

The "Amen Corner."

In the planning of modern churches, The service of Sabbath days, We have left out the "amen corner," And smothered the soul of praise, There are faces that shun like Stephen's When he saw his Master stand, With a look of love and of welcome, In glory, at God's right hand, There are eyes that answer divinely, And hearts that in sympathy beat With all that is grand and holy; But the service is incomplete, When the light of the Lamb comes filling Faith's rapt and adoring ken, Hsten in vain for the "Glory!" And the seraph-souled "Amen!"

In the golden days when the fathers The enemy put to rout, All the saints in the "amen corner" Pursued him with a shout; While the burdened heart of the seeker For pardon and perfect peace, In a flood of their "Hallelujahs," Obtained a swift release; And oft when the preacher, in battle, Seemed overborne by his foes, From the praying souls in the corner A mighty "Amen" arose; And it broke the spell of the tempter; The heavens ceased to frown; Faith rose to the throne triumphant, And the glory of God came down.

When the saints in the "amen corner" Bow'd, listening on their knees, They would hear the sound of a going In the tops of the mulberry trees; And, bestirring themselves in spirit, They moved with the heavenly host, Stepped out on the promise boldly, And prayed in the Holy Ghost, Till the flame of a grand revival Swept through the land abroad, For the rains in the "amen corner" Kept pace with the march of God.

We have men in the pulpit filled With the wine of the Kingdom new; There's the life of the grand old Gospel Still flourishing in the pew; We are singing the songs our father Sang in the days of old; We are telling the wondrous story Their lips so sweetly told; And the Lord with his church is dwelling In power as he did then; But the spell of silence is on her, And she needs the grand "Amen." We are bearing suppressed emotion, Like fire shut in our bones; Our only relief is in singing, And in timid undertones, Re-establish the "amen corner," The freedom of ancient days, And the pent-up streams of emotion Shall flood the land with praise.

When the voice of rejoicing nature The land with its music fills, Not the least in the strange enchantment Is the echoing of the hills; For the Lord of the whole creation, Who speaks in a thousand ways, Is surrounded with "amen corners," That answer his voice with praise; And when I ascend at his bidding, To that upper temple fair, I will fly to the "amen corner," For I know he has one there. —Rev. Alfred J. Hough, in Michigan Advocate.

Evangelism And Evangelists.

Articles appearing in the religious papers of all denominations indicate that attention is turning to the matter of evangelizing methods, prompted by a conviction that all is not just as it ought to be, or might be, and that there is occasion for careful thought along the line of evangelism, not overlooking the specific work of the evangelist. Several of the denominations hold their anniversary meetings at this season of the year, and make up their statistical tables, thus discovering what progress has been made, or what losses sustained. It has to be said, in general, that the year has not been characterized by great fruitfulness in the vineyard of grace. There has been no retrogression, but the advance has not been marked. There is no occasion for serious misgivings as to the immediate future of evangelical Christianity; but there is reason for questioning as to the methods employed and the ratio of outcome for the labor bestowed. There is reason also for inquiry as to whether the methods employed have been altogether consistent with the plan and the forecasting of the Master.

Perhaps never before in the history of Christianity was so much emphasis placed upon "the work of an evangelist" as now. Paul instructed Timothy to "do the work of an evangelist," and declared that when our Lord ascended on high, he gave "some to be evangelists;" but whether, in either case, he intended to separate the evangelist from all other preachers and teachers of the Gospel is not altogether certain. Timothy was to "do the work of an evangelist," but he was to do several other things as well. He was to have a pastoral oversight of the affairs of the Ephesian Christians; he was to "reprove, rebuke, exhort, with all long-suffering and doctrine." By applying himself to the promotion of Christian life among the saints, and by his diligence and earnestness in winning unbelievers, he was to "make full proof" of his ministry. But it has come to pass, in these later days, that comparatively few pastors think of themselves as evangelists. They are willing to believe that, in the ordering of the

Master, they are to be pastors and teachers, while men of another class are to devote themselves to the work of an evangelist.

And it is only fair to say that the churches are in a marked degree acquiescing in this order of things; so that they are easily persuaded that, in order to an ingathering, "a new voice" and new methods must be introduced. Often they are willing to make considerable contributions of money, in order that the object aimed at—"an ingathering"—may be achieved. Mark, we say "an ingathering;" not the salvation of souls. It is to be feared that the great object had in view, with not a few churches and "leading members," is the addition of new names to the church roll, especially of those who may "add strength," financial or social, or preferably both, to the church as an organization. If the pastor can bring such, his ministry is a success; but if he fails—well, "he is a good man, but he does not know how to get hold of the people." "True, he gets hold of some, but they are without social standing, and do not add to the strength of the church." It is that strength may be added to the church, rather than that souls may be snatched as brands from the burning, that the evangelist is introduced and supported in his work. So here we have pastor and people agreed that no great ingathering can be enjoyed unless a professional evangelist is brought in.

To recapitulate somewhat: The first reason for the need of the evangelist is the lack of courage and confidence on the part of the pastor. He is afraid to undertake such special and testing work alone. The second reason lies with the church members as a body, most of whom are unwilling to commit themselves to the work of God in co-operation with their pastor. They hope that the "new voice" and the new methods may be successful, without the humbling, self-renouncing process by which cold and formal Christians are made fit to witness for Christ, and thus win souls. And the cause of this condition of things lies back of the present hour. It is found in the worldliness and indifference of the average church member, who has failed to live Christ before his neighbors, and so has no confidence in his ability to win the confidence of that neighbor, cause him to feel his need of salvation, and seek it in Christ.

Two obstacles lie athwart the path of him who would win a soul; one the indifferent lives of those who profess hope in Christ, the other the failure to teach with clearness, definiteness and consistency the lost condition of souls out of Christ. These two causes tend to make the ungodly feel that they are in no particular danger, and have no special need to become Christians. As for the Christian, so-called, they are "just as good as he is," and would not do many things which he does. They have seen him violating the Sabbath; have heard him use language which "no Christian would use;" have noticed his trickiness and unreliability in business, doing things which they would not do; and why should they care about a religion which does no more for a man than it has done for that deacon, or Sabbath-school superintendent, or teacher? And echo answers, "Why?" In such a condition of things it may be needful to bring in an evangelist, if anything is going to be done. The community must be led to forget about the faults of Christians because of the novelty of the words and methods of the stranger.

But the pastor is not blameless. His fault is largely in his failure to teach the whole truth at other times than during revival efforts. The evangelist is expected to tell men that they are lost, that there is a future of woe to them who believe not or refuse to believe on Jesus. He is expected to deal honestly and faithfully with men; and if he does it, he probably comes athwart what has been taught all through the year by the faint-hearted pastor, under the ban imposed by a half-hearted and gain-saying people. The pastor has been preaching and talking at funerals, all through the year, and, so far as his testimony has gone, no ungodly man has died during that time. He believes that the ungodly are banished from the presence of the Lord and from the glory of his power; but personally he does not know any such, and none of them have died within his purview. Why should surviving friends and neighbors fear to die as these have died? Surely, if Jones could repent on his sick-bed and go to heaven, they can do the same thing. If Smith could go down to the grave giving no sign of repentance, and yet leave in the hearts of the preacher and of his family a confidence that it is well with him, why should they be very anxious about themselves? If Johnny is told by his Sunday-school teacher that he is a sinner and must become a Christian or be lost, and then is told, at the

funeral of his classmate, on the next Sabbath after, that Jimmie "has gone to be with Jesus," notwithstanding Jimmie gave no sign, it can not be expected that Johnny will be very anxious about himself. He's "as good as Jimmie was." And so it comes about that, between the unfaithful church members, on the one hand, and the timorous pastor, on the other, there is need that a new voice, the voice of a stranger, be brought in to attract attention, and tell the truth, if in a sensational and even boastful way. The writer of this would not be understood as antagonizing evangelists. He believes in evangelists, believes that they have their place in the economy of grace, but he believes that our churches are becoming altogether too reliant upon that class of preachers and the methods adopted by many. There is a lack of co-operation between pastors and people; too little unity of purpose and action. Too few church members are willing to "deny themselves of ungodliness and every worldly lust," and to so live and labor that the ungodly around them may believe that out of Christ there is no salvation. They'll never come to Christ until they do believe it, and too little is doing to make them believe it. Therefore, the helplessness of pastors and churches' Journal and Messenger.

The Cowardly Disciples.

BY REV. J. GEORGE, D. D.

It was my privilege not many months ago, on a special occasion, to listen to an excellent sermon by a minister of more than ordinary ability and reputation. His genial countenance, musical voice, and expressions of love and sympathy, betrayed a Christ-like spirit. But when he gave utterance to the sentiment which heads this article—uttered it with scarcely a semblance of the seriousness such a statement deserves—a cold shudder ran through my frame. I could scarcely believe that I had heard aright—"Be to Brute."

A young man of promise recently referred to Nicodemus, Joseph of Arimathea, and the man who prepared the room in which the Lord celebrated the Passover with his disciples, as examples of those who follow Christ too much behind the curtain, deficient in vigorous Christian spirit before the world. "Nicodemus came to Jesus by night, Joseph only buried the body of Christ, and as for the man who furnished the 'upper rooms,' so worthless was he that the writer does not even mention his name." How unjust and far-fetched are such inferences, requires but a second thought to determine.

Where do we get our authority for calling the disciples cowards? What do we mean when we say that they were "ignorant men?" That beautiful and pathetic incident of Thomas, "doubting" Thomas, as we have been pleased to nickname him, where his mind trembles under the weight of so stupendous a theme as the resurrection of Jesus, unable to believe for very joy; an incident so touching as to move the most stubborn soul who studies it, has been twisted into all manner of conveniences for illustrating the most frivolous and inexcusable unbelief and neglect of duty. Here, couched in a few simple words, we have one of the most wonderful spiritual poems ever hidden in a sentence of sacred writ.

"Then said he to Thomas, reach hither thy finger and behold my hand; and reach hither thy hand and thrust into my side; and be not faithless but believing."

"Thomas answered and said to him, 'My Lord and My God.' For dramatic splendor there is nothing written of human experience which exceeds this gem, glittering in that remarkable chapter like a brilliant in a crown of gold, and yet, often treasured as though its occasion were a blot upon the record of the twelve apostles. How can Peter's conduct in the apprehension and trial of Christ be construed into an illustration of the careless, cowardly modern backslider? Peter never was farther from such a spiritual condition than in that dark hour when "he followed the Lord afar off." Men do not become retrogrades in such times. He but showed the brave man he was, when in the garden he drew his sword in defense of his master. Possibly he was a little weak in his theology; maybe, as some say, guilty of rashness, but he largely compensated for that by having a strong right arm and a valiant heart back of it. What wonder that he followed far behind, helpless, dejected, discouraged, when the only weapon he had with which to fight hung silent in its sheath by command of the one whom he would have sold his life to save. So also his denial of Christ has been made a target for the most absurd and thoughtless criticism. Even Judas—

poor Iscariot, might with good grace be left to rest in peace for a while. The son of perdition; truly to that end the whole Christian world for ages has been in his pursuit like hounds. Perhaps he deserves it; but he did two things that must soften our wrath towards him—confessing that he had betrayed innocent blood, and then he put an end to his worthless and unhappy career. Many of the betrayers of innocence today are too depraved to do as well.

Certainly the disciples were human, with weaknesses common to the lot of men. The great contrast between them and Jesus is everywhere apparent. Many important lessons are to be drawn from their lives. But the incidents referred to above and many others besides, among the most touching and dramatic found anywhere in human experience, deserve considerable treatment from the honest expounder of the gospel. To the barrenness of our mental resources, and the vehemence of extemporaneous address may be laid the causes of many errors such as hinted at here. We can do these eleven brave and faithful fishermen of Galilee no harm by what we may say of them, but unguarded uncharitable utterances from the pulpit add to the thoughtlessness of the pew, and mar the natural force and beauty of the gospel.

Moody's Appeal to Fathers.

Whenever I speak to parents, two fathers come before me. One lived on the Mississippi River. He was a man of great wealth. One day his eldest son had been borne home unconscious. They did everything that man could do to restore him, but in vain. Time passed on, and after a terrible suspense he recovered consciousness.

"My son," the father whispered, "the doctor tells me you are dying."

"Oh," said the boy, "you never prayed for me, father; won't you pray for my lost soul now?"

"The father wept. It was true he had never prayed. He was a stranger to God. And in a little while that soul, unsprayed for, passed into its dark eternity."

The father has since said that he would give all his wealth if he could call back his boy, only to offer one short prayer for him.

What a contrast is the other father! He, too, had a lovely son, and one day he came home to find him at the gates of death. His wife was weeping, and she said—

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him."

The father went into the room and placed his hand on the brow of his dying boy, and could feel the cold, damp sweat was gathering there. The cold, icy hand of death was feeling for the chord of life.

"Do you know, my son, that you are dying?" asked the father.

"Am I? Is this death? Do you really think I am dying?"

"Yes, my son, your end on earth is near."

"And will I be with Jesus to-night, father?"

"Yes; you will soon be with the Saviour."

"Father, don't weep; for when I get there, I will go straight to Jesus, and tell Him that you have been trying all my life to lead me to Him."

God has given me three children, and ever since I can remember I have directed them to Christ. I would rather they carry this message to Jesus—that I had tried all their life to lead them to Him—than have all the crowns of the earth; I would rather lead them to Jesus than give them the wealth of the world.—D. L. Moody.

The Modesty of True Wisdom.

To know the limitations of our own knowledge is as vital as it is rare. Of course, nobody supposes himself to understand everything, but the number of people who think that they know all that is worth knowing about certain subjects is altogether too large. True wisdom stands ready to learn from anyone. It was a characteristic of the famous President Hopkins that in conversation with the humblest of his acquaintances he always caused them to feel not only that he was as ready to learn from them as they could possibly be to learn from him, but that it actually was within their power to teach him something. This beautiful spirit helped to make him honored and beloved. No better illustration of the modesty of wisdom need be named. Wise although he was, he knew it to be a fact that he could learn something worth knowing from almost everyone.

Furthermore, there is no jealousy in the truly wise man. He is not eager to parade his knowledge. He is not fearful that somebody else will know more than he and receive credit greater

than his. He does not fret himself about the wisdom of other people at all, content to admire it where it exists, to acquire it so far as acquisition is possible, and to rejoice to afford opportunities for its use in the hope of rendering its benefits more widely extended. In other words, he does not care for recognition, but opportunity. He does not feel the need of proving that he is wise. He knows that so far as he has true wisdom, and so far as the world has need of it, it cannot be concealed. The time and occasion for its disclosure will come swift-footed. All that he needs to do is to be sure that his wisdom is genuine, equal to whatever demand may be made upon it. Then he can trust himself and it.—The Congregationalist.

Mortgaging the Future.

Our churches have in recent years been drifting into doing business in benevolence on the instalment plan. Rich men have promised large sums of money to educational institutions conditioned on the raising of still larger sums, which the churches were not able to pay. Debts have been incurred by missionary societies which the churches could not lift at once and still continue to pay current expenses. It has become common for individuals, churches and local societies to pledge annual payments for a term of years. These promises are often counted as cash, and announcements are made with hallelujahs that large sums have been raised. This benevolence on the instalment plan is wasteful, disappointing and elusive. We have known persons to promise amounts in future payments on which they could not even pay the interest. We have known ministers to pledge their congregations to give annual sums for a term of years, and then to move away, leaving their people to repudiate the promises made in their name. We have known jubilee meetings to be held over debts paid or gifts made by promises when the money has afterwards had to be raised two or three times over. At the present time many churches have so mortgaged themselves to pay in coming years for work already done that they have no heart to take up work which imperatively calls on them. Future years will have their own demands in missionary enterprise. We have no right to mortgage our abilities in advance while we do not yet know what these demands will be. We can best do business, for God on a cash basis. Better than twentieth century funds will be the twentieth century motto for the churches, "Pay as you go."—Congregationalist.

Dr Theodore L. Cuyler says:—

"We judge God childish—finding fault with the woven tapestries of his providences before they are finished in his loom. Remember, also, that you are on the under side, the dark side of the overhanging cloud of sorrow. While you may be weeping for a departed husband, or a beloved child, they may be up on the heavenly side of that cloud and be gazing on its overpowering brightness. If you will borrow his spy-glass from the old persecuted hero who wrote the epistle to the Romans, you will discern this glorious signal in the upper sky.—'All things work together for good to them that love God.'"

He that would have the fruit must climb the tree.

When Zinzendorf was a boy, he founded among his school fellows a little guild which he called the "Order of the Grain of Mustard Seed." That seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world.

The Brightest Flowers must fade,

but young lives endangered by severe coughs and colds may be preserved by Dr. Thomas' Electric Oil. Croup, whooping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

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Dr. Thomas' Electric Oil. Croup,
whooping cough, bronchitis, in short
all affections of the throat and lungs,
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