calm sky of God. "Until He come," was His watchword of service. "Ye proclaim the Lord's death till He come," was His conception of the Lord's Supper. Sternly did he urge to mortification of the flesh; because "When Christ, who is our life, shall be manifested, then shall we also with Him be manifested in glory." Calmly did he await the axe of the executioner; because he could say, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." With John, his vision of hope was toward eternal morning, when the perspiration of toil, and the blood of persecution, shall be wiped from the brow; and, instead of earth's care lines, "His name shall be in their foreheads."





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