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Vol. XXIV. No. 8

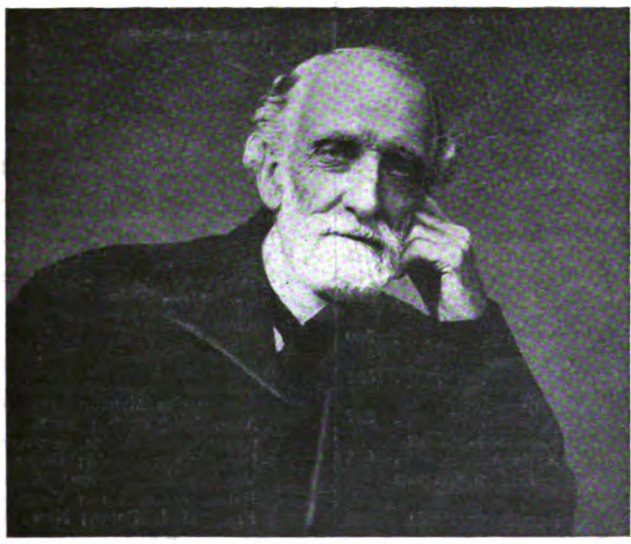
AUGUST 1911

Price, 25c.

UNIVERSITY OF MICHIGAN

JUN 8 1912

THE
 MISSIONARY
 REVIEW
 OF THE WORLD



ARTHUR TAPPAN PIERSON

FUNK & WAGNALLS COMPANY
 PUBLISHERS
 NEW YORK LONDON

The Missionary Review of the World

AN ILLUSTRATED MONTHLY MAGAZINE OF MISSIONARY METHODS, PROBLEMS, BIOGRAPHY, AND HISTORY

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Note: All subscriptions and other communications of a business nature should be sent direct to the PUBLISHERS, Funk & Wagnalls Company, 44-60 E. 23d Street, New York. Books, Contributions, and other Editorial Correspondence, address to the MANAGING EDITOR.

Terms for The Missionary Review of the World: Subscription, one year, \$2.50. To clubs of ten or more, subscriptions \$2.00 each (regular rate, \$2.50 each); or five subscriptions, two of which may be renewals, will be given for \$11.00. [Extra postage for foreign addresses, except Shanghai, 50 cts. No extra postage required to Shanghai, Cuba, Mexico, or Canada, or to any territory of the United States.] Per copy, 25 cents.

Receipts: The label pasted on the wrapper is a receipt for payment of subscription to and including the printed date.

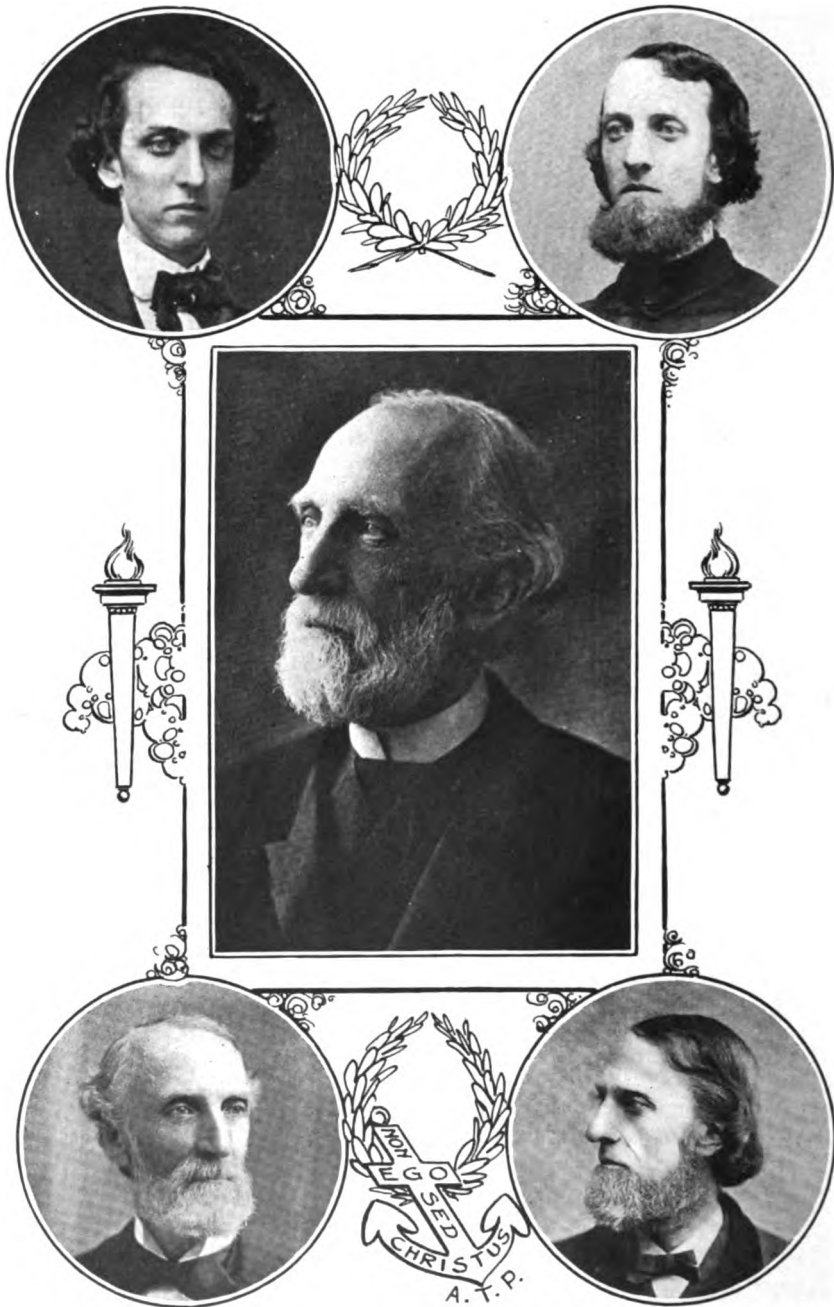
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☞ This REVIEW and THE HOMILETIC REVIEW together, one year, \$4.50.

Each number of THE MISSIONARY REVIEW OF THE WORLD contains 80 pages, 8vo. The Bound Volume at the end of each year (nearly 1,000 pages) is a grand Thesaurus on Missions.



PORTRAITS OF THE LATE ARTHUR T. PIERSON, D.D.

In college days, at 18 years, 1855

In his first pastorate, at 27 years, 1864

His latest portrait at 72, 1909

In Philadelphia pastorate, at 54, 1891

In Detroit pastorate, at 43, 1880

The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),
44-40 E. 23d St., New York

VOL. XXXIV. No. 8
Old Series

AUGUST, 1911

VOL. XXIV. No. 8
New Series

SIGNS OF THE TIMES*

THE CONTINUATION COMMITTEE

The Continuation Committee of the Edinburgh Conference, of which Dr. John R. Mott is chairman, met in Auckland Castle, England, as the guests of the Bishop of Durham, May 16th to 19th, inclusive. A fuller report of this meeting will be in our next number, prepared by one who was present, but in the meantime it is well to note one or two features.

1. The spirit of unity and the desire for a fuller manifestation of this spirit continued to prevail. All but 7 of the 28 members were present. The committee considered questions not of local or denominational interest, but those pertaining to the world and the Kingdom of God, and the church as a whole. They considered such themes as boards of study to care for the preparation of missionaries for their work; how missionaries are to stand related to national governments; the occupation of the entire world for Christ, etc.

A second important discussion was on the establishment of a magazine to represent the committee and its work. They decided to issue an *International Missionary Quarterly*, under its own control, to discuss the more technical and scientific phases of the mis-

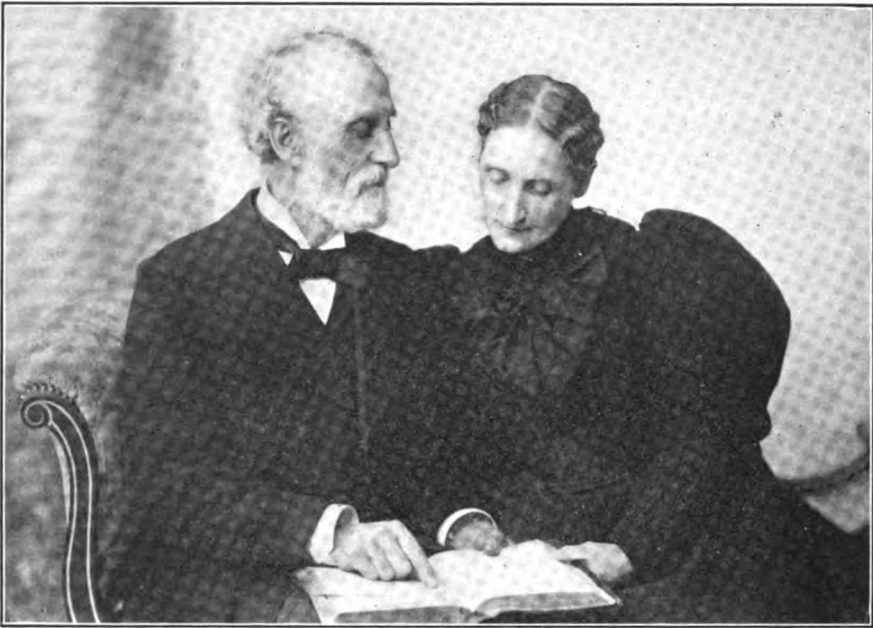
sionary question. It is to be edited by Mr. J. H. Oldham, the secretary. It is generally understood that such a magazine can not be popular or self-supporting, but it is hoped that it will prove of great value to the more technical students of missionary problems.

John R. Mott was urged to devote as much time as possible to the work of the committee, visiting mission fields and promoting the work of the committee at home. He is remarkably adapted for such work, and we look for great development in united effort and in scientific development of missionary work in the next ten years.

GEORGE S. EDDY IN CHINA

Mr. George Sherwood Eddy, who has this year joined Dr. John R. Mott in the work for students in the East, recently spent a week in Shanghai. After visiting the cities of southern China, meetings held in the Martyrs' Memorial Hall, at the Young Men's Christian Association Building, were crowded each night with over a thousand men, a picked audience of students and leading young business men, admitted by ticket only. Many were turned away who could not obtain standing room. These men are among

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not accept responsibility for opinions expressed, or positions taken by contributors.—D. L. P.



ARTHUR TAPPAN PIERSON AND HIS WIFE, FRANCES BENEDICT PIERSON

A characteristic portrait taken about 1901

ARTHUR TAPPAN PIERSON: HIS LIFE AND HIS MESSAGE

MANY-SIDED VIEWS OF THE LATE EDITOR-IN-CHIEF CONTRIBUTED BY FRIENDS AND COWORKERS

The name and writings of Arthur T. Pierson are known all over the world, but the man himself was only appreciated by a few. No one knows a man but his Maker, and yet many may gain glimpses of the real man from various angles. It is thus a composite portrait that most clearly and faithfully presents the character and work of the man as he really is and not merely as the individual sees him.

To some Dr. Arthur T. Pierson was only a flaming advocate of missions—the “Nestor of Foreign Missions,” as one calls him. To another he was the enthusiastic Bible student and the zealous champion of Biblical inspiration. One saw him chiefly as an eloquent preacher, another as a gifted writer; some knew him as a musician and a lover of music; others, as a poet or an

artist of no small ability. A few knew him as above all a friend in the day of trouble or a wise adviser in time of perplexity, and some who saw him in the social circle and the home remember Doctor Pierson as the devoted husband and father, the man of home love and friendly fellowship. None who came into any close contact with him ever doubted his honesty, ability, or fidelity to the truth at whatever the cost to himself. Those who knew him best recognized in him two great passions that overshadowed all else—even love of home and family—first, an intense love and loyalty to the Word of God, and a desire to know, teach and follow God’s revealed will; second, an overwhelming desire to see the Kingdom of God extended throughout the world, and a passion to use voice and

pen and money to help carry out the great commission of Christ. These two passions, that are so closely related and yet are sometimes unfortunately divorced, set the heart and soul of the man on fire, and he was willing and anxious to burn himself out in their cause.

His Life History

Doctor Pierson's life-history may be divided into five periods: 1. First, his days of preparation when at home, at school, at college, and in the theological seminary, God trained him in ways, seen and unseen, for his great

life-work. 2. Second, his period as a preacher, with a desire to serve and excel as a Biblical and literary master of sermon writing and delivery. This period closed with the burning of the Fort Street Church in Detroit in 1876, when he gave up literary preaching for extemporaneous, evangelistic and expository speaking. 3. Third, was the period of growing missionary zeal from 1876, when he offered to head a band of men to go into some home missionary field and establish a Christian colony. During this time he published his great "Trumpet Call,"



DR. AND MRS. PIERSON, THEIR CHILDREN AND GRANDCHILDREN*

First row: Pierson Curtis, Mrs. Edith Pierson Evans, Rev. Frederick S. Curtis, Miss Anna W. Pierson, Arthur T. Pierson, Mrs. Jean Maclaughlan Pierson, Dr. Farrand B. Pierson.

Second row: Grace Curtis, Thomas S. Evans and Louise Evans, Mrs. Emma Belle Dougherty Pierson, Mrs. Helen Pierson Curtis, Mrs. A. T. Pierson, Ruth Evans, Miss Laura W. Pierson.

Third row: Gordon Curtis, Delavan L. Pierson, Ralph Curtis, Arthur Farrand Pierson.

* This picture was taken at Northfield, Mass., in 1906. The only absent member of the family was Miss Louise B. Pierson, who died while a missionary in India.

the "Crisis of Missions," a book that had much to do with the great awakening of the Church to wide missionary responsibility. 4. Fourth, was the period of international ministry when, in 1891, he gave up stated salary and local pastorates to devote himself to wider work in America and England. 5. Fifth, there came in the closing ten or fifteen years of his life a greater emphasis on more spiritual Bible study, and a holier, more spiritual life. There was in the closing twenty-five years also a noticeable mellowing of character and a sweetening of disposition that the earlier strenuous years of conflict against evil and struggle for mastery had retarded or obscured.

Doctor Pierson was during all his life a hard worker, and the achievements which many ascribed to unusual gifts were in reality due to unusual industry. It was his custom to rise every morning at 5:30 or 6:00 o'clock, in order that he might devote an hour and a half or two hours to prayer and personal Bible study. It was during these hours that he gained his deep insight into spiritual truth that gave to his testimony and interpretation the ring of certainty and authority. Every moment of the day was as conscientiously used, as were talents, strength and money—not in a parsimonious, solemn spirit, but as a good steward whose Master desired the health and happiness of his son and servant as well as his faithful service.

His Chief Characteristics

Perhaps the three chief characteristics of Doctor Pierson, as viewed by his son, were first, his unswerving fidelity to truth and righteousness. He had no patience with fraud or falsehood of any kind. He believed in the absolute faithfulness of God, and

knew that God hates all lying and deceit. This was one ground for his firm faith in the integrity of the scriptures. This characteristic often led him to say apparently harsh and un-



A DRAWING BY DR. PIERSON

A page from the golden-wedding volume prepared by Dr. Pierson for his wife in 1910. Beneath the drawing is the following verse, referring to their early married life:

Our home was humble, income small;
 Sometimes we had no cash at all;
 And we were "up a tree!"
 But there was still a place to sleep,
 With clothes to wear and food to keep,
 And, once in a while, a "fee"!

kind things, but it was a surgeon's kindness that pointed out the disease and desired to effect a cure. This also led him to painstaking accuracy in the smallest details, including sermonizing, Bible study, cash accounts, and letter-writing. Accuracy was a passion with him, and wherever he was led astray it was by trusting too much in the accuracy of others.

The Early and Later Days

BY REV. WILSON PHRANER, D.D.

A former pastor and teacher of Dr. Pierson, and a lifelong friend—now ninety years of age.

My recollections of our beloved friend extend back to the early period of his childhood and youth. He was born in the city of New York on March 6, 1837. I was first introduced to him on the first Sabbath of May, 1843, when he, a lad of six years, was brought by his sister to the Sabbath-school of Old Spring Street Church, New York, of which I was then superintendent. The boy was placed in the infant class, and as I entered the church after Sabbath-school his mother met me and said: "Did my little boy Arthur join your school to-day?" "Yes," I replied. Never will I forget the expression on the mother's face as she said: "Be sure you make a Christian of him. I want all my children to be Christians and to live honorable, useful lives."

I knew Arthur Pierson during his early school-days, and I taught him his Latin and Greek in the Mount Washington Institute, New York. I was then completing my studies in the Seminary. In his boyhood days Arthur Pierson was unusually bright and cheery, and gave promise of the brilliant future which was before him. He was studious in his habits, quick to learn, and remarkably intelligent and ambitious to win the approbation of his teachers. At the age of fifteen he made profession of his faith in Christ, and even in his boyhood was earnest and active as a Christian disciple. He first became a member of the Thirteenth Street Presbyterian Church, then under the charge of Rev. Dr. Samuel D. Burchard.

When I went in 1850 to take charge

of the Presbyterian Church at Sing Sing, I was the successor of Rev. John P. Lundy, who was his brother-in-law, having married his eldest sister. For some time during the later years of his preparation for college,



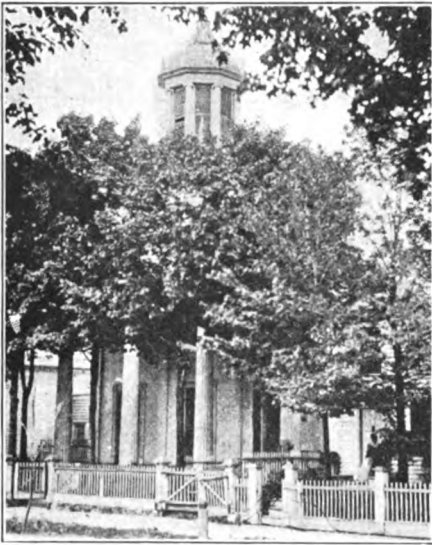
DR. PIERSON'S PARENTS

Sally Ann Wheeler Pierson and Joseph H. Pierson

Arthur Pierson was a member of my congregation. In 1857, at the age of twenty, he was graduated from Hamilton College, and then took his theological course at Union Theological Seminary, New York, from which he was graduated in 1860, and was licensed by the Presbytery of New York and ordained as an evangelist.

After supplying a church at Winsted, Conn., and his marriage to Miss Sarah Frances Benedict of New York on July 12, 1860, he accepted a call to the Congregational Church of Binghamton, N. Y. For three years he labored there with much acceptance,

and here his two eldest daughters were born. In 1863 he resigned to

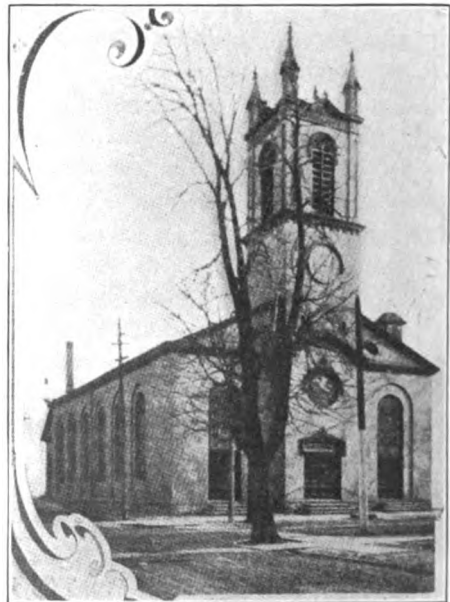


THE CHURCH AT BINGHAMTON, NEW YORK
Pastor, 1860-1863

accept a call to the Presbyterian Church of Waterford, N. Y., where he spent six years in an active and useful ministry. I well remember having exchanged pulpits with him during this period, and I learned from his people that he was very highly esteemed and his work was greatly appreciated by his congregation and by the community. In 1869 he was called to the Fort Street Presbyterian Church of Detroit, Mich., accepted, and there spent thirteen years (1869 to 1882). Here he grew in strength and his influence in the church was greatly extended. In 1876 his church edifice burned down, and for sixteen months he preached in the Opera House. It was at this time that he was led to lay aside his manuscript, the use of which he never afterward resumed. It is no doubt largely due to this fact that he became so noted as

a brilliant and powerful extemporaneous speaker. After thirteen years in Detroit, he was for one year pastor of the Second Presbyterian Church of Indianapolis, and from there went to the Bethany Presbyterian Church in Philadelphia. This is the church of which the Hon. John Wanamaker is still a ruling elder and superintendent of the large Sabbath-school. Here, in a needy part of the city and in the midst of a very large number of young people, Dr. Pierson found a congenial field of labor, and here he did some of the best work in his life. He felt that he was adapted to the field, and with great earnestness and efficiency he prosecuted his work and gathered a rich and precious harvest into the Kingdom.

In 1888 he made his second trip abroad to England and the Continent,



THE CHURCH AT WATERFORD, NEW YORK
Pastor, 1863-1869

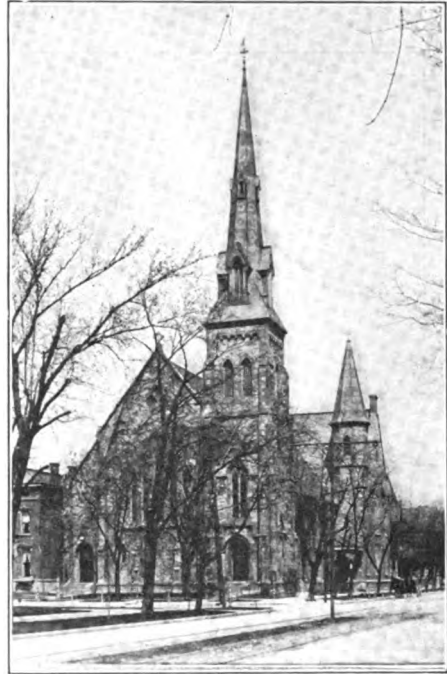
and the same year he became, at the urgent request of Dr. Royal G. Wilder,

the editor of *THE MISSIONARY REVIEW OF THE WORLD*. While always and in all his pastorates he showed his interest in the work of missions, yet this work grew upon him as the years went by, until he became so absorbed in it that he was willing to devote his life and energies to the promotion of the interests of this great cause. He took up the work of advocating the cause of missions with great enthusiasm, and to the end of his life it largely absorbed his attention. His ruling passion, as one has well said, was the "evangelization of the world," and he became an expert and an authority upon the subject of foreign missions, having a larger and fuller acquaintance with the subject than almost any man of his day.

During his several visits abroad he was preacher at the Metropolitan Tabernacle for two years, and he filled the same position in Christ's Church, London, for two different terms. He was the Exeter Hall lecturer on Bible Study at three different times, and also gave the Duff Missionary Lectures in Scotland in 1893. After returning to America he annually lectured at Northfield in the Moody Schools and Conferences, and men and women gathered from far and wide to hear him. It was largely through his influence that the Student Volunteer movement was founded in Mount Hermon in 1886, and he was the author of the watchword.

Dr. Pierson's lectures and missionary sermons in many churches made his influence widely felt in behalf of world-wide missions. It was his deep interest in this subject which led him to undertake a personal visit to the foreign missionary field. Much was anticipated by the many friends of Dr.

Pierson as the results of this visit, and we hoped for new inspiration and impulse to the great cause of foreign missions. The results of his personal observation, his fellowship with his missionary brethren, and of the field



THE SECOND PRESBYTERIAN CHURCH, INDIANAPOLIS
Pastor, 1882-1883

and the work would have been most cordially welcomed, but God has in His infinite wisdom ordered otherwise. Our friend was not permitted to carry out his full purpose. Early in his journey he was taken ill, and was only able to visit the Hawaiian Islands and Japan and Korea. He returned home, and after a brief period of suffering he passed to the larger life in the Better Land beyond. He did not regret having gone on this visit to the foreign field.

Thus ended, at the age of seventy-four, an unusually earnest, active, effi-

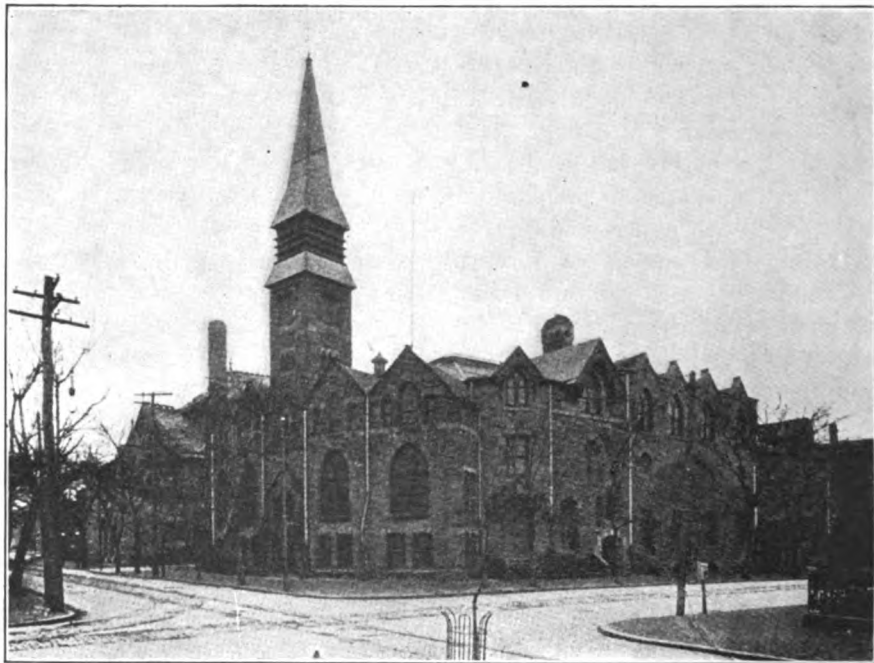
cient and useful life. Few men have been able to make their influence on behalf of the blessed Gospel so widely felt. By his preaching, his missionary lectures, his articles in *THE MISSIONARY REVIEW*, and by his numerous books he reached and quickened and helped vast multitudes of his fellow

His Student Life

BY REV. DELAVAN L. LEONARD, D.D.

A college-mate and lifelong friend and coworker

My first meeting with Arthur T. Pierson occurred in October of 1855—a little over fifty-and-five years ago. He had then just entered his junior year in Hamilton College, at Clinton,



THE BETHANY PRESBYTERIAN CHURCH AND SUNDAY-SCHOOL, PHILADELPHIA
Pastor, 1883-1891

men in many parts of the world. Surely such a life was worth living, and those of us who survive and who personally knew and loved and appreciated his character and work, as well the Church and world at large, have reason to thank God for giving to his Church in our time this eminently earnest and useful servant of the Gospel. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

N. Y., and I a few hours before had arrived upon the campus, an utter stranger, to begin my studies as a freshman. After supper, as I was standing upon the steps of South College, at the entrance of one of the halls, taking in my new surroundings (and oppressed by more than a touch of loneliness and homesickness), a student came up with extended hand, inquired my name and gave his. With the utmost cordiality he invited me to his room, which happened to be upon the third floor above mine. There, al-

most at once, we well-nigh literally "fell" into a friendship and intimacy unmatched by any other in my life.

I had come from a farm in Western New York, was clad in plainest attire, my face sunburnt and my hands hardened with toil; while he was city born and bred, and arrayed in garments which both for quality and style far surpassed anything I had ever seen! Tho a member of the junior class, from the first he treated me as an equal, and appeared to desire my friendship. That first evening in particular I was fairly stunned by my new friend's musical ability, both vocal and instrumental, as with voice and nimble fingers upon his melodeon he rendered divers hymn-tunes and anthems not only, but also passages from this and that oratorio and opera. The fellowship thus begun continued until his graduation two years afterward, and again for a year in Union Theological Seminary.

As a student Arthur Pierson was really brilliant in many points. He stood well in all his classes, and came within one of carrying off the highest honors at graduation. This mark of intellectual genius was his: what many were able to gain and wield only after a severe tug for hours, he would grasp quickly—almost by intuition. His memory also was phenomenal; all his intellectual possessions seemed to be ready for use whenever wanted.

On the platform, before an audience, he was found at his best. Scarcely ever did he approach a failure or fail to please and edify. His form and presence were attractive, his voice was musical, with seemingly limitless reserves of power; his gestures were graceful, and were meant

only for illustration, or to lend force to what was said. Certain always to have something to say which was well worth hearing, he was also certain to say it in such a way as to hold the attention of the hearer. Tho at graduation he was as yet scarcely out of boyhood, being less than twenty, at various points the evidence was conclusive that, should he live, his achievements were destined to be far more than ordinary. None who knew him well in college were surprized when he was invited to fill various prominent pulpits, even to the one made world-famous by its connection with the name of Spurgeon.

Naturally, his ability as an author was not surmized in college days; but it is mainly through his writings that he will be remembered longest and by the largest number. His monument is found in the pages of the twenty-two volumes of *THE MISSIONARY REVIEW* and his books, which number nearly half a hundred.

A Classmate's Tribute

BY REV. WILLIAM J. ERDMAN, D.D.

A classmate and a lifelong friend

In this brief tribute of love and esteem, I would call attention to the special preparation for his life work as a wonderful instance and illustration of a divine purpose and ordering. Such preparation was both intellectual and spiritual.

To me, who knew Arthur T. Pierson intimately for over fifty years, he now stands out in clearest light as one who possess phenomenal abilities and varied acquirements, which he had consecrated wholly to the service and glory of his Lord and Savior.

His mental equipment was remarkable. It was distinguished by quick-

ness of apprehension, tenaciousness of memory, clarity of judgment in matters literary and logical, and an artistic sense of harmony and proportion, which imparted to his style and characteristics so distinctive that his writings were easily recognized by his constant readers.

He had a power of accurate and direct utterance in his public addresses which made it possible to follow him with ease through the most elaborate arguments. Altho he was a genius, brilliant, bold, fertile in imagination and comprehensive in knowledge, he was noted for tireless industry and painstaking in the accumulation and methodical arrangement of his knowledge. He was a signal illustration of the oft-quoted definition of a scholar—"one who knows something of everything, and everything of something"; and in his case, through a deep, purifying, spiritual experience, that "something," of which he would know everything, became the Sacred Scriptures and Foreign Missions.

This spiritual change and consequent consecration of all his powers to the service of the Lord took place during his pastorate in Detroit, Mich. In addition to other causes, it was due in great measure to the testimony of Major D. W. Whittle, who was then engaged in evangelistic labors in that city. In this crisis of his life his ambition became sanctified and was directed into the ways which led to a great ministry of world-wide blessing.

In the multiform testimony and teaching of his addresses and books it is clearly evident how the facts and truths gathered through many years from various realms of human knowledge and achievement, now served for the making of those felicitous phrases

and luminous statements and cogent arguments so characteristic of his writings and public discourses. The Spirit of God fused and minted all into the new coin of the heavenly realm.

In brief, Dr. Pierson was thus prepared in earlier years for the great mission to which God called and fore-ordained him. It was no common man who for two years, without loss to the church of its prestige or power, took up the work of Charles H. Spurgeon in his world-commanding pulpit; who later lectured before thousands in Exeter Hall, and in the cities of Great Britain, and who always met most acceptably the intellectual and spiritual requirements of the Keswick Conventions and Northfield Conferences.

In all such places, as well as in his publications, there was the bold affirmation of unworldly, evangelical truth. It was not possible for him to falter in his testimony to the need and power of the gospel "of Christ and Him crucified" to save men of every nation; he had been too mightily convinced of the supernatural origin of the Scriptures, and of the weakness and unwisdom of an all-accommodating liberalism.

His belief in the premillennial coming of our Lord to close "this present evil age" with judgment and to open the blessed age to come, was firmly held and positively taught.

His departure to be with Christ has made a great vacancy among the leaders of the Church at home and abroad; but all fellow workers and Christians in many lands must thank God for the life and ministry of this faithful servant of Christ, and earnest contender for "the faith which was once for all delivered unto the saints."

In the Detroit Pastorate

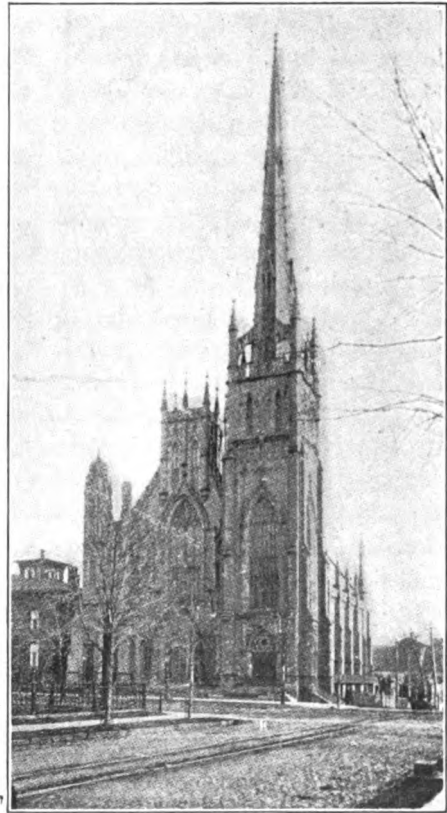
BY ELISHA A. FRASER, ESQ.

A friend and member of the Detroit Church

When Arthur Tappan Pierson, a young man, not many years out of the seminary, became pastor of the Fort Street Presbyterian Church forty-two years ago, he immediately became distinguished as the preacher of sermons far out of the ordinary for their literary style and scholarly finish. These classical productions attracted large congregations. His fame spread abroad. Visitors from other cities quite generally availed themselves, when in Detroit, of the privilege of hearing his discourses. He was in constant demand on special occasions throughout the State. It is not at all surprizing that the young man, flattered by such admiration, should be somewhat ambitious to make his sermons and addresses still more literary. He subsequently states that such was the fact.

On the 10th of November, A.D. 1876, the Fort Street Presbyterian Church was destroyed by fire. This was a structure of the Gothic type, of surpassing beauty, the pride of its pastor, the admiration of all beholders. It was a sermon in stone. For more than two decades the passing millions had gazed upon it, to be forever after better men and women for the beautiful vision that spoke to them of the Source of all beauty. The destruction of this building made a profound impression upon the brilliant occupant of its pulpit, and he afterward declared that it marked an epoch in his life. He gave up preaching for literary effect, and his motto henceforth was, "Wo is unto me if I preach not the Gospel." Not that his sermons were less brilliant. He could be noth-

ing less than brilliant. But his style of preaching was entirely changed. The largest opera-house in the city was engaged for preaching services. People of all denominations thronged to



THE FORT STREET PRESBYTERIAN CHURCH, DETROIT
Pastor, 1869-1882

hear the Gospel preached by Doctor Pierson, and many came who had not been accustomed to attend any religious services. He laid aside his written sermons, and without notes, looking squarely into the eyes of his auditors, delivered some of the most convincing and powerful sermons it has ever been my pleasure and profit to hear. The result was one of the greatest religious revivals our city has ever experienced. Scores of converts were added to many of the churches

of all denominations in Detroit. Some of our most prominent and influential men date their conversion to a Christian life to those Opera House services.

Doctor Pierson had no narrow conception of his sphere of duty. He was interested in the civic affairs of Detroit, and his voice was frequently heard in condemnation of the wrong and commendation of the right. All religious movements to advance the cause of the Master received his endorsement without regard to creed or party politics.

He was one of the leaders in the founding of the Detroit Presbyterian Alliance, an organization which united all the Presbyterian churches of the city for the purpose of extending Christian work. Largely through this agency the number of Presbyterian churches in Detroit have been quintupled.

He was influential in his own church in securing large contributions to all good causes, and especially made his congregation conspicuous as one of the best contributors to Home and Foreign Missions. His church-membership was wealthy and influential. Zachariah Chandler, then United States Senator, and Russell A. Alger, afterward United States Senator, and both subsequently members of presidential cabinets at Washington, and both likewise prominently mentioned as candidates for President of the United States, were regular members of his congregation. James F. Joy, known throughout the Union as the promoter and builder of railroads, with judges, lawyers, men of all professions and merchant princes, was one of the trustees. Such men yielded

to his persuasion for all good causes, and their response was generous.

Doctor Pierson was invariably in Presbytery and Synod always *facile princeps*. On one occasion, when as a delegate I accompanied him to Synod, the State University at Ann Arbor was under discussion, and some of the delegates were denouncing the institution as irreligious. The sons and daughters of many Presbyterian families were there, and I can distinctly recall Doctor Pierson's eloquent declaration that if the facts were as stated, then there was a field for missionary labor at Ann Arbor. Steps were immediately taken with that end in view, and this resulted, under the leadership of Dr. Wallace Radcliffe (Dr. Pierson's successor) in the establishment of the Tappan Presbyterian Association, which now has buildings and other property at Ann Arbor worth more than fifty thousand dollars and a prospective endowment of one hundred thousand dollars. This institution has now its own student-pastor to look after the religious welfare of about eight hundred Presbyterian students in attendance at the University of Michigan in Ann Arbor. Other denominations emulating this example are doing a like service for their students at the same institution. Similar work is also being done at other State universities throughout the Union.

The fourteen years of Dr. Pierson's pastorate were fruitful in so many directions that it would be impossible to trace in this brief article. Our city and State are living on a higher plane because of his sojourn with us. To elaborate would require a volume. His influence in the labor of these years shall go on widening for all time. "Blessed are the dead which die in the

Lord . . . their works do follow them." Elder E. C. Walker once designated this pastorate as "the Golden Age" of our church.

In the month of February, A.D. 1899, we celebrated the fiftieth anniversary of the Fort Street Church. Doctor Pierson was present and delivered a stirring and elegant address. He wrote a Jubilee Hymn, which was sung on that occasion, one which we treasure as one of our most valued possessions:

The Jubilee Hymn

O God, we adore Thee, and worship before Thee,
 Thy praise tunes the harps of the heavenly throng;
 Thy love is eternal, Thy glory supernal;
 Accept our thanksgiving and jubilant song.
 Thy mercy has led us, Thy Goodness has fed us,
 Thy Pillar has guided our wandering feet;
 Thy wisdom has taught us, and now Thou has brought us
 In festal assembly, rejoicing to meet.
 For fifty years cherished, this church has not perished,
 For Thou has upheld from the days of its youth;
 The lamp is yet shining, the light not declining,
 The Flame still supplied with the oil of Thy truth.
 Some passing Death's portals, have joined the immortals,
 At home in the Church of the First-born above;
 Their worship inspiring, their service untiring,
 Where day knows no night, and where life is all Love.
 Our Jubilee meeting is rapidly fleeting,
 And pathways, unknown and untraced, to trace;
 Go Thou, Lord, before us; be Thy banner o'er us,
 Till gathered at last to the praise of Thy grace.

As a Missionary Advocate

BY ROBERT E. SPEER

A friend and spiritual son

It is a privilege to be permitted to bear testimony to the influence which Dr. Pierson exerted upon the missionary thought and life of his day.

He was one of the great seers of the world vision. Early in his ministry he lifted up his eyes and looked upon the field, and as he looked he saw that it extended far beyond Binghamton, Waterford, Detroit, Indianapolis, Philadelphia—that it embraced the whole world. There are many still who do not see this or who, thinking they see it, are nevertheless dominated by preferences which split up the world and postpone the claims of parts of it until other parts have been first supplied, or condition the offer of the Gospel to some for whom Christ died upon its prior acceptance by others for whom He died no more. But Dr. Pierson saw the world whole, and thenceforward he lived and wrought for the evangelization of it all, America and England, France and Russia equally with China, India and Africa, and these equally with those. This world view profoundly affected his conception of the Gospel and of Christ. It gave him a gospel as great as all humanity and a Christ greater than humanity. The view which men take of Christ is determined largely by the work they expect of Him. If all that is expected is an ethical example, the person of Christ contracts to that expectation. When men had a deep sense of sin and realized that the work which must be done for them was a work which only the Eternal in the flesh could do, then the person of Christ expanded and men saw in Him their glorious God. Dr.

Pierson had the great view of Christ which a profound sense of sin and of sin's awfulness and of the wonder of sin's forgiveness and defeat gives to a man. But he had an even greater view of Christ, for to the immensity of the work which he saw Christ doing in a single soul in dealing with sin, was added the immensity of the work which he saw Christ was to do for the world in destroying its sin, and by His own promises and in His own time, bringing in His world kingdom.

These views of the world as the object of Christ's love and redeeming grace, and as the field of the Church's mission, gave him a Gospel adequate to the needs of each human soul and of our home lands. He early perceived that an English Gospel can not save England or a single Englishman, that the only Gospel which is adequate to any local need is the universal Gospel, and that the sooner and the more fully we offer it to every creature, the richer and more massive will be its appeal and its ministry to each creature. A Gospel which is as busy saving China as it is in saving Scotland will the sooner and more effectively save both. He saw this, and his evangelistic message, which was ever fresh and effective, was indissolubly bound to his missionary message. And conversely, he realized that the Gospel which is to be able to cross wide seas and make an impact on heathen lands must have an enormous momentum, which can only be given to it at home, and which must be given to it here, if it is not to arrive with spent vitality.

In the second place, Dr. Pierson was one of the first to bring back into the missionary idea the conception of immediacy. The early Church felt the

pressure of this conception in full power. It was looking and hoping for the second coming of Christ, and that great expectation filled it with the earnestness and eagerness and intensity which came from its conviction that its enterprise was practicable and that it might and must make ready for the coming of the Son of Man. Dr. Pierson held in this regard the Apostolic expectation. He did not fix the time of our Lord's return, just as the New Testament writers did not, but he knew that the Christian's proper attitude, if he is to be faithful to his Lord, is the attitude of vigilant preparedness. "Watch, therefore, for at such an hour as ye think not, the Son of Man cometh." But it was not from the Apostolic hope alone that he drew this spirit, altho the connection between Christ's second coming and world evangelization, was to him, as it is to many, a Scriptural principle: it was also from his study of the world's need of the Gospel, from the New Testament representation of the salvation of Christ as the only salvation, from the rapid movements of the world's life, from the opening of all doors, from the challenging successes of mission work, from the peril of spiritual declension and poverty at home, if the primary duty of the Church was neglected. All these and other considerations combined to fill him with an eager energy for immediate efforts to carry the Gospel to the whole world. The founders of the reform missionary enterprise struck this same note of immediacy. The evangelization of the world in their generation was the noble dream of the early missionaries to the Sandwich Islands. But for a generation or more the note of urgency had died low. Now

it has sounded forth again loud and clear. It was the dominant note at Edinburgh, and to many that rich and almost ecumenical reassertion of the immediacy of our missionary duty was but the full and rounded utterance of the message of which Dr. Pierson and a few others were the lonely voices in the wilderness, a quarter of a century ago.

"The Crisis of Missions" was the book in which Dr. Pierson put his appeal—crisp, sharp, arousing. Hundreds of present-day advocates of missions got their first inspiration from that book. Some mission boards distributed it gratuitously to all ministers of their denomination who would promise to preach sermons on it. There are many situations which are called "crises" which turn out very ordinary, and there are situations carelessly passed over by the Church which are real crises, but the world conditions which were beginning when Dr. Pierson wrote this little book, and the new missionary call which was presented to the Church, did truly constitute a crisis, and this trumpet blast helped as much as any single influence to awaken the Church to realize the significance of the new day.

A third great missionary service rendered by Dr. Pierson was his part in the creation of a new type of missionary apologetic. He was one of a little group, of which no one accomplished more than he, which produced a new sort of missionary literature. This new type laid as much emphasis as the old upon Scripture principles and the general grounds of appeal, but it was marked by a tingle, a warmth, a penetration, an imagination which were new, and it was filled

with incident and anecdote and fact. It ranged the whole world of life and all literature for its material, and it fused all the material into a red and contagious glow. There was always the peril in such an apologetic of overstrain, of seeing things in disproportion, of startling the reader by taking hidden aspects and setting them in too brilliant a light, but these are the perils of all propagandas, and if there was room for differences of spiritual interpretation, nevertheless, the effort was always made to present facts and to be sure that they were facts. In public speech no men excelled Dr. Pierson, Dr. A. J. Gordon and Dr. Ellinwood in presenting the new apologetic for missions, and in work with his pen Dr. Pierson probably did more than any other one person to popularize missionary information and appeal. His books on "The Miracles of Missions," his "New Acts of the Apostles," his missionary biographies such as of Muller and Johnson, and his articles in the *MISSIONARY REVIEW* were read by multitudes who began to see that missions was one of the most interesting and fascinating of themes. The "New Acts of the Apostles" was the Duff Missionary Lectures, delivered in Scotland in 1893. He and Dr. Gordon had gone through Scotland together after the World Missionary Conference in London in 1888, and had kindled missionary fires wherever they had gone. In consequence, Dr. Pierson was called back in 1893 for the Duff Lectures. Dr. Andrew Thomson, one of the older missionary authorities, wrote:

"The fourth and most recent Duff Lecturer was the Rev. Arthur T. Pierson, D.D., of Philadelphia, U. S. A., whose name is pleasantly familiar to

the churches of Christ on both sides of the Atlantic. The title of his lectures, which form the contents of the present volume, is 'The New Acts of the Apostles; or, The Marvels of Modern Missions,' and their design was to compare the Christian Church in the nineteenth century with the Church in the first century, especially in their missionary aspects, and to bring out the features of resemblance and of contrast between them. They were address in the early months of 1893, to crowded audiences, not only in Edinburgh and Glasgow, but in Aberdeen, Dundee, and St. Andrew's, and some individual lectures were also delivered in other places, as in **Arbroath**. They were as new and fragrant as the flowers of spring. His vigor and originality of thought, his extraordinary knowledge of all subjects connected with Christian missions, his ingenuity and skill in the exposition of Scripture, and in extracting from familiar texts new and unexpected stores of instruction, his inexhaustible command of anecdotes which helped to enrich and enliven his addresses, his power of making external nature pay tribute to spiritual instruction, as well as the flowing fervor of his appeals—made multitudes listen unwearied for hours in silence."

Dr. Pierson early learned to view the missionary task as the task of the whole Church. Much was said in Edinburgh and in the preparation for the Conference there of the opportunity which the Conference was to present for the first time to the Church of viewing her undertaking as a whole—the whole Church facing her whole task in the whole world. This conception, tho it was only limitedly possible at Edinburgh, gave its greatness to

that memorable conference. But for a generation Dr. Pierson had been preaching this idea. At Northfield, I think, in 1887, he set forth a plan of world missionary activity which involved the united effort of the Church to compass her whole task, and such a plan, I believe, was printed as a supplement in some editions of *The Crisis of Missions*. To be sure, this was not a new idea with him. Alexander Duff had cherished it, and no later missionary leader was more zealous than Carey in planning for the occupation of the whole world, but it was deemed novel enough to be scouted by many when Dr. Pierson renewed the proposal of an organized, cooperative effort to occupy and evangelize the whole world.

In his eagerness to make missions popular and to win for them the interest and support of the Church, he did not make the mistake of secularizing the missionary presentation, of lowering the spiritual quality of the missionary motive, of withdrawing the Cross. He put the missionary appeal upon the highest spiritual plane, and no one ever heard him present the cause without being made aware of the sacrificial shadow that lay upon it. It is interesting to note how free the foreign missionary appeal still is from secondary and inferior elements. They do creep in, and they have their legitimate place, but while some other causes have become practically dominated by these considerations, foreign missions remain a spiritual enterprise, resting upon spiritual arguments and cleaving close still to the person and cross of Christ. It was no small achievement of the Spirit of Christ to save so ardent an advocate as Dr. Pierson from the perils of overpopu-

larizing his cause, and of resting it upon motives which have in them the elements, at least, of self-interest, of a racial or national glory. His cause was Christ's alone, and Christ's name and Christ's cross and Christ's glory were the only things to be thought about or spoken of in its advocacy.

Lastly, we may mention the tirelessness of his toil for missions and the intensity of his appeal. To him it was a great *cause*, and as the preservation of the Union, the abolition of slavery, the maintenance of States' rights or political loyalty had set men ablaze and kept the fires glowing during the Civil War, so the great campaign of a world's evangelization influenced him and made him restive and eager. It is hard to keep up such intensity in an agelong campaign, but he held that the age need not be as long as lethargy and disobedience may make it, and that now is the appointed time, and not to-morrow. Therefore he remembered his Lord's words: "We must work the works of Him that sent us while it is day, before the night cometh, when no man can work." May we also remember them!

As a Bible Student*

BY REV. JOHN HENRY JOWETT, D.D.,
NEW YORK

A close personal friend in England and America

When one of our Lord's choice servants goes home to glory it seems to me that, to the spirits that look on the scene with other eyes than ours, it is not a funeral but a wedding. If this be so, then the Lord of the wedding would designate as the suitable garment, not a robe of mourning but the garment of praise. If our beloved

friend, Doctor Pierson, were again in the flesh, I am sure that he would have it so, and, indeed, he so expressed himself in his last days.

One or two things are prominently in my mind when I look at the life and character of Doctor Pierson. I have always been profoundly impressed by his

Introductory Observation

"Thou hast magnified Thy word above all Thy name

Psalm CXXXVIII: 2

This saying of the Psalmist may primarily refer to some particular aspect of the word of God, some promise like that recorded about the fulfilment of David's vow (2 Samuel VII. 11-19); but the larger truth it contains an analogy is capable of a much broader and deeper broader application that it may with due care be made the whole body of Holy Scripture.

Latin translation: "Thou hast magnified Thy name above all things by Thy word; and further, "Thou hast made Thy name glorious above all, through Thy word." But, with Henry Clarendon, the majority of the best Bible students favor substantially the common rendering: "Above all Thy name, Thou hast made glorious Thy word"; the meaning being that, beyond all works of creation and Providence, or other means whereby God has made Himself known, He has exalted the mission of His word.

A PAGE OF MANUSCRIPT

From Dr. Pierson's last book, "Knowing the Scriptures," written with a crippled hand, at seventy-three years of age.

conception of Christ, and he always laid hold of me and thrilled me through and through when he was expounding Paul. I liked him best when he took up the Epistle to the Ephesians, and soared to high places in Christ Jesus. I liked to hear him, when, with all those rare powers of his marvelous intellect, he delved deep and brought up new treasures of grace. Two years ago, when I was at Northfield, one night I attempted the almost impossible task of speaking of Saint Paul and the Church, and his

* From an address at the funeral services. Stenographer's report, not corrected by Dr. Jowett.

Epistle to the Thessalonians. Doctor Pierson's own wonderfully exercised powers could take a slight hint from another man and use it. I remember the way in which he spoke of the many years he had been trying to understand more and more the wonderful God, Jesus Christ. The one and foremost lesson of Doctor Pierson's life was that he could preach a Christ big enough to save the world. He had a tremendous conception of Christ. The great aim and work of our lives is the proclaiming of a Christ before whom men shall be bowed in holy awe and reverence. The editor of a very influential American newspaper has written me to say that his whole life has been changed by a conception of the Lord Jesus Christ. Doctor Pierson's spirit was always bowed in prayer and reverence before our Lord. He had that vast conception of the Lord Jesus Christ that became the vast conception of the amplitude of the Christian Gospel. Every one will remember the audacity with which he would proclaim the Gospel. He would stand up, and with holy audacity and without the flickering of a single doubt proclaim the efficacy of the Gospel for every need. He reminded me of John Wesley in the audacity with which he would analyze a sin or vice, and then, when you felt appalled by the dark horror of it, would proclaim the Gospel of Christ as adequate for its removal. I have seen him in England when he had bowed a great audience almost to utter despair, unveiling sin after sin, wickedness after wickedness, loathsomeness after loathsomeness in the human heart, and then would bring in the light of the dawn, as the Sun of Righteousness would rise with healing

in His wings. Doctor Pierson would proclaim Him as the ransom from sin.

Every one knows, too, what a passionate delight Doctor Pierson had in the Word of God. I have seen young men, but never an old man, with such a passionate delight in the Word of God. He had as much interest and enthusiasm in searching out new texts as a young student, just beginning his ministry. He would show the same delight in finding out some new beauty or truth in the Bible as an ardent botanist would show in discovering some new flower. We read in the first Psalm: "His leaf also shall not wither." If that means anything, it means this: The leaf is a thing of the early spring. The leaf is not to wither—even when the fall comes. Surely our friend kept the leaf of hope, and the leaf of young surprize and enthusiasm and the youth of an ever-unwithering surprize in the promises and word of his Lord. His knowledge of the Word of God was always enriched by these new discoveries. He brought forth fruit in old age.

I wonder what his wonderful powers are doing now—those powers that have been so much exercised during the past years. Now, as Paul would say, his senses are exercised to discern. I wonder what new problem he is at work upon. I wonder what new glory the Lord has set him to seek out, and very reverently would I say it, I am sure the Lord will say to him: "Well done. Come hither, I have new work for you to do." I wonder what it is. I think he is so engaged, and I am sure he is rejoicing in the new-found opportunities of the world of light and unfading glory. We leave him in that glory, at the throne of grace, in the presence of His Lord.

4. Like the Bible... Fourfold Redemptive Work. 1:30. Most Comprehensive Text in New Testament. Mountain Peak Gen XII:13
 1. WHOLE FIELD OF CHRIST'S WORK. 2. WHOLE HISTORY AS SON OF MAN. 3. WHOLE COMPASS OF N.T.

As his Work: Wisdom from God

1. Correcting Error.
2. Confirming Truth. Completing Type
3. Communicating new Mystery.

1. LEGAL SATISFACTION FOR SIN
2. JUDICIAL STANDING before God.
3. ADVOCACY. Court of Law re Equity.

1. EXAMPLE for Imitation
2. SPHERE. Preservation in own life
3. SPIRIT. Regeneration. Edification.

1. Resurrection Translation. Body
2. PERFECTION of Soul. Spirit
3. REDEMPTION of Whole Creation. Home.

OUR VISION OF TRUTH THROUGH EYES OF TEACHER.
 Presence of our Salvation, death of Saviour
 Sphere of our Keeping like of Keeper.
 Security of Victory, Union with Victor.
 Final New Creation. Work of Creator.
 Constantly "Following One." Reebing. "LIKE THE PLAN!" Mendelssohn at FRIBOURG.

CHRIST AS TEACHER
 Great Impression of
 WHOLE CAREER
 from beginning to End
 Words. such as never spoken
 Works. such as never done.
 Miracles were messages
 to show power over sin
 and of spiritual disease.

THEIR RIGHTEOUSNESS.
 BY DEATH, BURIAL
 RESURRECTION.
 THEN SANCTIFICATION
 in Conference of Spirit
 in His omnitopia Earth
 Ascension
 Intercession
 Pentecost.

Finally REDEMPTION
 in Second Advent
 REIGN
 Final Victory

BODY of New Testament
 As Teacher. Four Gospels
 "Begin to Do + Teach"
 Acts: Complete

As Righteousness
 Romans
 As Sanctification
 i.e. Corinths
 Temple of Spirit
 Galatians.
 Crucifixion with them
 Ephesians. Ascension
 Philippians. Sanctification
 in Resurrection
 Colossians. Complete

As Redemption
 in these also and
 Mystery of Iniquity.
 Resurrection -
 Translation -
 FINAL VICTORY

GREAT KEY TO BOTH EPISTLES: HE THAT IS JOINED INTO THE LORD IS ONE SPIRIT
 MIND + SPIRIT. SOUL. BODY. Effect is to make ALL these tributary to WILL of God.

1. BODY. TEMPLE. Dwelling of God. II SOUL. I COR II
 Hence. Subjugation
 Subordination CALLING
 Resurrection

natural by
 spiritual
 "MIND OF CHRIST" II TO
 WILL OF GOD.
 GIFTS: GRACES.
 LOVE. DOMINANT
 SAVOUR of God

III SPIRIT
 Will of God. Works in us
 even while death. I COR IV. XXIII
 LIGHT OF GOD
 UNITY FOR GOD
 HARVEST WILL GOD
 HOLINESS. I COR V
 Ecstasy Vision

I. COR II. PSYCHIC: WHOLE SCIENCE OF SPIRITUAL THINGS. SUBJECT OF YOUR IMPORTANCE. STRUCTURAL LAW. GEN. III. RE-EXAMIN
 Compendium of Scribatic Teaching. LIFE LIGHT LOVE LIBERTY. TRUTH WITNESS POWER.

I. HOLY SPIRIT VS SATANIC HOST. Hierarchy of spheres. Several Ranks: PRE-EXISTENT. Holy. The many also. I THOR
 Divink When Angels fall. Carried to Revolt former grades of intelligence power.
 Omnipotent Satan. Inside but Power of DARKNESS Holy Spirit understood as Head of Church & Holy Spirit
 Omnipresent. Wise. Sagacious. Subtle. acting through Subordinated... finds what forces of Hell can use vs. internal. Heb. I

II. In Eternal Absolute CONTRAST. GOD: LIFE LIGHT LOVE. SATAN. DEATH DARKNESS HATE
 NAMES. TRUTH. LIFE LIGHT LOVE. DEATH DARKNESS HATE & SUFFER. ERROR APOSTASY MINDRANCE
 Symbols. Blind Eye. Snake. Dislike. Blindness. Yoke. Lies. Angel diabol
 No man can say. I COR II. 3. or say Anathema without Satan's suggestion. Vulvair: Cussio. No. No. No.

III Conscious: TRUTH COHERENCE or say Anathema without Satan's suggestion. I John 1:3
 Father of Lies. Wiles. Devil. (ill. lie. vile. Evil)
 Counterpart. ANGEL of LIGHT. Dissem. of Truth. I John 1:3

IV INCARNATION. Temple of God. Dove + Cote. 43. 45. Eph. II. 13. Every child of disobedience. Synagogue of Satan
 House of Satan. Matt. XII. Why do ye desire to possess a body. Gadara. May be Sem. or Leprosy. Imp. in nature of matter vs Spirit

V. HENR. POWER. Dialectical and Celestial often seen in Criminals. Sagacity. Ability. Ingenuity. I Tim
 Romans VIII 2. Spirit like D. L. MOODY

VI. Vast Importance of ATTITUDE. Jamoiv. "Submit. Resist." Resist. French other. "Sword first. Then hand"
 Tower of Babel. Human divisions. Horizontal. Main layers. God perpendicular. Humm. out
 Why do ye desire to possess a body. Gadara. May be Sem. or Leprosy. Imp. in nature of matter vs Spirit

VII. FINAL VICTORY FOR GOD. Triumph of Evil. Triumph of Satan. Church Synagogue Satan. Practically Ruled &
 Inherent. V. anast. Thom. Aquinas. Silverfield. Church Synagogue Satan. Practically Ruled &
 NO NEUTRALITY. Christ's own Words. "For Against." Today setting Eternal History - Destiny

GREAT PRACTICAL LESSONS.

1. IN GOD'S EYES only two classes. Man's made horizontal layers. Strata. God's made perpendicular. For. Against. Tower.
2. GREAT PROOF. Holy Spirit Helper of all Good. Rom. VII. Satan's Helper of all Good.
3. FILLED WITH SPIRIT. Capable of Divine Works. Filled with Satan. capable of Diabolical Crimes. Jn. XII. 27
 Azo. X. 3
4. INDECOMPOSABLE HOSTILITY. World. Innocent IV. and Aquinas.
5. CARNAL AND SPIRITUAL MUTUALLY REJOIC. Gal. V.
6. Most of all Love and Hate. Selfishness and Unselfishness.

Paul's peculiar fitness for Great Work Among Gentiles. Hebrew by birth, Roman by Citizenship, Greek by Culture. To Confront with Greeks, to meet Greek mind, Greek thought, language, literature, learning, logic. Begins by Renouncing Wisdom of Greeks, as Power of Romans. Things of God, Demotion of Wisdom. Had he used the logic of Greece, he would have been to them only as another Rhetorician or Logician; Philosopher. Truths veiled in Naturalism: 1. Chastification, Power of God in Impotence, Wisdom in Ignorance. Contradicting Rome & Greece. Mysteries revealed in Christ. 2. Justification by Faith Alone, Vicarious Salvation. No grade of merit. 3. Universal; Sin 4. Sovereignty, Freedom 5. Prayer as a Power 6. Providence; Individual Care; Love in Chastening.

The First Epistle of PAUL the Apostle to the

PHOENIX "in Christ" here begins with the Conclusions. 1 Cor. 2: 8, 11 Cor. IV: 12 Gal. 2: 28 Eph. 1: 11. SANCTIFIED IN CHRIST. Kaka Pauline Christology set forth in new light. Only Christ Jesus, and He Universal Redeemer, not a form related to Him.

1 Cor. 2: 8. 11 Cor. IV: 12 Gal. 2: 28 Eph. 1: 11. To learn meaning examine each passage in relation to the other. 1 Cor. II. One thing. 10. Eph. I. Christ. PAUL called to be an apostle of Jesus Christ through the will of God, and So- theosis of our brother. N Christ in Paul. Christ Jesus called to be saints with all. 1 Cor VI: 7. One thing that in every place call upon the name of Jesus Christ our Lord, both their and our; TEMPLE of HOLY GHOST. DRIBB Chasey. 3 Grace is unto you, and peace from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. 5 That in every thing ye are enriched by him, in all utterances, and in all knowledge; The abundance of wisdom etc. 6 Even so the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift writings for the coming of our Lord Jesus Christ; 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are ministers of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you but Crispus and Gaius; 15 Last any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, but the cross of Christ, which is the power of God, and the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 23 24

2 D. M. 23 For the Jews require a sign, and the Greeks seek after wisdom: 24 But we preach Christ crucified, unto the Jews foolishness, and unto the Greeks foolishness; 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how low that wise men after the flesh, not many mighty, not many noble, are called: 27 But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: 29 That no flesh should glory in his presence. 30 But of them are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. 32 CHAPTER II. 1 AND I, brethren, when I came to you, came not with wisdom of speech or of wisdom, declaring unto you the secret things of God, which ye had, and ye have many of God; 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God. 6 Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that are to be put to shame. 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. 9 But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. All that the Father saith, he hath revealed unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, save the Spirit of God. 12 What things we have received, we declare unto you in plain words, as ye have heard. 13 Therefore, whosoever he be, let him love God, and his neighbor, as himself; that he may continue in our love, that he may have the Father, and the Son, and come to the glory which the Father hath promised unto him who loveth God. 14 These things which we have received, we declare unto you in plain words, as ye have heard. 15 Therefore, whosoever he be, let him love God, and his neighbor, as himself; that he may continue in our love, that he may have the Father, and the Son, and come to the glory which the Father hath promised unto him who loveth God. 16 These things which we have received, we declare unto you in plain words, as ye have heard. 17 Therefore, whosoever he be, let him love God, and his neighbor, as himself; that he may continue in our love, that he may have the Father, and the Son, and come to the glory which the Father hath promised unto him who loveth God.

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INTERLEAVED, WIDE-MARGIN BIBLE left-hand page shows the interleaf with notes on 1 Cor. 1: 30 and 1 Cor. 12: 1. The right-hand It was very unusual, however, to find any ink blot on the page.

At Northfield and Mount Hermon

BY WILLIAM R. MOODY
A personal friend and coworker

The richest heritage for an individual or an institution is that of a true friend. Into such a heritage the Northfield Schools and Conferences entered upon the passing of the founder, D. L. Moody, in the loyal friendship of Dr. Arthur T. Pierson. From the beginning of the Northfield work he had been a sympathetic colaborer with D. L. Moody, and contributed by his ministry to the development of the work. In 1886, when the first Student Conference was held at Mount Hermon, Mr. Moody sought the assistance of Doctor Pierson, to whose zeal for missionary labor was largely due the interest then awakened in our colleges in behalf of non-Christian lands. His far-sighted vision and stirring addresses were instrumental in bringing about the formation of the Student Volunteer movement, which originated at that time.

For the next thirteen years Doctor Pierson was closely associated with the leader of the several gatherings that convene each summer at Northfield. To his stirring addresses on behalf of missions, to his enthusiasm in Bible study, and to his appeals to individuals for deeper spiritual experience, many are to-day attributing a new view of life and a realization of greater possibilities of Christian service.

But it has only been during the last twelve years that the writer can bear personal testimony of what Doctor Pierson has been to Northfield. Prior to that time his friendship was that of a young man to his Father's friend, a relationship characterized by a certain distant respect natural between great

maturity of spiritual experience and a very immature youth.

But when in 1899 the responsibilities resulting from the passing of the founder of the work at Northfield entailed duties and demands that were new, the friendship with Doctor Pierson became close, and ripened into an affectionate intimacy. To his wise counsel on many occasions, as well as to his sympathy and prayers, is to be attributed much of the continued blessing upon the conferences and schools.

Of Doctor Pierson's ministry at the conferences, both as Bible teacher, spiritual guide and missionary zealot, thousands can testify. When in 1908 and 1909 he conducted the daily Bible class at the Auditorium, the attendance was from the first the largest of any day session. Nor was the interest abated in any degree, but continued throughout the two weeks of the gathering. Nor will those who heard his missionary addresses ever forget the impression made upon them by his vast fund of missionary history and anecdote. And when he presented some deep spiritual truth his memory of Scripture and power in reasoning never failed.

But that of which comparatively few are familiar was his influence upon the students in the Northfield schools. It might be thought that with maturity of thought and experience he would have failed to impress young people. But such was not the case. He possessed that which is the mark of greatest distinction in either a teacher or preacher—he could interest the young.

To those of us who knew Doctor Pierson, it has seemed that his lectures and informal chapel talks at the

Northfield schools represented his best work. There was a freedom that was born of a mutual sympathy between speaker and audience which was less evident in some of the summer conferences. Especially was this true at Mount Hermon, where Doctor Pierson was loved by a warmth unusual among boys for one so many years their senior.

In speaking of Doctor Pierson's sympathy and loyalty it must not be inferred that he was blind to faults of his associates. His conception of true friendship was far too high for that. While he was straightforward in criticism and even reproof, it was addressed to the individual whom he felt was wrong, and did not become a subject of gossip. This was a trait of character which made for him friends among true and earnest men. He was a faithful and loyal friend in every respect.

In coming years Doctor Pierson's presence will be missed at Northfield. Without the helpfulness of his counsel and the inspiration of his ministry the conferences and schools will be the poorer. But the memory of what *he was* will be an inspiration to all who were privileged to know him and enjoy his fellowship.

Ministry in Great Britain

BY REV. F. B. MEYER, LONDON

Long a friend and coworker

My friendship with Doctor Pierson began with my earliest association with the Northfield Conferences in 1887. His deep spirituality, profound knowledge of Scripture, and enthusiasm for missionary enterprise were extraordinarily attractive, and bound me to him with bands of steel. When he was in good physical health and amid

friends who appreciated and loved him, it was a rare and priceless pleasure to be admitted to the intimacies of his home. Exhaustless funds of humor, repartee, incidents of travel and reminiscences of men and things were always at his disposal. Like fresh and sparkling fountains, you were continually coming on them. But the main interest was always religion. His favorite themes were always of God and the Bible, of some new light that had illuminated a familiar text, or of some new phase of spiritual experience which had been unfolded to him. Never a word of unkind and malicious criticism; never a sentence unworthy of the high dignity of an ambassador of Christ. If there was lightning, it was summer lightning, and harmless.

Whether he had visited London before 1888 I am not sure, but in that year his striking personality and marvelous knowledge of the missionary problems first arrested the attention and compelled the admiration of British Christians. From that time his position was secured, and he held it with the growing loyalty and love of all to the end. It was felt that of the new missionary movement which was initiated, here was a worthy exponent and apostle. From all sides appeals were made for him to visit large centers of population, or to give addresses and sermons in connection with all sects and denominations. Questions were not asked as to which branch of the Church he belonged; it was universally realized that he could not be classed and labeled as most men are. Here was a man sent from God!

He did not remain in England, however, at that time, as he had accepted the honorable position of Duff Lec-

turer for 1889, and was anxious to spend the previous months in preparing his material. One of the secrets of his life was his method in classifying the results and accumulations of his careful studies. I heard him deliver a masterly lecture on this subject to the students of Mr. Spurgeon's Col-

wealth for preachers and speakers on missionary themes. Several months were spent at that time in itinerating Great Britain. It was my pleasant lot to arrange a very extended program of visitation, which he fulfilled with marked power and blessing. Everywhere great audiences gathered, and



THE METROPOLITAN TABERNACLE, LONDON

Here Dr. Pierson was acting pastor during the illness and after the death of Rev. Charles Haddon Spurgeon, 1891-1893

lege, and tho it was not possible for every one to adopt his methods, it was impossible not to realize how much his full and enriching speech owed to that lifelong habit of storing and arrangement. His house in Brooklyn was crowded with books and manuscripts, but at any moment he could lay his hand on the illustration or incident he required.

Those lectures, which by request were delivered more than once, still further increased his fame. In their published form they had a wide circulation, and presented new mines of

his work among the ministers, at special meetings convened for them, was phenomenal. I have notes of his addresses by me still, which indicated the deep spirituality and Scriptural insight of his teaching at this time. Still in England one comes across individuals who confess their lifelong indebtedness to the impressions received during that tour. His work in Ireland and Wales was specially fruitful.

During these years Mr. Spurgeon's health was beginning to break, and as it became increasingly clear that he must take a prolonged rest, if he were

ever to resume his ministry, many minds were turned to Doctor Pierson as being preeminently qualified to fill the gap. Finally the summons came to him, and at Mr. Spurgeon's personal request he came again to London, in October of 1891, to take the temporary oversight of the Metropoli-



CHRIST CHURCH, WESTMINSTER BRIDGE ROAD, LONDON
Where Dr. Pierson was acting pastor in 1902-3
and 1907-8, during the absence of the
pastor, Rev. F. B. Meyer

tan Tabernacle. From the outset his ministry there was a remarkable success. Sunday after Sunday the huge building was crowded morning and evening. His sermons commanded the admiration of the highest intellects, while they were appreciated by the ordinary folk. They were used of God in building up believers and converting the unsaved and undecided. At that time I was minister at Christ Church, in the same part of London, and we used to spend a good deal of time together, especially on Monday mornings, in which he used to recite with extraordinary interest the sermons and experiences of the preceding

day. I should imagine that at no time of his life was he more happy and successful than at that season, except for the growing sadness because of the tidings from Mentone.

Throughout those dark and sad days Doctor Pierson was unremitting in administering consolation to the sorrow-stricken people, and when at last the sun set beneath the western wave, he stood out in all the tenderness of his heart's sympathy, as comforter and helper. His two sermons on the life and work of the departed pastor were as eloquent as they were discriminating and appreciative, and he took part in the last great service of the day of interment. For some months afterward he continued to fill the Tabernacle pulpit.

Engagements at Northfield, United States of America, and elsewhere compelled him to return to his own country in the summer of 1902, on the understanding that he would return to take up again his ministry at the Tabernacle. This he did, and for a second period fulfilled the demands of that responsible position with conspicuous ability.

Later he most kindly and efficiently occupied the pulpit at Christ Church for the five months of my mission to India. He awakened the extraordinary love and admiration of my people. During that time large congregations were maintained, and the great machinery of the church activities gave evidence of quickened impulse. At the meetings of the officers he presided with eminent tact and grace, and the Monday Evening Prayer Meeting was invested with new attractiveness. Doctor Pierson was not only remarkably gifted as a preacher, he was also

conspicuously fitted to exercise the pastoral office.

During these years he became increasingly trusted and beloved of all sections of the Church of Christ in Great Britain, and was an habitual speaker at the well-known interdenominational gatherings at Mildmay and Keswick. Several of his addresses on these occasions reached the high-water mark of sacred eloquence. One address, given at Mildmay, on the "Sterned Aspects of the Divine Nature and the Judgment Seat of God," deserves to be preserved as a classic on that solemn theme.

For several years he was one of the most popular speakers on the Keswick platform. He was trusted on more than one occasion with the series of connected Bible-readings given on the successive mornings of the conference in one of the tents, and always the vast tent would be crowded with hearers, while a rim of three or four deep would stand around in the outer circle. His addresses at the ministers' meetings, his sermons before and after the conference, his personal charm and influence, constituted very real assets to the conference. It was hoped that he would be present there at the forthcoming meeting, when these notes will be issuing from the press.

For many, perhaps the most outstanding features of Doctor Pierson's work in Great Britain will always be those three series of Exeter Hall Bible Lectures. They were carried through under the auspices of the Young Men's Christian Association, and were eminently successful. The great hall was crowded week after week to its utmost capacity with the élite of the Christian youth of the metropolis. By carefully drawn dia-

grams and models, as well as by his words, he endeavored to convey his thoughts to his hearers. His great stores of Biblical study and acquisition were opened and their treasures



"A GOOD STORY"

A snapshot of Dr. Pierson and a friend at the laying of the corner-stone of the Spurgeon Pastor's College in London. A picture showing Dr. Pierson's humor, and appreciation of a good story.

lavishly distributed. The silence was only broken by the scribbling of pencils and pens and the rustle of the turned leaves of Bibles and note-books. These courses were specially valuable in view of recent attacks on the Bible. Doctor Pierson was an evangelical conservative, and had good reasons to give for the truth that was in him. And if the Bible is more than ever strongly entrenched in the reverence of Sunday-school teachers, Christian Endeavorers, ministers and lay workers, in London and Great Britain, a large proportion of so desirable a result must be attributed to the intellectual equipment, the eloquent speech and the devoted heart of that remarkable servant of God.

The Word of God

BY REV. JOHN F. CARSON, D.D.

Scripture passages selected and read at the funeral services by a long time friend and associate

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold—yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."

"With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy testimonies also are my delight and my counsellors."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God. Yea, so have I strived to preach the gospel, not where Christ was named,

lest I should build upon another man's foundation."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also: and whither I go ye know, and the way ye know."

"What shall we then say to these things? If God be for us, who can be against us. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is

sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and

yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun, for the Lord God giveth them light; and He shall reign for ever.'"

This is the message to us to-day:

"Ye know, from the first day that I came unto you, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations. But none of these things moved me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold! I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Therefore, I take you to record this day, that I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, and not for me only, but for all them also who love His appearing."