

The Presbyterian Church has crossed its Jordan of revision. By definite act of its representatives the Church has set forward in that pathway which for a score of years has appeared to be the sole way whereby Presbyterians could attain to the richest heritage of their promised land. And best of all, we have come over not in divided parties nor with impatient pioneers going before, and unwilling stragglers following after, but as one great, glad, confident host with all eyes on one banner, and all hearts strong in the faith that our divine Leader is leading. It remains, of course, for the Presbyteries in the coming year to set up the fixed monuments of revision, but after the scenes witnessed in the Assembly in New York this week, it is not presumptuous to treat presbyterial ratification as a nominal formality. It cannot be imagined that the Presbyteries would wish to undo what their commissioners at New York have done with such hearty and fraternal agreement. The Church has committed itself now without reservation to the ideal of a revised and clarified creed, and as fast as the constitutional procedure can work itself out, that ideal, already realized in a very tangible form, will be elevated to its fitting place in the permanent Standards of the denomination.

How to Master the English Bible.

For the first half of my ministry I did not know my English Bible as I should, the effect of which was seen both in my own spiritual life and the character of my preaching. My heart was greatly burdened in prayer about it for more than a year, when God answered me through the lips of a Christian layman, whom I met at a Christian convention in an eastern State. His peace and joy in Christ I so much coveted as to ask him how he had obtained the blessing. He told me that it came to him through reading the epistle to the Ephesians. I asked him how he had read it.

"I was going to spend the Sabbath with my family in the country," said the layman, "and I carried with me a pocket copy of the epistle. In the afternoon I lay down under a tree and read it through at a single reading. My interest being awakened, I read it through again in the same way, and again, and again, as many as twelve or fifteen times; and when I arose to go into the house I was not only in possession of Ephesians, but Ephesians was in possession of me."

I at once began the application of this simple principle to the whole Bible practically, beginning at Genesis. I did not read the Bible in course merely, but kept at each book in its chronological order until it was thus mastered before I began work in the next. I cannot tell the effect upon—strengthening work in the next, I cannot tell the effect on me—strengthening vision, deepening my spiritual life, and lightening the burdens of my ministry.

There were some young theological students under my care at this time, upon whom I began experimenting in this method of Bible study with similar blessed results. Then I was led of God to introduce it in several Bible institutes and training schools, including the theological seminary of my own Church. Finally the popular evening Bible classes came into being, both east and west, numbering in several cases as many as a thousand members each.

The method has come to be known as the synthetic study of the Bible, which means the study of the Bible as a whole,

and each book of the Bible as a whole, and as seen in its relation to the other books.

Begin to study the Bible where God began to write it, at Genesis. The rules of procedure are as follows:

First, read the book.

Second, read it continuously, i. e., without observing its divisions into chapters and verses.

Third, read it repeatedly, i. e., until you have the consciousness of its possession in outline.

Fourth, read it independently, i. e., without the aid at first of any commentary or other Bible help.

Fifth, read it prayerfully, in reliance upon the Holy Spirit who wrote it to enlighten its pages to your understanding.

The observance of these simple rules has never failed to produce the desired blessing.

Delight in God's House.

Ps. 84: 1-4; Ps. 100: 1-5.

The Christian Endeavor Prayer Meeting for Sept. 14

One of Shakespeare's wisest lines is this: "No profit grows where there's no pleasure taken." Not even God's house can do us good unless we enjoy it. That is why our subject for this evening is "Delight in God's House." The question is, "How can we come to have delight in God's house?"

Now the only way to get delight in anything is to put personal work into it. A little march that a beginner in music can play pleases her more than all the harmonies of the symphony orchestra. The child's first picture of a flower made rudely enough at school, delights the child more than would a sight of Raphael's masterpiece. A man plants a few rows of peas and beans, and he has more pleasure in watching them grow than in all the unfolding of the forests and the meadows.

And so the way to enjoy our church-going is to put something in it, so that it will not be merely listening to the choir and the preacher, and looking at the flowers on the pulpit and the stained glass windows. We must put into it thoughtful meditation. We must get our minds into the right frame for receiving messages from God. We must think about the preacher's subject, if we know what it is. We must pray for him, and for the congregation. We must enter the church in the spirit of prayer. We must expect to receive a blessing ourselves, and beseech a blessing for others. We must listen attentively and prayerfully, and appreciatively.

Nothing give, nothing have. Nothing spend, nothing earn. If your church-going is dull, it is because your attitude toward it is dull. Let us all think, during this meeting, not only how much the Lord's house should mean to us, but how we may make it mean far more than it does already, not only to us, but to others.

Our Members Testify.

If you go to church to get something merely from man, you are not likely to take away from the church anything from God. Indeed, we are not likely to take away from the church anything we do not go to get and expect to get.

Our Young People

Beecher declares that our week-days take us down into the valleys of care and shadow. Our Sabbaths should lift us up on hills of light and joy in God's presence.

It is not religion to go to church, but it makes religion. Going to church will not save a man, but a man will hardly be saved, or remain safe long, without going to church.

A poet says of the church: "God is more there than thou, for thou art there only by His permission." We should be more thankful in our church-going if we always remembered that we owe to God the health and strength of body and mind that enable us to go there.

Wherever a man feels God to be present, that is to him the house of God, and the gate of heaven, just as the open plain was that to Jacob. But the more we find God in the church, the more likely we are to find Him everywhere else, and the less we find Him in the church, the less do we find Him elsewhere.

Christ made an appointment to meet with the eleven disciples after His resurrection on a mountain in Galilee. We may be sure they were there, however tired they might have been or whatever weather might have threatened. In the same way Christ has promised to be present wherever two or three are met together in His name. Shall we allow anything to keep us from that appointment?

David cared greatly for music, and probably in the temple the very best of Hebrew music could be found; but in reading David's words about God's house we do not get the impression that he attended worship for the sake of the music, or that he would have stayed away if the music had been poorer. He went to listen to God and talk with Him; and that is the only right motive, whether the music, the architecture, and the sermon are fine or the opposite.

For Daily Reading.

Mon., Sept. 8.—The Head of the church.	Col. 1: 16-20.
Tues., Sept. 9.—The glory of the church.	Isa. 62: 1-7.
Wed., Sept. 10.—The task of the church.	Rom. 15: 1-6.
Thurs., Sept. 11.—A united church.	John 17: 11-23.
Fri., Sept. 12.—A purified church.	Matt. 18: 15-18.
Sat., Sept. 13.—A triumphant church.	Rev. 21: 1-7.
Sun., Sept. 14.—Topic, <i>Delight in God's House.</i>	Ps. 84: 1-4; Ps. 100: 1-5.

Christian Observer: It is one thing to store the mind with facts and arguments: it is another thing to imbibe the true spirit of research and of adapting the truth to people. Fruit does not ripen without time: neither does the mind of a young man ripen, without abundant time devoted to the spiritual study of the Bible, with the aid of good instructors.

