

to put in as many touches of thoughtful kindness and beneficence as He can! Look, for example, at the simple matter of food. God might have sustained our life by a single article of nutrition. He has given us thousands of things with appetite and tastes to correspond. Take the adjustment of color to the organs of sight. How God has adjusted the tints of the rainbow, the flower of the field, and the sky, to give the greatest variety and the least possible strain! He has covered the earth with soft green as the easiest color for the eye to stand. So He has fitted nature itself to be a volume of love and tell every heart of the kindness and goodness of our God.

And how He has adjusted our hearts to each other, creating the home circle, giving us the power of affection and the response to affection, and so adjusted the population of the earth, not only the human but even the lower orders of creation, so as to minister in the greatest possible degree to the comfort and happiness of His creatures, so that God's gentleness is seen in every touch of His hand. Look at the petals of the flower; look at the plumage of the bird; look at the structure of the meaneast thing in the vegetable creation, and the more minutely you examine it, the more you wonder at the patience and the thoughtful care of the gracious Mind in making it minister in some way to the happiness of His creatures.

II. God's Manifestation in Redemption.

Oh, how gentle His hand and heart, and how constant the revelation of His goodness, His patience, His mercy, His love! Go back yonder to His first appearance to His fallen child as He meets him in Eden after he has sinned. God knew all about it, and yet how does He meet this disobedient child? "Adam, where art thou?" It is the father seeking his lost boy. No storm, no tempest, no upbraiding word but the cry of a broken heart seeking His son. "Adam, where art thou?" And that cry has been echoing all through the ages, has been searching and seeking to find again the lost human family. And how gently He lets Adam tell the story! How promptly He goes to work amid the wreck, the shattered ruins of the beautiful world that He has been making for ages as a home for man, now ruined, broken by one act of disobedience. How God goes right to work there and then, and before the interview closes He has revealed to Adam the whole plan of redemption down to the end of the ages. God has His remedy there. He picks up the broken pieces of pottery and makes them over again in His wonderful plan of mercy through Jesus Christ. It all comes out there in symbol and type in God's interview with Adam the first moment after his fearful fall. How different from our hasty human hearts!

And then again after the next great tragedy, that dark and dreadful deluge, how quickly God is longing to go back and show His other face in gentleness and love! And as the smoke of the sacrifice rises, suddenly the rainbow spans the departing storm clouds. God looks down from that glorious throne in the tinted clouds and gives to man His covenant that henceforth never again shall a deluge destroy the world that He has made.

Look as He still passes through the patriarchal and Mosaic ages, how gentle and condescending He is! He comes to Moses and in that Tabernacle in the wilderness condescends to live. It is but a little sanctuary covered over with rude skins. It has no splendid pillars like the temples of Egypt, Assyria, or Babylon, but a simple moving tent is the home of God as He marches with His people through the wilderness all those years, and the prophet tells us, "In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them and carried

them all the days of old." With gentleness, the Father, continually insulted by their sins, forgave and refused to believe even the things He saw. So He said, "They are my people, children that will not lie." "So He was their Saviour." And yet they constantly disappointed Him until at last He had to put them from His sight.

Look again as He manifests Himself through Elijah, that stormy prophet. For a little, God tried a message of sternness through the prophet of fire, but it failed as it always fails. Judgment accomplishes nothing for the reformation of morals. Threatenings and denunciations do no good either politically, morally, or spiritually. So God had to put Elijah aside and bring in the gentle Elisha, the prophet of meekness and love. He gives a symbol of all this in the scene on Mount Horeb where the earthquake and fire pass by as emblems of the stormy forces of nature and providence. These are all vain to move the heart of the prophet until out of the depths of the valleys of the mountains there falls upon his ear the still small voice, or as the Hebrew literally means, the sound of a gentle silence. As it pierces every sense and every fiber of his being, he wraps his mantle round him and throws himself at the feet of God and listens, broken and subdued, to the message of a new dispensation. He had done his best but failed because it was not the ministry of gentleness. Go and call another who shall be a type of the coming Saviour, the gospel of grace, love, and gentleness. And when God did at last appear Himself on earth for the rescue of our ruined race, it was not as a mighty potentate; it was not as a rival of Herod or Augustus; it was as the Babe of Bethlehem, the little persecuted unknown child of Mary, born under a shadow of shame, hunted for His very life, a little Babe handed over to human wolves from His Father's hands. He was Emmanuel. He was God with us. And all through His life it was the same ministry of gentleness. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." He was the Prince of meekness, King of gentleness, and Heart of love. And when He rode to His throne, it was on a little ass, the very type of burden bearing, of humility, and of submission. When He wore a crown, it was a crown of thorns; and when He conquered sin, and Satan, and death, it was by defeat and death. When He redeemed humanity, it was through the cross. And when He sat upon the throne of the heavens, it was as a Lamb that had been slain. "Thy gentleness hath made me great."

The Holy Ghost, His Vicegerent, His Successor, comes to us in just the same form. He descended from heaven like a dove and abode upon Him. Still it is the gentle dove that is His chosen symbol. He does not fight; He does not judge, but He pleads. We cannot make Him angry, but we can grieve the Holy Ghost, the patient Motherheart of God. In God's revelations of Himself, not only in nature but redemption, we see always the gentleness along with the almightiness, the Lamb in the midst of the throne.

III. God's Manifestation in His Dealings with Sin and with Sinful Men.

Oh, if there is anything that would make even the heart of God recoil in indignation, it is sin. Sin is to God's holiness what fire is to combustible tinder, and He must consume it if it touch Him, and He does consume it, but, oh, how graciously He saves the sinner while He consumes the sin! How marvelous His long-suffering in bearing with sin! How we see it through the ages before the flood when, as the apostle puts it, "The long-suffering of God waited in the days

consciousness of your existence. No book ever convinced you of it. You know it. That is all I know about the evidences of my God and my Christ. I know Him. I know Him better than I know myself, better than anyone else. So He doesn't argue with Thomas. Go on, Thomas, thrust in your hand deep into this great wound. I think he only touched that gaping wound until he fell at the Master's feet with that agonized cry of love, "My Lord and my God." Oh, he did not need the evidence. He saw by spiritual vision the heart of Jesus. He knew that Jesus understood him and had spoken to his deepest heart, and back came rushing a response of that heart to the heart of Jesus, and that was faith. And so He seeks, and so He woos, and so He longs to help all seeking, sinning, troubled souls. His gentleness will make you great. And so He knocks, and knocks, and knocks at your bosom's door through the waiting years, and comes back again and again, knocks in the memories of childhood, knocks in the clouds on the coffin of your child, or your wife, or your mother, knocks in your hard places, and in your blessings and changes, knocks through some sweet message of His Word. It is Jesus knocking. It is the gentleness of your gentle Saviour pursuing you, brother. He is knocking, and He is going to hold on till He gets you. He is after the sheep till He finds. And the Holy Ghost who is the Vicegerent of Jesus is just the same. He pleads, and He whispers, and He waits, and He pulls at your heart, and He brings thoughts to your mind, and takes sleep from your eyes, and throws you in the way of tracts and messages, and pulls at a thousand cords of love. It is all the gentleness of the Lord going afar to find the lost one.

I can only just touch the other thoughts and illustrations of this beautiful text. How He waits till we can better understand! How He goes slow with us when we are stupid! How He bore with those rough fishermen! "O slow of heart to believe," will you never understand? Only one out of them all, dear Mary, comprehended that He was to die for sinners. Oh, how trying it must have been to be misunderstood by those He loved! How He still says to us, "I have many things to say unto you, but ye cannot bear them now." Yes, my child, I would like to lead you on to a deeper, higher Christian life, but you are not ready. I am ready to give you everything I have, but you have rushed past so many places in the blessed road. I had many things for you to do and I will start again. And sometimes He has gone over a lesson with me a thousand times until I learned it. I have said, "Lord, I am so sorry I lost my opportunity." Well, He says, we will go over it again, line upon line, precept upon precept, here a little, and there a little. So He is leading us. "The bruised reed will he not break, and the smoking flax will he not quench."

Then again, how gently He comforts us! It is a luxury to have a sore heart to have Him make it whole again. Who can comfort like Him? You can say that the golden moments of your life, the sunlit mountain tops of your life are the hard places. The things you remember forever are the places, where, crushed and sinking, He came and made it heaven. His gentleness! You cannot know all His love till everything else gives way. By and by, oh, what will that mean! "God shall wipe away all tears from their eyes," without one regret, without one sad moment forevermore.

And then again I might speak of the spiritual forces that God uses for His kingdom to build it up. We are never going to save the world by platforms and parties. The only way is to save one by one, man by man through the gentle spirit and the blessed gospel of Jesus Christ. That is why I am tired of all secondary things. There is one thing God has given me, and it is enough for me. It is the message of "Peace on earth, goodwill to men" through the precious blood

of Jesus Christ. Spiritual forces, forces of grace, and life, and gentleness, and love, and power. Not the lion but the lamb. It is not a lion up yonder on the throne; it is the Lamb that is doing it all. Oh, let us trust Him. "He shall not fail nor be discouraged till He has set judgment in the earth."

Finally, just a word out of many. He imparts to us this same spirit of gentleness. It is Thy gentleness. I am sure David was thinking of the temptation that came to him a few hours before to put his enemy out of the way. How easy it would have been! Nobody would have blamed him. This was a legitimate prize of war. This man was hunting his life. This man was delivered into his hands by God. What kept him from it? "Thy gentleness." There came into his heart the gentleness of God. It made him greater than the temptation, greater than his passion, and David met Saul with generous love, and afterwards he wrote the Psalm about this incident.

So, beloved, Christ comes to put His gentleness, His heart into you and me. There is nothing we need so much as gentleness. Nothing has such a power as gentleness. There is nothing that will glorify Jesus so much as your spirit in meeting hard places, harsh looks, and human unkindness. Most of us are called to live that quiet life in the midst of wrong. God made us ambitious for the gentleness of Jesus!

"Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed well done
And kept the humble way.

"The rust will find the sword of fame,
And dust will hide the crown,
And none shall nail so high his name
But time will tear it down.

"The happiest heart that ever beat
Was in some quiet breast,
That found the common daylight sweet
And left to heaven the rest."

The Touch of Jesus Is Life.

The touch of Jesus, the touch of mother's hand, the touch of the baby fingers on the rough hand of the father is enough, and love overflows and power is felt.

The eye fills with tears when the beautiful song is sung, "When He Laid His Hand upon Me," because personal touch is the life of all things.

The great, costly train stands still and impatient passengers await; they await the personal touch of the trolley on the wire. Suddenly the touch is made, and felt, and answered; the power falls, wheels and motors spin, and the train and passengers move on to their destinations.

"She touched the hem of His garment and was made perfectly whole." "And as many as touched Him were made perfectly whole."

Tired heart, have you touched the Lord Jesus in that need and trouble of yours? Reach out and touch Jesus with even your timid hand of faith as the woman did, and He will lay His healing, soothing hand on you, and every need will be supplied, and every cloud will vanish, and every care will melt as dew before the sun, for He loves and cares for you. "As you take it all to Him, He will undertake it all for you."

Faith is just the measure of your confidence in God Himself and in what He says. The Bible is the Word of God, and God says just what He means, and means just what He says in His Word, and you can test it on that basis. Try it.

—WARREN COLLINS.

International Sunday School Lesson.

May 28, 1916.

The Council at Jerusalem.

Acts 15:1-35.

GOLDEN TEXT: "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

Repeated efforts had been made by the enemy to destroy the church. His first weapon was persecution, but the efforts of the Jewish Sanhedrim and Herod were baffled by the power of God. He next attempted to lower the standard of faith and life by placing the leaven of hypocrisy within the church. When he had not succeeded by either of these methods or by means of demoniac counterfeits, he attempted to hinder the truth by spreading false doctrine. Thus we see the first hint of the age-long controversy whether salvation is by grace alone or by grace and works. This question was introduced by certain "troublers" from Jerusalem who brought "another gospel" to the Gentile converts at Antioch and vicinity.

Paul and Barnabas vigorously resisted these Judaizing teachers, and the troublesome question made necessary a gathering of the leaders of the church in the first church Council.

I. THE DECISION OF THE COUNCIL (VSS. 6-21).

The issue was sharply drawn. Some contended that Gentile converts must keep the law of Moses. Others disputed just as vehemently that the Gentiles were under no such obligation. There were two principal addresses by Peter and James besides the testimony of Paul and Barnabas concerning the work of God among the Gentiles through their ministry.

Peter rehearsed the story of the first preaching to the Gentiles by himself. He argued that since God had borne witness to their faith, apart from law-keeping, by giving them the Holy Ghost, it was not right "to put a yoke upon the necks of the disciples." He significantly added that neither they nor their fathers had been able to keep the law but that all must be saved "through the grace of the Lord Jesus Christ."

James summed up all the arguments and disclosed the Divine program concerning both Jews and Gentiles. We may note the prominent facts he set forth.

1. The present age is elective. God is choosing a people from among the Gentiles for His name (vs. 14).
2. At the end of this age, Jesus will return to the earth (vs. 16).
3. At His return, Jesus "will build again the tabernacle of David." That is: He will fulfil the promises made to Israel and restore their kingdom (vs. 16).
4. After the restoration of Israel, all of the Gentiles will seek the Lord (vs. 17).

The conclusion reached was that these Gentile Christians were not to be "troubled" by insistence upon their conformity to the rites and ceremonies of the law of Moses. They were only asked to abstain from idolatry and immorality (vss. 19, 20).

Back of these prominent leaders and every person in the Council was God, the Holy Spirit. He who had empowered them to give the gospel was more eager than they could be to rid the church of dissention and false teaching, for He knew how these things would hinder the spread of God's message. It is evident that whatever differences of opinion there may have been among the disciples, they were all sub-

ject to the Holy Spirit, so that when a decision was reached it was possible for them to say, "it seemed good to the Holy Ghost and to us." Thus, the decision was not reached by argument nor by the deciding vote of the principle leaders, but by the Spirit of God who brought them to cordial and happy agreement.

II. THE MESSAGE FROM THE COUNCIL (VSS. 22-32).

It was deemed necessary to send messengers at once to the Gentile Christians to make known the decision of the Council. Judas and Silas were chosen to accompany Paul and Barnabas to Antioch. Little is known of Judas, but Silas very soon comes prominently to view as the companion and helper of Paul.

The letter sent with these messengers was a fine example of Christian courtesy and love, as a casual examination will show.

1. It recognized the unity of the Body of Christ, for it sent greetings from the brethren who had come out of Judaism to the brethren so lately brought out of the darkest heathenism (vs. 23).
2. It denied that the leaders of the church in Jerusalem had authorized the false teaching which had troubled the Gentile converts (vs. 24).
3. It paid a fine compliment to Paul and Barnabas through whom these Gentiles had received the truth, recognizing them as men who had "hazarded their lives for the name of our Lord Jesus Christ" (vs. 26).
4. It acknowledged that the Holy Spirit was the presiding officer in the church and that He had commanded the decision which was reached (vs. 28).
5. Finally, it gave instruction concerning their conduct as Christians, not as slaves under the law but as those who were ruled by the law of love toward God and toward their brethren (vss. 28, 29).

The message was received by the church at Antioch with great satisfaction. They rejoiced not only because the cause for friction and schism was removed; but because they were free from the yoke of Judaism. That they needed instruction in the faith is evident by the fact that Judas and Silas remained with them exhorting them to steadfastness in Christ. Having finished this ministry, the disciples returned to Jerusalem.

Practical Points.

1. "Troublers" of the church are of many kinds. "Wolves" are foes from without, who enter in among the flock to destroy and devour (Acts 20:29). "False brethren" spring up from within the ranks with self-seeking motives (Acts 20:30). "False teachers" creep in unawares and turn saints from the truth (Jude 4; II Tim. 3:6, 7). Back of them all is Satan, the Destroyer.
2. "Take heed unto thyself and unto the doctrine" is advice that is timely and necessary today as surely as it was in the days of Paul (I Tim. 4:16).
3. The law was given to condemn and not to save (Rom. 3:19, 20). If the sinner could be saved by works, he might boast, but since it is by grace, his mouth is stopped (Eph. 2:8, 9).
4. The believer is under obligation to be separate from all uncleanness. In doubtful things, the law of love is his sure guide (I Cor. 8:8-13).
5. Luther met the question of salvation by works in his controversy with Romanism. The Roman Church has not changed since that day. In our time, the same spirit is shown by those who demand the keeping of the seventh day as a means of salvation.

The Alliance Weekly

A Journal of Christian Life and Missions

VOL. XLVI

NEW YORK, May 13, 1916

No. 7

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22).

* * *

Let us not forget at this season of sowing and springing that the very principle of Christian life is vital, not mechanical; fruit, not works. The modern farmer is successful because he has learned that he cannot expect to get anything out of the soil till he has first put it in by a process of fertilizing. God gives what He commands. "Of his fulness have all we received, even grace for grace." "He that abideth in me and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." Our business is to abide and be filled with the Spirit. The result will be automatic, spontaneous, and overflowing.

* * *

Our good brother, Paul Rader, said something worth remembering to the Congregational ministers last Monday morning. He said the whole automobile business had been built up around the single and simple principle that power was generated by the explosion of a little jet of gas in the engine. It was not the wheels or the body that constituted the automobile, but the gas and the explosion. It is the power we need; not more machinery or organization, but more life. And we must not be afraid of the explosion, for this is a death-born life and comes out of a crisis and a crucifixion.

* * *

The Commencement Exercises of the New York Missionary Institute closed on Tuesday afternoon with delightful weather, a large attendance, and a very interesting program. On Sunday afternoon the Baccalaureate sermon was preached by Mr. Rader, of the Moody Church, Chicago. His subject was "The Message of Elijah on Mount Carmel." The prophets of Baal were happily introduced as the types of the modern apostasy, and the principle of the Baal worship, the worship of naturalism, as the very heart of present-day evolutionary teaching. In contrast with all this, the prophet of Jehovah stood for the supernatural, and in answer to his testimony and appeal the fire of God came down. And so still it will come only to those who follow Elijah's God. Mr. Rader spoke again on Monday afternoon in connection with the Alumni anniversary.

The Commencement Exercises on Tuesday reverted to the old method of several short representative messages from the graduating students. These covered a wide and interesting variety of themes, and were appropriate and effective, interspersed with stirring musical numbers. There was a fine senior class of 63 with several more from the Postgraduate Department and the Home School students, to all of whom diplomas were presented with appropriate and impressive words from the Dean, Mr. Turnbull. The whole exercises of the past few days have been most exhilarating and left the impression, we believe, on all hearts that the session just

closed has been a crowning year of the thirty-three which constitute the third of a century which has passed since the opening of the school.

* * *

The Bible and Missionary Conference in Dr. Troy's church, Brooklyn, was ideal. The pastor, Dr. Troy, quite overwhelmed us by his cordial interest and helpfulness. The committee of arrangements, consisting of his own people, were untiring in their helpful services. The program was simple but most satisfactory. The addresses of Paul Rader, Joseph Kemp, Rev. E. Emmett, Dr. Glover, Mr. Turnbull, Rev. E. J. Richards, Mr. Thompson, Mr. Don Shelton, Mr. Simpson, and others covered a wide field of Christian truth and work. The response of the people was admirable. The attendance at several of the meetings was full and overflowing. The missionary offering was most liberal, reaching, we understand, nearly two thousand dollars. We thank God for this most helpful gathering and greatly appreciate the fellowship and service of Dr. Troy and his good people.

* * *

Official workers expecting to attend the Council, who hold annual clerical permits, should ascertain at once from their local station agent if reduced rates to Chicago and return may be obtained. Those who do not hold clerical permits, or those who live on railroads who do not issue tickets at reduced rates, should immediately write to Rev. E. J. Richards, 690 Eighth Avenue, New York. Reduced rates cannot be secured for other than those who hold regular appointments as official workers of the C. and M. A.

Wheaton is on the Galena division of the Chicago and Northwestern Railroad. Trains leave the Chicago Terminal for Wheaton about every thirty minutes. The round trip fare is one dollar.

* * *

We referred last week to the successful conventions in Southern California. We have not been able as yet to give full details of the meetings in Oakland and the North. We are pleased to learn from Mr. Dyke and Dr. Glover that the principal speakers were Rev. W. T. MacArthur, Rev. F. W. Farr, Mr. William E. Blackstone, Rev. Dr. Glover, Mr. Cox, of India, Mr. Hosler, of Annam, Miss Wyeth, of India, and Mr. Dyke and local workers. Mr. Dyke reports that the missionary offering for the district will not be less than seven thousand dollars.

* * *

We are distressed to learn by a letter just received from Mr. Davis, of Los Angeles, that our beloved brother, Rev. G. N. Eldridge, has met with a serious accident, having been struck by an automobile and dangerously hurt. The last word received is that his injuries are serious, but much prayer is being offered for his preservation and recovery.

Gospel Tabernacle Pulpit.



The Gentleness of God.

REV. A. B. SIMPSON.

"Thy gentleness hath made me great" (Ps. 18:35).

This is a burst of praise from a great hallelujah chorus. The inscription to the Psalm tells us it was written by David after one of his most providential deliverances from the hands of Saul. It was after he had cut off the robe of Saul, when he might have taken his life, and then from a distant height heard from his former master and king the words of penitence and praise which acknowledged his generosity. It would seem that the text even must have had some reference to the spirit of gentleness which God had given him and thus enabled him to win his great and glorious victory over his persecutor.

The Psalm begins with a tragedy of sorrow and peril. He tells how the floods of ungodly men made him afraid. The sorrows of death compassed him, and even the snares of death and hell prevented him. Then we have a theophany, that is, an appearing of God in His glory. It would seem that there had been some convulsion of nature, probably a terrific thunder storm accompanied by lightning and hail, and then such floods as tore up the very mountain sides and brought down the torrents in great rivers and ravines. He speaks of God as marching through the storm, His way illuminated by the lightnings, His chariot carried by the clouds and borne upon the wings of the wind, and the thunders of the sky the artillery of His host.

Then we have the hallelujah chorus in the last part of the Psalm as he recounts the goodness and gentleness of God. The sentences follow swiftly just as though he was hurling his darts against the foe and they were breaking down and sinking before him—"Thou," he says, "art my buckler and my shield. It is God that teacheth my arms to war and my fingers to fight. By thee I have run through a troop and leaped over a wall. He girdeth me with strength and maketh my feet like hinds' feet, and setteth me upon high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy gentleness hath made me great." The idea of the word *gentleness* here is perhaps better expressed by the marginal translation, *thy meekness*. The idea perhaps was that God should stoop from His mightiness, His majesty, His exalted throne to one so low and unworthy as he. It is the same thought expressed in the Psalm, "What is man that thou art mindful of him, or the son of man that thou visitest him?" And again where he says, "Though the Lord be high, yet he hath respect unto the lowly." Thy lowliness has reached down from the heights of heaven to me, so poor, so unworthy, so insignificant, and "Thy gentleness hath made me great."

David might truly apply this to his strange and tempted life. Taken by God in the very beginning as the least in his father's house to be the ruler of His people Israel, selected from his brethren of nobler men, the very lowliest of them all, it was God's gentleness that had stooped to find the shepherd lad and to make him the first divinely accepted king of Israel. And then through all his persecutions, through his fugitive life of nine years, pursued in the caves and mountains of Judah, the same gentle care, the same patient long-suffering and watchful love attended him until at last it placed him on his throne. Then, still later, his life of wandering,

waywardness, and wickedness became a still stronger occasion for the gentleness, mercy, long-suffering, patience, and forbearance of God. And so he might well look back upon all the past and record this as the summary of his life, "Thy gentleness hath made me great."

Who of us cannot use the same expression, the same testimony? So unworthy and yet so much the objects of God's thoughtful and loving care! Nothing impresses the devout heart so much as the condescension of the heavenly Father in looking down upon us. We are often compelled to say, "I am poor and needy, yet the Lord thinketh upon me."

"Great God, and wilt Thou condescend,
To be my Father and my Friend?
I, a poor child, and Thou so high,
The Lord of earth, and air, and sky?"

That is the thought of this beautiful text, and we shall try to apply and emphasize it a little, and turn it over in its many lights and shades, until it shall become the theme and keynote of your hallelujah chorus to the tender Father who has thus cared for you.

It is the thought that runs through many of the sublimest manifestations and revelations of God in the Bible. We see it in the Apocalypse in that vision which John beheld on Patmos of the Lamb in the midst of the throne. The contrasted ideas are the throne and the Lamb, the Lamb with the marks of death, with the symbols of suffering, with the wounds of the cross still fresh upon Him, sitting yonder in the highest place of power, and holding all the reins of universal government, God's almightiness side by side with God's gentleness. That is the picture which God wants us to have of Him. The majesty of the father and yet the gentleness and tenderness of the mother. We see this in the highest and noblest characters. The loftier a nature is, the simpler it is. You will always find that blustering people are not great people. It is the lack of greatness. It is the consciousness of the lack of greatness that causes them to make so great a fuss to try to make other people think they are great. The person of real station does not need to wear fine clothes. While the person who has no station dresses up, the person of real station dresses down. So God is always dressing down to our level and coming near to us and trying to disguise the majesty that would make Him awful. Let us look at

I. God's Manifestation in the Light of Nature.

We can see God, as He manifests Himself through His works of creation, showing this gentle touch in the midst of all His greatness. The forces of the natural world are not noisy forces. Real forces are silent. We learned long ago it was not the thunder that hurt. It was the lightning that struck, and the lightning made no sound. The mightiest force in all the universe, as far as we know, is gravitation, the pull of the larger body upon the smaller that keeps this earth moving around its mighty circuit a million miles a day and yet without a collision or a vibration. It is just the power of a silent pull that nobody yet has been able to explain, to define, or give us the philosophy of it. It is the gentleness of a mighty force that moves vast bodies and countless weights with immense momentum. God's gentleness and yet God's power. And as we look abroad through nature while we see the dark and the sad, how much more we behold the bright and the beautiful. How much more loveliness there is in the works of God than there is of terror! How much more of sunshine there is than storm! How much more of light there is than of darkness! How much more of happiness than there is of sorrow! How God has contrived in this fallen world

of Noah one hundred and twenty years while the earth was filled with violence, and the stench of its corruption had gone up all the way to heaven, and God waited in long-suffering love for a century and a quarter before the judgment fell. How wonderful that picture of His long-suffering to the worst of Israel's kings, Ahab and Jezebel! The provocation of the court and the nation were more than heaven could bear, and God was compelled to hurl His thunders of judgment and His threats of doom against these wicked men and women. And yet, at last we read that in the close of his reign, Ahab humbled himself and put sackcloth and ashes upon him and besought the Lord for mercy, and all heaven stood still, and God looked over the battlements of heaven and said, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days." Was there ever a monster of weakness greater than Manasseh, a man that for half a century set up idolatry in Jerusalem, murdered the saints of God, butchered Isaiah, the venerable prophet, and at last for his infamous crimes was taken in chains to Babylon? And we read that in the time of his affliction Manasseh humbled himself in chains in Babylon before the Lord, and God heard him, and had mercy on him, and restored him to his land and his throne, and let him finish that dreadful career in peace. Here it is His infinite gentleness, patience, and mercy even against the worst of sinners.

Listen, to Him as He bewails Ephraim's sins, "Since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." "I will not return to destroy Ephraim, for I am God and not man."

Was there ever anything more touching than the Master's appeal to Judas, when He knew all the wickedness in his heart and again and again hinted at the Supper table what was coming to Him, and of the man that had better never been born? Oh, surely he might have understood the Lord was trying to save him! The Lord was thinking only of his peril. And then at last when it was too late to save him, and when the traitor came and met Him with that kiss of hypocrisy, you remember what the Master said, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?" Was there ever such incarnate love, such unutterable gentleness, tenderness, and patience! Remember what He said about Zaccheus? "The Son of man is come to seek and to save that which was lost," not that which was mean, for he was mean; not that which was cruel and hard, for he was cruel and hard; not that which was infamous and detestable and abhorrent to every human sentiment,—Zaccheus had all that. He had ground the widow and the fatherless, and trampled on their tears to amass his fortune, but all that Jesus saw was that this man was lost. "The Son of man is come to seek and to save that which was lost." And even when it is too late to save sinners, when He has suffered and died in vain, still His gentleness does not fail, for when He saw the city, He wept over it and said, "Oh, if thou hadst known, even thou." They are going to murder Him in a few hours but that makes no difference. "Oh, if thou hadst only let me, 'how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not!' Even still I would save you if you would let me; and when I have to judge you, it will be with a broken heart." I believe that fiery day of judgment of which we have heard will be a greater sorrow to the heart of God than to the souls that He will be obliged to drive from His presence, and if God can weep in heaven, tears of pity and compassion will pour from His eyes as these go forth into everlasting punishment with weeping and gnashing of teeth. Ah, that pity-

ing sight of parents and children parting forevermore—it will break the heart of God, He is so gentle, for God is love.

How gently He seeks the sinner! Oh, I might dwell all day long on these pictures which the Gospels give us. Just a few out of others which the whole world could not contain if all were written. Have you ever noticed the marvelous tact and tenderness with which He used to bring people to see their sins? Ah, there was nothing about Him of the scandal-monger and the exposor of heart-sores and wrongs. Ah, no, He came to hide them with His own precious blood, and He never even wanted the conviction of sin to bring bitterness or discouragement to a sinning soul, but always help, and hope, and gentleness. And when He met that poor woman at Sychar's well, He knew well the story of her sin; He knew how from one to another she had flitted like a butterfly from flower to flower till she sought in six human hearts the sympathy and love that would bring her rest and had failed. Did He tell her about her sin and shame? No, not a word. He talked to her about what He had to give her, about the living water, the true life. If she could only taste it once, she would never thirst again. And her heart became hungry and thirsty, and she cried, "Give me this water to drink." But He knew the sin must first be brought to light and put away. But how tactfully He did it. Did you ever hear such marvelous delicacy? "Go, call thy husband." That is, I'll give you to drink, but I don't want you to have it alone. Go bring thy husband. Oh, the flush of crimson that spread over her brown face! My husband! Shall I deceive Him? She looked up and met His honest gaze. "Sir, I have no husband." That was her confession. She told the story first. He wants you to tell it first before He calls it sin. It is sin, and He will call it sin, but you must call it sin first. "Sir, I have no husband." And He said, I am so glad you told Me the truth. I knew it all. "In that saidst thou truly. Thou hast had five husbands, and he whom thou now hast is not thy husband." Then she broke down. She was ready for the revelation of the Saviour, and she hurried away to tell her neighbors of a man who knew all about her but hadn't scathed or scalded her heart. "Come, see a man that told me all that ever I done." But, oh, the gentleness, the gentleness that brings the soul to conviction!

And there again is the cringing woman standing before her wolfish persecutors and her witnessing Lord: "He that is without sin among you fling the first stone at her." And they sneaked out. "Where are thine accusers? Doth no man condemn thee?" "No man, Lord." "Neither do I condemn thee, but don't take advantage of it. Go and sin no more." How pure, how high a standard, but how gentle the way of His great love. "Thy gentleness hath made me great."

And, oh, how He dealt with Peter! There were not half a dozen words about it. It was all in the language of signs. There was a little forewarning, but after the tragedy the Lord turned and looked at him, met his eyes, and Peter went out and wept bitterly. And after it was all over the message was, "Go tell my disciples, and tell Peter." And then the three questions, "Simon, son of Jonas, lovest thou me? Lovest thou me? Lovest thou me?" simply hinted that he had three times denied Him, but there was no upbraiding, stinging word, only a higher place of service and testimony than ever before.

And then doubting Thomas. The Lord does not try to strangle your doubts, and choke off your questionings, and tell you you ought to believe blindly. Oh, no, honest doubter. The same gentle Christ will help you, but not through your books or your brains. Religion is not in books and brains. It is in the spirit, the instinct of the child that knows because it knows and loves because it loves. It is just the same as the

Lessons from Life.

FREDERIC H. SENFT.



One Passion.

Lewe, the great musician, had one passion: "*Music is my life.*" He ordered his heart to be taken out of his corpse after his death, put into a beautiful box, and then placed in the organ he used to play.

This is a striking picture of what the child of God should be—"For to me to live is Christ." This is more than the impartation of Christ in conversion; more than the indwelling Christ—"Christ liveth in me." These experiences are essential, but the indwelling Christ must become the intense Christ—the active, victorious, fruit-bearing Christ. He must be the one central, controlling Person and passion of our life. As one translates it: "For me to live, is Christ to live." It is the mighty Master moving in and through the surrendered servant. "I will dwell in them, and walk in them; and will be their God, and they shall be my people."

This Passion Is Brought to White-heat in Prayer.

Paul was seized by it. "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). This is only the echo of the voice of our Lord—"He shall see of the travail of his soul and shall be satisfied." Are we in the succession? Have we caught the fiery passion of soul-travail in behalf of others? "Bloodless intercession is dead; when we cease to bleed, we cease to bless."

David Brainerd, the agonizing saint, exemplified this passion, and the wilds of Susquehanna were a faint echo of Gethsemane—"And being in agony he prayed more earnestly." Hear Brainerd's words: "I think my soul was never so drawn out in intercession for others as it has been this night; I hardly ever so longed to live to God, and to be altogether devoted to Him; I wanted to wear out my life for Him. I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such agony, from sun half an hour high till near dark, that I was wet all over with sweat; but oh, my dear Lord did sweat blood for such poor souls: I longed for more compassion." A dear old saint and friend put it thus: "Suffering others into higher places and bearing them through to God." Surely this is living for one supreme purpose, a heavenly passion. It is more than the pulseless heart of a Lewe placed in a lifeless organ. It is a living heart, inhabited, animated, and actuated by the living Christ, who loves, suffers, and triumphs through every one who will "follow the Lamb whithersoever he goeth." Are we in the true "apostolic succession"? Then we will follow Paul—"I fill up that which is behind of the sufferings of Christ."

Let us imitate the great musician in his devotion and apostle in his calling: "This one thing I do." Then shall celestial music resound through earth and heaven—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Making the Best of Things.

At Christmas time, a beggar in our city caught the spirit of the age and the happy holiday season, by decking his crutches with evergreens. Instead of the dejected expression and whining voice of his fellow-mendicants, the young fel-

low displayed a happy smile and called out cheerily to passers-by, thus reaping his reward.

"What's the use of putting on a sour face?" he said. "Of course it's tough to have only one pin, but that's no reason for looking glum. Now, I can't have the good things that other persons get at this time of the year, but with all this happiness going to waste, you can just bet I'm reaching out for all the joy I can get hold of."

"It's Christmas time, and so I'm decorating for Christmas. These crutches ain't very ornamental at any season, but with a little green they look a heap better than just the naked, bare wood. And then," he added, with a shrewd wink, "people like to see others making the best of things, and I ain't going to howl!"

Quite a philosopher for a beggar! But it pays. The scheme worked. Where others got a penny thrown carelessly, this fellow got brighter and bigger coins.

How Slow We Are to Learn the Lesson

not to ply our trade in a successful way for mercenary purposes. Even this is allowable in business marts—the smile, the genial manner, the persuasive word to effect a sale or close a bargain. But why not make the best of things in the spiritual realm, the social circle, the family life?

The habit of true happiness is only acquired by him who is inspired. The God of hope must fill us with all joy; a fixed purpose must possess us to rise above adverse conditions, and make the most of every circumstance in life.

"What's the use in putting on a sour face?" And surely the cripple had a plausible pretext to look awry, for "it's tough to have only one pin, but that's no reason for being glum." Especially when his bread and butter were at stake! Putting on a good front was his stock-in-trade, when holiday joy was in the air. He seeks to please the public from which he must gain his livelihood.

Motive and Method.

With the child of God the motive is different, but the method is the same. A little evergreen of gladness will cover the rough exterior of hard experiences; the velvet moss will cover the rugged rock of difficulty; the fragrant flowers will hide the thorny trial, and the joyful spirit will find its expression in smiles and songs. The passersby will catch the same happy strain, and scent the sweet odors of the Rose of Sharon, and the Lily of the Valley.

"Forgive and ye shall be forgiven; give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." We get what we give; give a frown and you get a frown; give a smile, and you get a smile. Both good and evil are contagious.

The harder the test, the happier the heart; the longer the trial, the louder the praise.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

WE WOULD SEE JESUS

REV. A. B. SIMPSON.

Board Covers, 25 cents, postpaid.

A booklet especially designed as a gift book, with daily messages about Jesus.

CHRISTIAN ALLIANCE PUB. CO.

692 Eighth Avenue

New York

Missionary Department



Harbingers of Revival in India.

Our missionaries on the Congo tell us that frequently they are compelled to leave villages without a worker, villages that are calling for knowledge of the true God. They tell also of individuals who walk many weary miles to be taught the new Way. From China we hear of little groups of natives who want to learn the "Jesus' doctrine," and who are ready to give up their idolatrous practices. And the cry has been "The harvest is great, but the laborers are few."

But in India a stolid indifference to the gospel has been the general attitude on the part of the natives. The good work in the orphanages, which has resulted through the providence of God in the conversion of many hundreds and the establishment of native Christian families and communities, and the conversion of the few in each center have encouraged the weary workers to plod on, pray on, believe on.

Last year there came the refreshing news of a break in the ranks of heathenism in one section of our field, a real forsaking of sin, and "a turning from idols to serve the living and true God." Now from an adjoining district, there comes a similar report. Mr. Fletcher, writing of Amraoti, reports most promisingly of that field. He says: "It matters not where I go these days, I am hearing strange things. The heathen are telling where to go next to find souls who are talking among themselves about turning to Christ. The first few weeks of this cold season we spent in the south of this district where in some villages we found men's hearts tender, and we took courage. Since then I have set aside the plan of going to each village just as it comes on the map, but I have been taking long rides out into the district to where I have heard there are men who want to turn to Jesus.

"Last week I rode thirty-five miles on the rough country roads and visited two villages. (Mr. Fletcher uses a bicycle, a rather uncomfortable means of travel for long distances.) In the first, I inquired of the Mahar people if they were ready to turn to Christ, and they all said, 'Oh, don't stay here; go down to Misapur, and there you will find them ready.' 'And what about you?' I asked. 'Well, we will come a little later, but don't go without preaching here to us; we would like to hear about Him.' So I had a meeting there and then went on about four miles to the other village. There I had breakfast in the rest house of the Mahar people, who invited me in and treated me royally. I then had a very sweet service and prayer with them. *It was more like a Christian service than one among heathen!* I asked them many questions about turning to Jesus for salvation, and they said that there were some about ready to step out, particularly two who were away at work just then. Just as I was about to leave them, praying God's peace to abide with them, a high-caste man called me to his house, and wished to do me honor. I pleaded not hungry, but in vain; I had to brace up my courage and drink a big brass cup of milk with a handful of fine brown sugar in it. But I got it down with a straight face and helped myself from the dish of cloves on the table. Then came a new mercerized handkerchief, saturated with strong, Indian perfume, which I accepted and had perfume all the way home.

"A few days later I visited a small hamlet in quite a different place, and there people talk about coming out in a body. Two days ago I went to another village, and there found a most interesting young man who reads the Bible. Yesterday I was at the opposite end of the district, and there the people told me where to find other seekers, twenty miles from there.

"Every day some surprise awaits us. Praise God for the hopeful outlook all around!"

The *India Alliance* reports four men in one village in Amraoti confessing Christ before their people. Five young men who came out for the Lord at Jalgaon a year ago are still standing true, although they have not gone all the way in following their Lord in baptism. One man recently came thirty miles from his village to that station, accepted the Lord as his Saviour, and has returned to his home to tell his people of the joy he has found in Christ. Mr. Hamilton from Dholka states that "a few were added to the Lord at our last camp, and there has also been a quickening among the church members." He asks prayer that this blessing may not leak out but rather increase."

Miss Wyeth also writes of the friendly attitude of the natives in Chalisgaon. "For the most part," she says, "their homes are open to us. We find a welcome in their midst, from the highest caste down to the lowest. They allow their boys and girls to attend our Sunday School and come to the bungalow freely. Often, in their artless ways, they have showed us kindnesses which have rejoiced our hearts and made us glad in the Lord, that, though we are alone amidst the heathen, yet He does not even let them be unmindful of us.

"One day as we were driving along the road from town, a woman stepped out of her house, and held up her hand for us to stop. We wondered what she could want of us, because she was near the postoffice and in calling distance of the police and hospital; but we stopped and waited till she came out. She walked up to the cart and placed three fresh eggs in our hand. We said, 'O Bai, we brought no money with us this morning.' She waved us off and said, 'I do not want any money, this is a *bukhsheesh* (gift) for you.' Before we could recover from our surprise and thank her, she was gone. Once after this she called us into her house and gave us a plate of fruit.

"Not long ago a head man of a village, fourteen miles from here, came in to have his mashed toe dressed. He was grateful for the attention he received and afterwards brought us a nice big basket of white onions. Several times women and children have brought fresh fruit and vegetables from their gardens and fields, which have been very acceptable to us.


"We praise the Lord for these remembrances; but we thank Him still more because we believe the reaping time here will soon begin. The other day while out among the people, we were in a house where a man declared his determination to be baptized and become a Christian. He has heard the gospel for years and is convicted of sin and convinced that there is no way to obtain salvation except through Jesus. While he was talking the people said, 'Do you know that if you become a Christian, people will taunt you, and you will have to give up your work and become an outcaste to your relatives and acquaintances?'

"Yes," he replied, 'I know all this and I am ready to suffer persecution, and to be alienated from friends and caste that I might be freed from sin.'

"Please pray for this man and others, who said they would follow him if he took the first step."

Three Present Facts about Annam.

WILLIAM C. CADMAN.



FACTS ARE FACTS! Many and diverse are the methods used to controvert them. That two and two make four, and the sum of two sides of a triangle is greater than the third side, are undeniable and unassailable truths, and thus are facts. Today, as I am writing this in far-away Annam, my heartfelt desire is to help God's children in the homeland realize three present facts about Annam which are just as incontrovertible as those mentioned above.

1. The FACT of Annam's Urgent Need of the Gospel.

It is estimated that there are upwards of twenty millions of people in French Indo-China, or as it is commonly called, Annam. And what is their condition almost nineteen centuries after the Saviour's last command? In view of the imperativeness and definiteness of this command, it would be perfectly logical to assume that these millions of people had had a good opportunity to hear and accept the gospel. But, on the contrary, it is but a few years since missionaries of the true gospel came to tell these "other sheep" of the salvation freely offered to all men.

Again, as we think of the portentous world events of today, we realize that our Saviour's return is very imminent. Therefore if Annam is to be evangelized and some called out to meet Him, then the need is assuredly a pressing one. The urgent need of Annam's millions for the Gospel is thus a very apparent fact to all true disciples of Jesus.

2. The FACT of Annam's Closed Door to the Gospel.

A short time ago it seemed that the words of the apostle Paul, "A great and effectual door is opened unto me," could well be applied to this hitherto closed land, although it might also have been said, "There are many adversaries."

After many years of expectant waiting, the Alliance missionaries succeeded in gaining a foothold in Annam. A missionary home in Tourane was established; regular gospel meetings were held in the city and surrounding villages, and last summer a forward step was taken by opening a new station in populous Tonkin. Four months ago, by order of the government of French Indo-China and professedly for political reasons, missionary work was stopped in Tonkin and, two months later, in Tourane also.

Today we are face to face with a momentous fact: the "great door and effectual" has been closed, and the "many adversaries" are temporarily triumphant.

3. The FACT of Annam's Need of the Omnipotence of Prayer.

In the Word of God we read of many marvelous instances of the power of prayer. How our souls are stirred and encouraged as we read of the prayers of Daniel resulting in the subduing of kingdoms; of the prayers of Elijah governing the natural laws, and of the prayers of the "Church" causing the miraculous release of Peter from prison. Have we not also seen this same power manifested in our own and other lives through prayer?

Having made futile appeals to the "powers that be," we yet do not despair. It is true we are confronted by our own impotence, but it is ever true also that "Man's extremity is God's opportunity." We more than ever realize that the right to appeal to the "Higher Power" is always our

privilege. We can never appeal in vain to Him in whose sight the nations are but "as a drop of a bucket."

It is an undoubted fact that it is only through the omnipotence of prayer that the millions of souls in Annam will once again have an opportunity to hear the soul-saving gospel.

Such, very briefly, dear reader, are the three present facts about the work of God in Annam. Do they not constitute a striking challenge to God's children to take up the gauntlet on behalf of these gospel-destitute people?

As I have been penning the foregoing, my heart has been lifted up to God in prayer that these facts may be borne home to the hearts of all His children in every land and clime. If these facts are truly realized, a mighty volume of prayer will ascend to God; and the resultant fact will be that the "great door and effectual" will be speedily "opened" once again.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God."

At the Shrine of the Snake.

W. RAMSEY.

A village consisting of about a dozen mud-huts on the bank of a little river. At one side of it a raised platform about 100 feet square and twelve feet high, built of earth and dressed stones, shaded by a large pipul tree which has begun to show signs of decay; on top of this platform is a little shrine in which the deity is placed.

On the day of which I speak, this little village is surrounded on all sides by temporary booths made of bamboo matting erected in lines like streets. Shopkeepers are displaying their goods, iron and hardware; carpenters, shops with ready-made doors and window frames, country carts, etc., for sale; cloth, glass bangles, groceries, paints, and oils, fruit, etc.; and nearer the temple long lines of sweetmeats and cut-flowers which the thousands of worshipers are carrying up the steps to the temple as offerings to their snake divinity.

About 25,000 people are here, some from long distances, three hundred to four hundred miles; others from the surrounding country villages, to celebrate the annual worship of the snake (Cobra); and the ceremonies will continue for about six weeks.

This convention is somewhat of a change from those we have just been attending in the homeland, and the worship of a much more noisy character. Each worshiper ascends the platform with his offering; walks as many times round the little shrine as his conscience dictates; leaves his offering in front of the idol, and, bowing with both hands to his face, departs. Tom-toms, drums, fifes, cymbals, and other native instruments of music are keeping up a tremendous din all the while as the thousands throng the platform.

Just across the road from this temple-platform, on a little mound of earth, stands the only white man in all that vast crowd with three native helpers at his side. Amid the din of tom-toms and drums, in the confusion and dust of the passing multitudes, with the hot glaring sun overhead, they are singing Christian hymns and telling the story of the cross to a crowd of upturned, dusky faces as far out as the voice can reach. These preachers are in earnest; they realize that most in that crowd have never heard the story before and never will again, and that everlasting peace or everlasting misery may rest upon the acceptance or rejection of that message that day.

There is no chairman and no bell to tell them when to stop, so each goes on as long as voice and strength hold out, and then rests as the others take their turns, and is ready to continue again when they have spoken. When voice and strength give out, the crowd still stands with upturned faces to hear more, but we have to leave them after selling copies of the gospels, distributing tracts, etc. to those who can read, and giving all a hearty invitation to call at our bungalow any time they may be passing through Chandur, to hear more of the story. This is a sample of the conditions under which our preaching is carried on at these large yatras, or annual festivals, or fairs. There are many hungry, unsatisfied hearts in such crowds who only join in the things going on because they see no better way; but, oh, how gladly, and with what interest they listen to the story of the cross and of God's wonderful love; the only story worth telling to these men, many of whom are hearing it for the first and last time.

"Ye also helping together by prayer for us."

The Marathi Bible.

REV. M. B. FULLER.

The marked characteristic of the King James translation is the very high percentage of simple Anglo-Saxon words. Had the translation been made in Johnsonian English, how different it would have been. The Bible would never have been the book for the simple cottages nor the source of untiring pleasure for children with its wonderful stories which are fresh and new for each generation. Nor could any translation burdened with long words derived from Latin and Greek have made the Bible the same rugged book in its imagery, nor so pungent in its power to speak to the hearts and consciences of men, to convict of sin and to lead men to a hunger and thirst after righteousness, a simple strong desire to be like Jesus. When the curse came for sin we read, "In the sweat of thy face shalt thou eat bread," and even people who in ordinary conversation seem to think it almost vulgar to say "sweat" and prefer the Latin word perspiration, would not want the text quoted put into latinized English. Dr. Johnson gave the definition of a *network* as "something reticulated and decussated with interstices having equal distances between the intersections." Many people

who know English well would be unable to tell from the definition what it defined, and yet they know well enough what a network is.

The earlier translations of the Bible into Marathi were naturally made largely by missionaries and were doubtless faulty and open to the charge of being Padri (missionary) Marathi, but Sir Narayan G. Chandavarkar, a Marathi scholar, has made a very strong and true criticism of the later translation or revised version. After speaking of the great influence of the English Bible he says of the Marathi translation, "If that translation is to touch the heart of India and become a part of its life and literature, it must avoid both 'Padri Marathi' and 'Pandit Marathi' (the Marathi of Sanscrit scholars) but must have a touch of peasant Marathi, for the language of the Bible is the language of shepherds and peasants as all true religious literature has been, and that is, after all, the grand style."

Many missionaries at work among the common people in the villages have felt this and are glad to have it said by a person of Sir Narayan's ability, Sanscrit translations may be useful for the people who know Sanscrit, but the purely Marathi-speaking people, numbering nearly twenty millions, ought to have the Bible in their mother tongue with all the simplicity and rugged beauty and force of the King James translation in the Anglo-Saxon language. We believe that such a translation would do for the Marathi-speaking people something like what the King James version has done for the English-speaking people. Let Pandits have their Sanscrit if they like, but if the common people can have the Bible in their mother tongue, accurate and forceful, true in language and style to the original language of the Bible, they ought to have it and we hope they will have it.

From portions of the Epistles written by Paul there is no doubt that he was able to write Greek in the classical style if he had wished to do so. But he definitely chose to sacrifice his reputation as a Greek scholar, and allowed his critics to say that his speech was *contemptible* because he spoke and wrote in the colloquial of the common people. He himself confessed that he was *rude in speech*, but not in *knowledge*. He wrote for the people of the churches to whom he wrote and we are glad that the King James version in English has put the colloquial Greek into plain Anglo-Saxon.

The Jews a Great Race.

The Jews everywhere celebrated recently Roshhashonah, or the New Year of the fourteen million Jews in the world.

Israel Zangwill, historian of the race, estimates that no fewer than ten millions are engaged in war. Only the three and a half million Jews who are in America, he declares, have escaped the war.

It follows that special services would be held for the 350,000 Jews who are fighting in the Russian army for a Czar who has denied the Jews all civil rights; for 250,000 Jews fighting under the tri-color of France; for 170,000 Jews fighting for Austria; for 50,000 Jews in the German army, and for 20,000 Jews fighting under the British flag.

Everywhere the Jew is loyal to the flag under which he lives, even when that flag symbolizes tyranny, oppression, and denial of civil rights, as the Russian flag does to every Jew.

Under which flag in this war are the mighty among the Jews? Under all flags!

The head of the British Hospital Fund Committee was Lord Rothschild, a Jew.

The head of the British Finance Commission, due in New York this week to try to save the financial situation for the

Allies, is Baron Reading, the Lord Chief Justice of England, born Isaacs, a Jew.

The Kaiser has put the management of the entire railway system of Germany and Austria, which has been a decisive factor in this war, under the supreme control of Herr Ballin, creator of the great German merchant marine, who is a Jew.

In France the Grand Officer of the Legion of Honor, General Heymann, who has been put in command of a French army corps, is a Jew.

In Turkey, the supreme military commander, Enver Bey, who has just received the order Pour la Merite from the Kaiser for his signal success in defending the Dardanelles, is a Jew.

In Italy, the Foreign Minister, Baron Sonnino, who helped to persuade the King to cast his lot with the Allies, is a Jew.

The Jews are a great race without a country, a ruling race without a seat of government, but wherever an enthroned monarch sits you find close beside him or her, as a chosen, sagacious, loyal counsellor, some Jew who rules by divine right of intellect.—*New York American*.

The Work of the Christian and Missionary Alliance.



The following paper was read in 1893 by Mr. Simpson before a meeting of the ministers in New York City at their request, and is an interesting reminder of the early precedents of the work and the conditions under which the Christian and Missionary Alliance began its great missionary enterprise. It may not be out of place on the eve of another Council to remember "the rock from whence we were hewn and the pit whence we were dug."

The Christian Alliance is an organization about six years old; and if it can be characterized in a single sentence, it represents a profound spiritual movement among evangelical Christians of all denominations, which aims to realize the highest possible Christian life on the part of God's children, and the most effectual and aggressive work in neglected fields both at home and abroad.

First, it is thoroughly evangelical, holding firmly to the literal inspiration of the Holy Scriptures, and repudiating every form of fanaticism that is contrary to the Word of God and the most sober and practical judgment of truth.

Second, it is profoundly spiritual. It aims not so much to develop and crystallize an external organization, as to diffuse the principles of spiritual truth and life, and its unseen influence is much greater than even its visible and organized forces.

Third, it recognizes especially the supernatural element in Christian life and work. Its members believe intensely in a living God, an enthroned Christ, and an indwelling Holy Ghost as all-sufficient for every need of the souls and bodies of His children, and in aggressive work for the world and the kingdom of God. Its special testimony is directed to four great truths.

1. The salvation of all who repent and believe through the atonement of Christ and the work of the Holy Spirit.

2. The sanctification and deliverance from self and sin of all who thoroughly yield themselves to God, through the indwelling of the Holy Spirit and the Lord Jesus Christ as their all-sufficient life. At the same time, we guard this precious truth from all fanaticism. We repudiate every idea of self-perfection, personal infallibility, or such a state of self-sufficiency and sinlessness as would make us independent for an instant of the constant keeping of the Holy Spirit. It is not a self-sustaining, self-sufficient, or self-dependent state, but an absolute dependence every moment upon the Lord Jesus Christ. Self is accounted nothing, and Christ is all in all. The Christian life that it recognizes and emphasizes is not a self-life, but a Christ-life, ever abiding in Him, and utterly dependent on Him.

3. It recognizes the truth of supernatural healing of physical disease through the power of the Lord Jesus Christ, for all who are walking in obedience and receive the Lord's healing by simple faith in His name. At the same time, we guard most carefully this precious truth from all fanaticism, repudiating Christian Science, Spiritualism, Magnetism, and all claims of personal gifts and powers on the part of individuals to impart healing to others; recognizing Christ Himself as the only Source of life and strength, and emphasizing the necessity of personal union with Him, and trust in Him on the part of every individual personally, before he can become a partaker of Christ's healing virtue.

4. It teaches the doctrine of Christ's premillennial coming as the great hope of the church and the goal of all our Christian work. God has been pleased to use the Christian Alliance

to lead tens of thousands of Christians into a deeper spiritual life. Its aim is not in any sense sectarian. Although my own work in the beginning necessarily led to the organization of an independent church to afford a home for the converts that were gathered around my own personal ministry, yet we have never encouraged the organization of sectarian churches. If we had the power to establish a new sect, with hundreds of thousands of churches, we would not for one moment encourage it. We advise our people to work in hearty accord with the various branches of the evangelical church, and there is no sort of antagonism between the Alliance and any of the churches of Christ. The bond that holds us together is a purely fraternal one; an association of Christians who hold common life with mutual prayer and cooperation in the work of Christ.

The work originated in a personal movement, as all such associations do. Twelve years ago, the Lord led me to withdraw, in good standing and a kindly spirit, from the ministry of the Presbyterian Church, with which I had been connected for eighteen years, for the purpose of preaching the gospel to the neglected classes and the Christless masses in the city of New York, where I was then pastor. I found that the methods of my Presbyterian Church were too cumbersome and exclusive to reach the people who needed the gospel. The system of pew rents, the strong sectarian aspect which the work unavoidably carried—to some extent, at least—and the extreme respectability of the people made it difficult and almost impossible to gather the poor and the lost within our walls. And so, bidding farewell, in tenderest love, to the large congregation of 800 members, and begging them not to follow me but to remain and continue their important work, I began to preach the gospel in public halls, theaters, gospel tents, and upon the street corners, and a small company of earnest workers who were in sympathy with the object united with me.

I stated in my first public address that, relying upon the Lord to support the work, if it were worth supporting, I should never ask any man for a dollar or any Christian man to work with me, but would expect the Lord to send the means and the workers as they were required. Our first meeting consisted of seven persons, not one of whom had an income of more than \$300.00 a year.

From the beginning, God put His seal upon the work. Souls were constantly saved; an increasing number of earnest and tried workers joined the movement; means came in from week to week, in voluntary contributions, and the work grew. "The common people came gladly" to hear the simple gospel story.

No sensational methods were ever resorted to. The message was always extremely simple. It was the old-fashioned story of Jesus and His love. We used attractive gospel singing. Our young people worked hard in distributing invitations upon the streets, visiting young people in the stores and factories, and asking them to come to the meetings. But beyond this, we have never resorted to any questionable means of attracting people. We have never had a magic lantern exhibition, a church picnic or sociable, a religious concert, an entertainment of any sort, a fair or festival, or a vacant pew.

Our services are held every night in the week. Our gospel never takes a vacation. Our Tabernacle is always well filled, and our services are almost invariably accompanied by the salvation of souls.

The first stage of our work was wholly evangelistic; but as the number of converts increased, the more earnest ones got together for conference, prayer, and Bible study, and meetings were held for the promotion of a deeper Christian life. Gradually, these have grown larger, until now our

weekly consecration meeting on Friday evening is usually attended by nearly 1,000 persons who leave the business of life and spend the entire evening in seeking the baptism of the Holy Spirit, testifying to the abundant grace of God in keeping their souls and helping them in all their physical and temporal needs.

Gradually the necessity for homes for various classes and a Training College for the preparation of Christian workers developed these institutions, until now we have a Training School attended by 200 students, preparing for home and foreign work, two large homes for the reception of guests who come from all parts of the country to join our meetings and receive the blessing of the Lord in His hallowed atmosphere, with accommodations for 150 persons, an orphanage, with 50 children, sustained entirely by the Lord, and many other institutions that have directly or indirectly grown out of the work. The Tabernacle has a membership of nearly 1,000, with three pastors, and many agencies for evangelistic and spiritual work.

As the work became more widely known, visitors were constantly coming from all parts of the country to get in touch with its spirit and share the blessing which God has been continually pouring out. On their return to their homes, each of them became a center of blessing among their own connections, and gradually these circles increased until numerous branches of the work have been formed all over the land.

One of the results of these new centers was that invitations began to come that I or others of our workers would visit these places and hold conventions for the teaching of these deeper truths and the bringing of Christians into the blessing of this deeper life. These conventions have continually multiplied, until now invitations come to us from almost every state in the land, and in nearly all our leading centers of population such meetings have already been held.

About six years ago, it became obvious to me that the work, if it were to become permanent and far-reaching, must cease to be my personal work and be organized in some simple form as an association of Christians, where all who held these common principles could be united in a common testimony and fellowship, and the work thus become impersonal, and so wholly Christ's work, and Christ's alone, that it would be dependent upon no human agency, and could redound in the largest measure to His glory.

With this view, the Christian Alliance was formed, in the autumn of 1887. This organization was made as simple as possible, and as free from a shadow or appearance of sectarianism. It is simply a fellowship with Christ, depending altogether on the Holy Spirit for fellowship, testimony, and service.

Since its organization, branches have been formed in the leading cities of the Northern, Eastern, and most of the Western States, and a few in the South.

Conventions have been held in scores of important centers, and it is not too much to say that more than 100,000 people in all parts of the land are in active sympathy and fellowship with the Alliance. It represents all evangelical denominations, and among its officers are found the names of many of the leading pastors of the country. It is very strongly established in New York, Philadelphia, Boston, Syracuse, Buffalo, Chicago, Cleveland, San Francisco, Los Angeles, Toronto, Hamilton, and scores of other large and important cities.

A few years ago, it stepped out into aggressive rescue mission work, and through the generous gift of one of its members, many thousands of dollars were spent in organizing Highway Missions in New York, Boston, Buffalo, Cleveland, Louisville, and other places, most of which are still carrying

on the glorious work for the salvation of souls, and many of which have become independent. The object of the Alliance is to encourage this independence and to enable these missions to become self-supporting.

Besides these, there are scores of Rescue Missions, both in New York and most of the cities of the North, which, while not directly under the Alliance as an organization, are chiefly conducted by members of the Alliance and persons who are in most hearty sympathy with its principles and receive their inspiration very largely from them.

This is the policy which the Alliance is now encouraging; to lead its members to engage in methods of Christian work, independent of its control, and connected with local missions and the churches to which they belong; and while the strength of our organization is chiefly directed to foreign evangelization and the more neglected fields of the heathen world, our home work is being chiefly directed to the promotion of a deeper spiritual life among Christians, with the view of inspiring aggressive work for the salvation of the lost at home, and bolder efforts for the evangelization of the world abroad.

During these twelve years of faith and service, God has in no respect disappointed our hopes or expectations, but has greatly exceeded them in the blessing He has been pleased to pour out upon the work. He has sent us the workers best fitted for the tasks that He has assigned to us, and most of them have grown up out of the work itself, and are thus homogeneous and possessing a sympathy with it, which could have been secured in no other way.

He has sent us the means necessary for its prosecution, and to His honor and glory we humbly testify that, during these years in the home and foreign work, He has been pleased to entrust to our care, and to permit us to spend for Him, considerably more than half a million dollars.

Some of His providences have been most signal, and the answers to prayer very encouraging. Let me mention one or two.

About eight years ago, our evangelical work in New York was greatly in need of a home. We had been preaching for years in gospel tents and various halls, and we had at last begun to ask the Lord for a settled place, where, at least for some years, we could consolidate the work. In answer to our prayers, He led us to arrange for a building on Twenty-third Street, close to Sixth Avenue, in the very best part of the city for such a work among the masses. It was an old building, formerly used as a church, but more recently turned into a drill shed, but admirably located for such a work as we were doing.

We had almost completed the negotiations for renting the building for several years, and the hearts of our people had been united and settled in asking God for it, and we felt sure that it was His will to give it to us. Suddenly, a very tempting offer was made the proprietor by a theatrical company, who proposed to give him the enormous rent of \$15,000.00 a year, with a fifteen years' lease, they to expend a very large sum of money in the improvement of the property.

They wanted the building for the purpose of performing the infamous Passion Play, and they were backed by an enormous capital. Their offer was accepted, and we were astonished to hear, on the very day we expected to close the negotiations that we had lost the building. Such an opportunity in New York does not come often, for property is very difficult to obtain; and we at first were tempted to feel it very keenly, but the Lord would not let us doubt that the purpose He had laid upon our hearts would yet be fulfilled.

The very next morning, one of our workers called upon me and said, "Do you know, I believe the Lord has permitted

these people to rent this building for the very purpose of making them fit it up for our use? You know we are poor and could not afford to spend the money necessary to make the building comfortable, and so He has sent them to do it for us, and you will see that when they have got it ready for our use, the Lord will somehow give it to us."

Well, that was exactly what happened. They went to work and spent, it is said, more than \$50,000.00 in improving the building. Their improvements were all designed to adapt it for religious services, as they expected to perform a religious play in it. Even the very chandeliers were in the form of the golden candlesticks and ecclesiastical in their style. After they had finished the building in most tasteful style, the city authorities refused them permission to perform the blasphemous play for which they had prepared the building at such expense, and the result was that the company broke down, and a few months after our disappointment it came into our hands without an effort at a moderate rental, and without our paying a dollar for the costly improvements which we should otherwise have had to make.

In that place for three years our work was carried on with wonderful blessing, and thousands of souls were saved there. Our entering upon the occupation of it was accompanied by the most marked providential signals of God's power, which filled hearts with faith, hope, and fear, as we saw His hand manifested in answering our prayer and opening the door for His work.

At another time He had led me to claim a building for His work, but just as it was about to come into my hands, a gentleman purchased it and insisted upon occupying it himself. I was very much disappointed, for I felt sure that the Lord wanted me to have it. But he persistently declined to entertain any proposal to lease it for any price, saying he had bought it for his family, and they had set their hearts upon it, and nothing could induce him to change his mind.

I was compelled to look out for some other arrangement. Just at the last moment, as I was about to sign a lease for another place, this gentleman came to me and said I could have his house; for that very afternoon he had been attending the funeral of a friend, and he felt that he dare not move from his present residence, or go into that house, because he was certain that some fatality would attend him if he did. And he offered it to me at a lower rental than I had expected to pay.

That house became the starting place of all the blessed work that God has given to us. So in ways like these, God has from time to time manifested His presence among us and taught us to trust Him when we could not see Him.

In our home and foreign work, He has led us to step out in enterprises involving very large sums of money, in simple dependence upon Him, and He has never failed to provide the means in way not thought of by us to carry out the plans that He Himself had originated.

The work in which, during the past few years, He has most profoundly interested us, and most richly blessed us, is the evangelization of the heathen world. The first converts were baptized by the Holy Spirit, and as early as ten years ago, a Training College was begun for the preparation of these young men and women for home and foreign work.

From the beginning, we have always felt that the great business of the church was to give the gospel equally, impartially, and in the present generation to all mankind; and that the Church of Christ has been strangely blind and faithless in fulfilling the trust committed to her so sacredly by the Master's last commands.

We believe that the evangelization of the heathen is the highest commission of Christ, and that it rests as a personal

obligation on every individual, either to go or send a substitute. It is the chief business of all our people, and even those who remain at home do so that they may sustain those who go abroad.

While we would not depreciate Home Missionary effort, while, indeed, our entire work originated in a great evangelistic movement to reach the masses of New York, yet the ultimate aim ought to be to reach the whole world, and a soul in India is just as precious in the eyes of Christ as one in America.

It is a humiliating fact that we have one missionary in America for every 600 people, and one in heathen lands for every 600,000; and so we are doing seven hundred times as much for our own people as we are for the great world for which Christ died.

We believe that the evangelization of the world will fulfil the only remaining condition that prevents our Lord's return, and that "when this gospel of the kingdom shall have been preached to all the world, for a witness to all nations, then shall the end come."

We acknowledge that the personal, premillennial coming of Christ is one of the great motives of our work, and it will bring a sovereign remedy for all the evils, wrongs, and sorrows of earth. And if in any way we can hasten this great event and this glorious hope, we shall do more for our own land and people, as well as for heathen lands, than we can do by any other efforts. If Christ's words were true, we can hasten the end by sending the gospel to all nations.

This is the highest hope of the Christian Alliance, and so the Christian Alliance has grown into the Missionary Alliance, and the past five years have witnessed a very wonderful growth in this department of the work.

At the end of the first year, our income was \$5,000.00, and we had sent out about ten missionaries. At the end of the second year, our income was \$10,000.00, and we had sent out about twenty missionaries. At the end of the third year, our income was nearly \$20,000.00, and we had sent out about forty missionaries.

Then a wonderful spirit of faith and liberality fell upon our people. At a little meeting of a few Christians in Northern New York one morning, the Holy Ghost came down with such extraordinary power upon all present, that people were moved to lay their treasures at the feet of Christ, and a prayer was claimed from the throne of grace that before the close of the year more than 100 missionaries should be sent to the field. This prayer was not denied, and at the close of the fourth year of our history, the income of the Society was over \$70,000.00, and 140 missionaries had been sent to the field.

During the past year we have spent more than \$100,000.00 in the work, and we have sent out 110 new missionaries, and since the beginning, we have been permitted to send to the field about 250 altogether and spend one quarter of a million dollars.

This has not been a hasty enthusiasm, but a well-matured and thoroughly organized Christian enterprise. Our Missions occupy important fields in South America, the West Indies, India, China, Japan, and Central Africa.

Our principles are unique, and, surely, most important.

GENESIS AND EXODUS.

REV. A. B. SIMPSON.

Price, \$1.00, postpaid.

This is Volume I of "Christ in the Bible" series.

CHRISTIAN ALLIANCE PUBLISHING CO.

692 Eighth Avenue

New York City

The Alliance Weekly

A Journal of Christian Life and Missions

Editor

REV. A. B. SIMPSON

Associate Editor

REV. J. E. JADEBQUIST

Managing Editor

E. F. BERRÉ

Published weekly by Christian Alliance Publishing Co., 602 Eighth Avenue, New York City.

Subscription price, \$1.00 per year, payable in advance.

Subscribers in foreign countries will please add fifty cents for postage in Canada fifty cents.

Change of address: Always give both your old and new address.

Send all subscription changes and remittances to The Alliance Weekly, 602 Eighth Avenue, New York City.

Entered at the Post Office of New York as second class matter.

Harrisburg, Pa.

The annual convention of the C. and M. A. of Harrisburg was held March 23-26. The speakers were Rev. A. E. Funk, Dr. Zimmerman, of Toronto, Rev. F. Carter, of Central China, and Rev. Mr. Schelander, from India. The meetings were well attended with the place filled to its capacity and people standing outside. The messages which were given in the power of the Spirit were blessed of the Lord. Some consecrated their lives to God; others were healed instantly, and the presence of the Lord was realized in a remarkable manner the last evening of the convention. The missionary collection amounted to \$356.50, an increase over that of a year ago.

Mechanicsburg, Pa.

This branch held their annual convention on Friday, March 24th, afternoon and evening, Mr. Funk and Mr. Carter ministering. \$99.50 was contributed for missions.

Hershey, Pa.

A convention was also held at this point on the afternoon and evening of Saturday, March 25th. These services were conducted by Dr. Zimmerman, Mr. Schelander, and Miss

Cora Smith, in the afternoon, with Mr. Worrall and Mr. Carter added to the party for the evening service. This is a new work, but the attendance was good, and a liberal spirit was manifested in an offering for missions of \$140.50.

Revival Meetings in Anderson, Ind.

The Alliance Branch in Anderson, Ind., has recently been much blessed through the working of God in a two weeks' revival meeting, under Rev. S. M. Gerow, of Akron, O., as Evangelist. The services were well attended, and many souls were at the altar for salvation and sanctification, as well as a goodly number for bodily healing. The messages were exceptionally good, and were given in the gifted manner for which God has so fully equipped Brother Gerow, both in natural talents, and especially in the equipment of the Holy Spirit in his life.

A precious spirit of love and unity prevailed, and the results will assuredly aid largely in the work of this Branch going on in rich fruitfulness and blessing, if a pastor is soon secured.

Prayer is requested that the fruit of these meetings shall abide, and that the Lord may very soon send the right man for the pastorate.

Indianapolis, Ind.

The Indianapolis Alliance Branch was recently favored in having Rev. E. J. Richards for a two days' meeting, as he stopped over while enroute to Louisville for a Revival Meeting.

Brother Richards' messages were as fresh manna from the Lord, and were truly a blessing to every heart and life. And coming as they did through the channel of such a godly, Spirit-filled life, so humble and Christlike, the fruit-bearing influence will long continue in our midst.

Prayer is asked for a baptismal service to be held in the Gospel Tabernacle of the C. and M. A. here, on Sunday, May 7th. A goodly number of young people and some others are to be baptized. Praise is offered for the precious working of the Lord in our midst, bringing a sweet spirit of love and

unity; and giving real fruitfulness both in the Tabernacle and in the Concord Street Mission.

—A. C. SNEAD, Pastor.

Attleboro, Mass.

Rev. William A. Cox has just taken up the work at Attleboro, Mass., as pastor of the People's Free Church. His service there began with Easter Sunday. Mr. Cox had spent some time during February and March in this place, and God greatly blessed his labors. This church has recently come into the fellowship of the Christian and Missionary Alliance, having formerly been an independence Holiness work. Pray for pastor and people.

Hood River, Ore.

Our convention opened March 19th with our new Pastor, Rev. D. M. Carpenter, in charge, he and Mrs. Carpenter having reached us a little over a week before. The workers, Rev. W. T. MacArthur and Rev. H. H. Cox, arrived Monday evening too late for the evening service but ready for the following day. Services were held each afternoon and evening in our chapel with good attendance and interest. Sunday, the 26th, was the closing day. The missionary offering was taken in the morning with a few additions in the afternoon and evening, making a total offering of \$855.00 of which \$655.00 was for missions and \$200.00 to be applied on the debt of \$2000.00 which is still on our property. Mr. and Mrs. Carpenter gave us one of their good gospel songs at each service which was very much appreciated. We think this was one of the most profitable conventions we have had.

Under the leadership of our Pastor, Rev. D. M. Carpenter, we are looking forward to a very prosperous year in spiritual things.—H. C. DEITZ, Secretary.

URQUHART, JOHN

Rogers Reasons.

The relation of the Bible to Science, taught in a very interesting and informing way in Story form. Over 30,000 sold. Paper covers each 5c. Per dozen 50c. Per hundred \$1.25.

Christian Alliance Pub. Co.

692 Eighth Avenue New York

Receipts of the Christian and Missionary Alliance for the Month of March, 1916.

(Continued from opposite page.)

No.	Am't.	No.	Am't.	No.	Am't.	No.	Am't.	No.	Am't.	No.	Am't.
33064	5.00	33074	4.00	33124	1.00	33154	.50	33184	1.00	33214	1.00
33065	10.00	33095	5.00	33125	5.00	33155	.50	33185	1.00	33215	1.00
33066	21.50	33096	1.00	33126	2.00	33156	2.00	33186	3.00	33216	1.00
33067	10.00	33097	5.00	33127	2.00	33157	1.00	33187	1.00	33217	.50
33068	2.00	33098	10.00	33128	25.00	33158	5.00	33188	1.00	33218	1.00
33069	1.00	33099	5.00	33129	2.00	33159	3.00	33189	1.00	33219	1.00
33070	4.00	33100	2.00	33130	5.00	33160	3.50	33190	10.00	33220	2.50
33071	232.74	33101	2.00	33131	32.00	33161	5.00	33191	1.00	33221	5.00
33072	1.00	33102	2.00	33132	1.00	33162	49.15	33192	1.00	33222	4.00
33073	1.00	33103	5.00	33133	1.25	33163	10.00	33193	5.00	33223	1.00
33074	15.00	33104	2.00	33134	6.00	33164	5.00	33194	5.00	33224	1.00
33075	200.00	33105	7.10	33135	2.00	33165	10.00	33195	8.25	33225	1.00
33076	10.00	33106	5.00	33136	47.24	33166	5.00	33196	15.00	33226	.50
33077	8.40	33107	10.00	33137	10.00	33167	10.00	33197	15.00	33227	1.00
33078	19.00	33108	1.00	33138	1.30	33168	20.00	33198	2.00	33228	30.00
33079	700.00	33109	5.00	33139	5.00	33169	5.00	33199	10.00	33229	1.00
33080	260.00	33110	5.00	33140	25.00	33170	1.00	33200	2.00	33230	.50
33081	5.00	33111	2.00	33141	53.27	33171	25.00	33201	.50	33231	2.00
33082	1.15	33112	5.00	33142	10.00	33172	5.00	33202	5.00	33232	1.00
33083	2.00	33113	5.00	33143	25.00	33173	5.00	33203	10.00	33233	3.00
33084	2.00	33114	5.00	33144	25.00	33174	20.00	33204	1.00	33234	3.00
33085	1.00	33115	5.00	33145	25.00	33175	20.00	33205	2.00	33235	3.00
33086	1.00	33116	5.00	33146	25.00	33176	20.00	33206	1.00	33236	2.00
33087	1.00	33117	2.00	33147	10.00	33177	25.00	33207	17.00	33237	55.00
33088	40.00	33118	2.00	33148	8.00	33178	7.00	33208	1.00	33238	50.00
33089	15.00	33119	2.00	33149	10.00	33179	7.00	33209	1.00	33239	10.00
33090	5.00	33120	3.00	33150	33.00	33180	75.00	33210	5.00	33240	60.00
33091	20.00	33121	1.00	33151	10.00	33181	75.00	33211	5.00	33241	63.00
33092	1.00	33122	1.00	33152	7.00	33182	10.00	33212	5.00	33242	20.00
33093	1.00	33123	2.00	33153	0.70	33183	1.00	33213	1.00		

Total.....\$17,353.40

Receipts of the Christian and Missionary Alliance for the Month of March, 1916.

No.	Amnt.	No.	Amnt.	No.	Amnt.	No.	Amnt.	No.	Amnt.	No.	Amnt.
32302.	17.00	32429.	1.00	32506.	89.27	32583.	1.00	32610.	1.00	32687.	2.84
32303.	3.00	32430.	1.00	32507.	1.00	32584.	1.00	32611.	3.00	32688.	60.00
32304.	2.00	32431.	0.00	32508.	150.00	32585.	0.00	32612.	2.00	32689.	5.00
32305.	3.00	32432.	.25	32509.	5.00	32586.	0.50	32613.	6.00	32690.	1.00
32306.	1.00	32433.	.25	32510.	5.00	32587.	0.50	32614.	2.00	32691.	1.00
32307.	5.00	32434.	13.05	32511.	6.00	32588.	2.00	32615.	7.00	32692.	5.00
32308.	1.00	32435.	1.00	32512.	1.00	32589.	1.00	32616.	1.00	32693.	5.00
32309.	6.00	32436.	1.00	32513.	1.00	32590.	15.00	32617.	1.00	32694.	5.00
32310.	12.00	32437.	2.09	32514.	15.00	32591.	20.00	32618.	3.00	32695.	5.00
32311.	6.00	32438.	15.00	32515.	110.00	32592.	2.00	32619.	4.00	32696.	50.00
32312.	1.00	32439.	1.00	32516.	2.00	32593.	2.00	32620.	3.00	32697.	69.44
32313.	1.00	32440.	1.00	32517.	15.00	32594.	1.00	32621.	1.00	32698.	1.00
32314.	15.00	32441.	2.00	32518.	15.00	32595.	1.00	32622.	1.00	32699.	3.00
32315.	1.00	32442.	0.00	32519.	15.00	32596.	9.37	32623.	1.00	32700.	2.00
32316.	5.00	32443.	5.00	32520.	15.00	32597.	2.00	32624.	2.00	32701.	3.00
32317.	6.00	32444.	20.00	32521.	19.00	32598.	1.00	32625.	2.00	32702.	15.00
32318.	5.00	32445.	10.00	32522.	5.00	32599.	15.00	32626.	10.00	32703.	10.00
32319.	1.00	32446.	2.00	32523.	2.00	32600.	1.00	32627.	3.00	32704.	6.00
32320.	1.00	32447.	400.00	32524.	66.67	32601.	1.00	32628.	1.00	32705.	1.00
32321.	8.00	32448.	15.00	32525.	1.00	32602.	1.00	32629.	1.00	32706.	1.00
32322.	1.00	32449.	150.00	32526.	15.00	32603.	0.00	32630.	1.50	32707.	2.00
32323.	2.00	32450.	2.00	32527.	2.00	32604.	2.00	32631.	1.00	32708.	1.00
32324.	2.00	32451.	2.00	32528.	2.00	32605.	1.00	32632.	1.00	32709.	1.00
32325.	2.00	32452.	2.00	32529.	1.00	32606.	1.00	32633.	1.00	32710.	1.00
32326.	8.00	32453.	8.00	32530.	10.00	32607.	10.00	32634.	1.00	32711.	1.00
32327.	5.00	32454.	1.00	32531.	7.00	32608.	1.00	32635.	1.00	32712.	1.00
32328.	5.00	32455.	1.00	32532.	4.00	32609.	4.00	32636.	1.00	32713.	1.00
32329.	5.00	32456.	15.00	32533.	15.00	32610.	3.00	32637.	5.00	32714.	1.00
32330.	10.00	32457.	2.00	32534.	1.00	32611.	1.00	32638.	8.00	32715.	25.00
32331.	3.00	32458.	1.00	32535.	3.00	32612.	3.00	32639.	10.58	32716.	2.50
32332.	3.00	32459.	8.00	32536.	5.00	32613.	2.00	32640.	3.00	32717.	5.00
32333.	1.00	32460.	2.00	32537.	5.00	32614.	1.00	32641.	3.00	32718.	1.00
32334.	5.00	32461.	60.00	32538.	5.00	32615.	1.00	32642.	6.00	32719.	69.44
32335.	5.00	32462.	10.00	32539.	5.00	32616.	1.00	32643.	30.00	32720.	75.00
32336.	10.00	32463.	2.00	32540.	10.00	32617.	10.00	32644.	25.00	32721.	6.00
32337.	3.00	32464.	1.00	32541.	10.00	32618.	1.00	32645.	30.00	32722.	1.00
32338.	1.00	32465.	1.00	32542.	10.25	32619.	2.00	32646.	75.00	32723.	7.00
32339.	1.00	32466.	6.00	32543.	6.00	32620.	2.00	32647.	2.00	32724.	1.00
32340.	2.96	32467.	1.00	32544.	2.00	32621.	60.00	32648.	2.00	32725.	5.00
32341.	2.00	32468.	5.00	32545.	53.00	32622.	1.00	32649.	5.00	32726.	5.00
32342.	2.00	32469.	2.00	32546.	5.00	32623.	1.00	32650.	2.00	32727.	5.00
32343.	1.75	32470.	0.00	32547.	5.00	32624.	1.00	32651.	1.00	32728.	5.00
32344.	1.00	32471.	5.00	32548.	2.00	32625.	2.00	32652.	15.00	32729.	300.00
32345.	5.00	32472.	25.00	32549.	2.00	32626.	2.00	32653.	30.00	32730.	3.00
32346.	5.00	32473.	100.00	32550.	1.00	32627.	1.00	32654.	68.00	32731.	443.28
32347.	10.00	32474.	10.00	32551.	1.00	32628.	10.00	32655.	1.00	32732.	5.00
32348.	3.00	32475.	0.00	32552.	20.00	32629.	1.00	32656.	5.00	32733.	5.00
32349.	2.00	32476.	5.00	32553.	25.00	32630.	35.50	32657.	14.00	32734.	2.00
32350.	2.00	32477.	15.00	32554.	15.00	32631.	4.00	32658.	1.00	32735.	5.00
32351.	2.00	32478.	5.00	32555.	25.00	32632.	1.00	32659.	1.00	32736.	5.00
32352.	2.00	32479.	5.00	32556.	7.40	32633.	1.00	32660.	1.00	32737.	5.00
32353.	20.00	32480.	32.00	32557.	10.00	32634.	200.00	32661.	3.00	32738.	1.00
32354.	5.00	32481.	90.00	32558.	10.00	32635.	2.00	32662.	2.50	32739.	1.00
32355.	1.00	32482.	20.00	32559.	1.00	32636.	5.00	32663.	1.00	32740.	1.00
32356.	1.00	32483.	2.00	32560.	1.00	32637.	5.00	32664.	1.00	32741.	1.00
32357.	1.00	32484.	2.00	32561.	5.00	32638.	5.00	32665.	1.00	32742.	1.00
32358.	10.00	32485.	2.00	32562.	5.00	32639.	5.00	32666.	9.20	32743.	2.00
32359.	2.00	32486.	2.00	32563.	2.00	32640.	5.00	32667.	1.00	32744.	1.00
32360.	2.00	32487.	2.50	32564.	2.50	32641.	1.00	32668.	1.00	32745.	1.00
32361.	5.00	32488.	2.00	32565.	44.00	32642.	20.00	32669.	1.00	32746.	1.00
32362.	3.00	32489.	2.00	32566.	66.67	32643.	10.00	32670.	1.00	32747.	1.00
32363.	3.00	32490.	2.00	32567.	25.00	32644.	10.00	32671.	1.00	32748.	1.00
32364.	1.50	32491.	5.00	32568.	10.00	32645.	5.00	32672.	1.00	32749.	1.00
32365.	1.00	32492.	2.00	32569.	10.00	32646.	1.00	32673.	1.00	32750.	1.00
32366.	15.00	32493.	5.00	32570.	10.00	32647.	1.00	32674.	1.00	32751.	1.00
32367.	15.00	32494.	5.00	32571.	5.00	32648.	1.00	32675.	1.00	32752.	1.00
32368.	1.00	32495.	5.00	32572.	5.00	32649.	1.00	32676.	1.00	32753.	1.00
32369.	1.00	32496.	5.00	32573.	5.00	32650.	1.00	32677.	1.00	32754.	1.00
32370.	1.00	32497.	5.00	32574.	5.00	32651.	1.00	32678.	1.00	32755.	1.00
32371.	1.00	32498.	5.00	32575.	5.00	32652.	1.00	32679.	1.00	32756.	1.00
32372.	1.00	32499.	6.00	32576.	140.00	32653.	6.00	32680.	1.00	32757.	1.00
32373.	5.00	32500.	8.00	32577.	20.00	32654.	2.00	32681.	1.00	32758.	1.00
32374.	2.00	32501.	5.00	32578.	20.00	32655.	2.00	32682.	1.00	32759.	1.00
32375.	30.00	32502.	5.00	32579.	10.00	32656.	6.00	32683.	1.00	32760.	1.00
32376.	10.00	32503.	5.00	32580.	5.00	32657.	5.00	32684.	1.00	32761.	1.00
32377.	10.00	32504.	12.00	32581.	60.00	32658.	50.00	32685.	44.00	32762.	1.00
32378.	10.00	32505.	5.00	32582.	5.00	32659.	5.00	32686.	1.00	32763.	1.00
32379.	15.00	32506.	2.00	32583.	5.00	32660.	2.00	32687.	5.00	32764.	20.00
32380.	10.00	32507.	2.00	32584.	40.00	32661.	2.00	32688.	6.00	32765.	30.00
32381.	10.00	32508.	2.00	32585.	2.00	32662.	10.00	32689.	2.30	32766.	10.00
32382.	10.00	32509.	5.00	32586.	35.00	32663.	5.00	32690.	1.00	32767.	1.00
32383.	20.00	32510.	5.00	32587.	100.00	32664.	5.00	32691.	75.00	32768.	5.00
32384.	5.00	32511.	3.00	32588.	25.00	32665.	2.00	32692.	1.00	32769.	1.00
32385.	15.00	32512.	2.00	32589.	25.00	32666.	5.00	32693.	7.00	32770.	1.00
32386.	5.00	32513.	2.00	32590.	5.00	32667.	4.00	32694.	1.00	32771.	1.00
32387.	6.00	32514.	5.00	32591.	5.00	32668.	4.00	32695.	1.00	32772.	1.00
32388.	5.00	32515.	5.00	32592.	2.00	32669.	7.00	32696.	1.00	32773.	1.00
32389.	10.00	32516.	1.00	32593.	1.00	32670.	10.00	32697.	2.00	32774.	1.00
32390.	6.00	32517.	1.00	32594.	2.00	32671.	15.00	32698.	2.00	32775.	1.00
32391.	140.00	32518.	4.00	32595.	2.00	32672.	13.00	32699.	1.00	32776.	1.00
32392.	21.00	32519.	4.00	32596.	2.00	32673.	12.00	32700.	1.00	32777.	1.00
32393.	50.00	32520.	2.50	32597.	3.00	32674.	5.00	32701.	23.00	32778.	2.00
32394.	5.00	32521.	5.00	32598.	3.00	32675.	5.00	32702.	10.00	32779.	1.00
32395.	10.00	32522.	1.50	32599.	5.00	32676.	10.00	32703.	4.00	32780.	2.00
32396.	1.00	32523.	1.00	32600.	4.00	32677.	4.00	32704.	3.00	32781.	1.00
32397.	1.00	32524.	6.00	32601.	2.00	32678.	7.00	32705.	1.00	32782.	1.00
32398.	1.00	32525.	8.55	32602.	25.00	32679.	1.00	32706.	13.00	32783.	1.00
32399.	1.00	32526.	3.00	32603.	1.00	32680.	1.00	32707.	25.00	32784.	1.00
32400.	2.00	32527.	5.00	32604.	1.00	32681.	1.00	32708.	1.00	32785.	1.00
32401.	10.00	32528.	3.00	32605.	60.00	32682.	20.00	32709.	1.00	32786.	1.00
32402.	10.00	32529.	1.00	32606.	25.00	32683.	2.00	32710.	1.00	32787.	1.00
32403.	10.00	32530.	5.00	32607.	2.00	32684.	2.00	32711.	1.00	32788.	1.00
32404.	12.51	32531.	5.00	32608.	2.00	32685.	2.00	32712.	1.00	32789.	1.00
324											

.....	10.00	32808.....
.....	75.58	32809.....

The Tabernacle Hymns

A NEW EVANGELISTIC HYMNAL

Used by Paul Rader at Chicago in the Great Moody Tabernacle

Not to take the place of the well-known
"Hymns of the Christian Life 1, 2 and 3" but
designed especially as a smaller book for
evangelistic services.

Hymns are included from most of the world-famed writers; see the following names:

A. B. Simpson
D. B. Towner
Chas. H. Gabriel
P. F. Bliss
Geo. H. Root

Ira A. Sankey
W. H. Doane
Robert Lowry
Wm. J. Kirkpatrick
James McGranahan

H. L. Gilmour
Geo. C. Stebbins
Mrs. C. E. Morris
Robert Harkness
Jno. E. Swenney

James M. Black
B. D. Ackley
W. B. Bradbury
C. Austin Miles

Over fifty of the hymns are published for the first time in this book

THE HYMN BOOK OF THE HOUR—SUCCESS IS CERTAIN—BE AMONG THE FIRST TO USE IT

PRICES

Manila	20c each, postpaid,	\$12.50 per 100, carriage extra
Cloth	30c " "	\$22.50 per 100, carriage extra

Christian Alliance Publishing Company : 692 EIGHTH AVENUE
NEW YORK CITY

New Testament and Bible Premiums

"The Alliance Weekly" will be sent for one year to any address in the United States,
and choice given of one of the following premiums, upon receipt of the sum mentioned.

FOR \$2.25.

1. OXFORD NEW TESTAMENT AND PSALMS, size, 6 $\frac{1}{2}$ x4 $\frac{1}{2}$ inches, brevier. French Morocco, divinity circuit, round corners, red under gold edges.

FOR \$2.50.

2. OXFORD NEW TESTAMENT, 6 $\frac{1}{2}$ x4 inches, brevier black-faced type. French seal, limp, leather lined, divinity circuit, red under gold edges.

3. SUNDAY SCHOOL SCHOLARS' BIBLE, NELSON, authorized version, ruby. French Morocco, divinity circuit, round corners, red under gold edges, with illustrations, maps and helps.

4. THE IDEAL BIBLE FOR CHILDREN, HOLMAN, self-pronouncing, beautiful maps in colors, agate. A durable and flexible binding.

5. SCOFIELD REFERENCE BIBLE, fine grain cloth, round corners, red edges.

FOR \$3.00.

6. CAMBRIDGE REFERENCE BIBLE, minion, India paper, 6 $\frac{1}{2}$ x4 $\frac{1}{2}$, only $\frac{1}{2}$ inch thick. French Morocco, divinity circuit, red under gold edges.

7. OXFORD REFERENCE BIBLE, India paper, French Morocco, divinity circuit, round corners.

8. CAMBRIDGE REFERENCE NEW TESTAMENT AND PSALMS, unbreakable back, amethyst black-faced type, India paper, 5 $\frac{1}{4}$ x3 $\frac{3}{4}$, only $\frac{1}{4}$ inch thick. Persian Morocco, leather lined to edge, divinity circuit, red under gold edges.

FOR \$3.25.

9. NELSON TOPICAL HELPS BIBLE, Standard Revision, minion black-faced type, self-pronouncing, 4 $\frac{3}{4}$ x7 inches. Morocco with more than 30 maps.

10. CAMBRIDGE REFERENCE BIBLE, amethyst black-faced type, India paper, 5 $\frac{1}{4}$ x3 $\frac{3}{4}$, only $\frac{1}{4}$ inch thick. French Morocco, divinity circuit and red under gold edges.

FOR \$3.50.

11. CAMBRIDGE REFERENCE BIBLE, minion, India paper, size 6 $\frac{1}{2}$ x4 $\frac{1}{2}$, only $\frac{1}{2}$ inch thick. French Levant, leather lined to edge, divinity circuit, red under gold edges.

FOR \$3.75.

12. CAMBRIDGE REFERENCE BIBLE, black-faced amethyst type, India paper, size 5 $\frac{1}{4}$ x3 $\frac{3}{4}$, only $\frac{1}{4}$ inch thick. Persia Morocco, leather lined to edge, divinity circuit, red under gold edges.

FOR \$4.00.

13. SELF-PRONOUNCING BAGSTER BIBLE, India paper, unbreakable back, minion black-faced Ionic type, with references and concordance. Engadine Levant, silk sewn.

FOR \$4.25.

14. CAMBRIDGE REFERENCE BIBLE, black-faced amethyst type, India paper, 5 $\frac{1}{4}$ x3 $\frac{3}{4}$, only $\frac{1}{4}$ inch thick. Persian Morocco, fine grain, leather lined to edge, divinity circuit, red under gold edges. Gold tooled back, gold line on cover.

FOR \$4.50.

15. CAMBRIDGE REFERENCE BIBLE, minion type, India paper, size 6 $\frac{1}{2}$ x4 $\frac{1}{2}$, only $\frac{1}{2}$ inch thick. Persian Morocco, leather lined to edge, silk sewn, divinity circuit, red under gold edges.

16. CAMBRIDGE REFERENCE BIBLE, black-faced amethyst type, India paper, size 5 $\frac{1}{4}$ x3 $\frac{3}{4}$, only $\frac{1}{4}$ inch thick. Persian Morocco, divinity circuit, leather lined to edge, silk sewn, red under gold edges.

17. BAGSTER SELF-PRONOUNCING BIBLE, unbreakable back, long primer, India paper, with references, maps and concordance. Engadine Levant, silk sewn.

18. OXFORD REFERENCE BIBLE, wide margin for notes. An imported Bible. Ruby Levant, silk sewn.

FOR \$5.00.

19. SCOFIELD REFERENCE BIBLE, Alaska seal, divinity circuit, leather lined, silk sewed.

FOR \$6.50.

20. OXFORD REFERENCE BIBLE with wide margin for notes. An imported Bible leather lined to edge, silk sewn.

FOR \$7.00.

21. SCOFIELD REFERENCE BIBLE, India paper, Alaska seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges.

FOR \$9.50.

22. SCOFIELD REFERENCE BIBLE, India paper, sealskin, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.

Christian Alliance Publishing Company : : 692 EIGHTH AVENUE
NEW YORK CITY