

and supply an ethical dynamic, compared with which all others are feeble indeed."

Happily he has not busied himself seeking for some new means of ensuring the quickened spiritual life and the recorded enthusiasm of which he speaks, but directs us to the Holy Spirit of God as the sole but sure source of all that we need. He urges that the Holy Spirit is here in the Church of Christ and here to-day. We have but to pray and trust and expect in order to secure a new manifestation of the Spirit's power. In this things in or out of the church, however much they may lead us to exclaim, "Can these dry bones live?" we dishonor God if we give way to any sense of hopelessness. The situation may be unpromising, but the driest of dry bones must and will yield to divine influences. When God's breath blows upon the slain, they will be quickened, and life and enthusiasm will take the place of death and even of petrification.

However altered the times prayer is an unchanged factor in God's economy and prayer is the predecessor of revival. The example of Elias, who prayed earnestly that it might not rain, and again prayed earnestly that it might, and in both respects was heard, may we not say "in that he feared?" is full of inspiration for all who will encourage themselves to wait upon the Lord until the set time for Zion's awakening shall come. The record of Elias is intended to be a lasting encouragement to prayer. Mr. Campbell is cheered by the spread of the prayer circles which are springing up in all directions throughout his own land, with the avowed object of waiting upon God for such a revival as many Christians yet hope for. May such circles be abundantly increased. It may take faith to enable Christians to pray for such a visitation from our God, since so many intellectual minds affirm that they are praying for something in which history is not to repeat itself but faith has always been required on the part of those who prayed for a revival of God's work.

The history of past seasons of spiritual quickening has always been the same in this respect, that they began in prayer, and the prayer has always been born of a faith that but for its vitality would have died long before the blessing sought was obtained. The more unpromising the situation, and the more filled with seeming impossibilities, the more steadfastly has the faith of God's praying ones been fastened to His promises. "Faith laughs at impossibilities, and cries it shall be done."

If the Church of Christ is lacking in faith, then, as Mr. Campbell suggests, let us ask for it. Faith is still the gift of God, and he will not deny this gift to them who ask for it in earnest. As the number of faithful praying souls increases the potency of prayer will be realized and the hearers will prepare themselves to shower their gracious influences upon the earth. Personal devotion to Christ, and prayer for personal consecration to Him, and for a personal sense of responsibility is called for, mere formal, wild, wide praying for a revival of the whole world or even of the whole church, will have little effect.

The personal cry, Lord, revive me, and an accompanying setting of the house in order for the expected visitation of God will produce rich effects. The revival will break out in spots perhaps at first, but these will grow in number and increase in size till the whole lands feel the influence or even the whole world is aroused. God still waits to be gracious, and the faithful pleaders will find that He sits behind no bolted door when they knock for a hearing.—New York Observer.

How to Deal With Doubts.

Among the mistaken ideas in the community as to the significance of the act of connecting one's self with the Christian church, is the thought that it indicates that one has made progress in character and well doing, and desires to testify to that fact before his fellows. Of course this is a very different doubt from the doubt as to whether one has been "born again," but this is quite as real a question and almost as common as the other. Underneath this error there is, of course, a mistaken view of the nature and object of the church itself, but how to correct this mistaken view must be decidedly different in different cases.

A Christian worker who had for some time been absent from his old home found, on returning to it, that a near neighbor of his had just connected himself with the church. Glad to learn of this fact he went to that neighbour, and said to him heartily:

"I'm very glad to know that you have taken the step of connecting yourself with the church, and I want to congratulate you on it."

To his surprise the new communicant said, with a show of modesty and yet with a somewhat confident air:

"Well, I thought the matter over for some time before taking that step. I know I'm not as good as I ought to be, but I'm better than the average, so I decided to join the church."

His friend thought it best not to say anything more in the line of congratulation. Nor did he think that the church was to be particularly congratulated on its new member. Later on he found that other men than that neighbor had that standard of fitness for church membership. Some are modest in their doubting, honestly thinking themselves unworthy to be counted with the Christian host. Others desire to live as well as they can outside of the church fold without being judged by church standards of conduct. Yet

others again, like the person instanced, have only a doubt as to their relative goodness, and settle it by themselves in a self confident mood.

A church-goer who desired to be right and to do right, when urged to connect himself with the church, expressed the fear that he was not good enough. This seemingly was his sincere feeling. For years we waited outside in hope that we would grow better. Appeals from his friends for another course were of no avail. Then he was taken seriously ill, and he was brought to face death. He prayed for recovery, and he was prayed for, he seemed to have a different view of Christ; and when he was restored to health he was glad to think of his Saviour to whom he ought to show gratitude. When his pastor urged him to come into the church, as one who desired to evidence his thankfulness and trust, he came forward as a loving, trusting follower of Christ. It were better to come just as he was than to wait outside indefinitely to grow better.

A man of upright walk in life persistently refrained from connecting himself with the church, claiming that he loved and trusted Christ as his Saviour, and that he would show to the world that he was doing this without being a member of any church. At this a friend said to him:

"Do you expect Christ to save you?"

"Assuredly I do."

"Yet you persist in refusing to confess Christ before men as he has particularly enjoined it upon you to do. Is that fair? Jesus says, 'Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.' Yet you say that you are not willing to be with those who confess Christ before men."

"Oh! I am ready to be known as a lover of Christ, but I don't want to be in the church where men claim to be better than other men. I will try to be as good as they are without saying so."

"You apparently mistake the idea of Christ's church to begin with. The church is not an exhibition hall where good men and women show themselves off. The church is a hospital where are those who need and want to be saved by Christ. Yet, as I understand you, you are unwilling to be counted as one who needs the hospital or the Great Physician, but you want to stand off outside and prove that you can cure yourself. Is that making an honest show?"

"I don't want to have to look at it that way."

"I shouldn't think you would."

So another man concluded to join the church, not because he thought he was as good as the average, but because he felt that he needed hospital treatment as much as the average church member.—Sunday School Times.

Ordination of Robert J. Burdette.

This event, sure to be of surpassing interest wherever the great and gentle humorist is known, occurred at Los Angeles, California, on Thursday, August 13, 1903. At the same time the recently organized "Temple Baptist Church," to which he is to minister, was formally recognized as a regular Baptist Church. The council was unusually large, in keeping with the unusual occurrence. There were 33 churches represented by delegates, 11 pastors and a dozen or more Baptist ministers without pastorates, took part in the deliberations of the council.

It appeared that the young church had already enrolled 235 members and nearly 100 more applicants were wearing letters while several were awaiting the ordinance of baptism.

The church was thoroughly organized in all particulars, and had agreed to pay Mr. Burdette \$3500 salary. For the present the church will worship in the edifice recently abandoned by the First Congregational Church, which will seat 2000 people, and which has been crowded at every service since the pastorate began, July 26.

Mr. Burdette made a most favorable impression before the council. His account of his conversion and call to the ministry was so simple, and true to the best traditions, that all hearts were deeply moved. His statement of doctrine and church polity was not made in the language of the schools, but showed clearly that the candidate was familiar with his Bible and was true as steel to the great fundamental facts of Inspiration, God's sovereign love, Jesus receiving penalty in the sinner's stead, the efficacy of the atoning blood, and the absolute necessity of a converted church membership.

Mr. Burdette stated that his private views on the communion question were such as are held by the English Baptists, but that he would not push them upon his church, and that his views as to the final disposition of the wicked dead were not exactly in accord with the commonly accepted views on that point, among Baptists. But he is not a Universalist. During the cross examination from the floor, which was long and exacting, occasional flashes of humor came out that reminded the brethren with whom they were dealing and enlivened the proceedings to a delightful degree. One dignified brother asked the candidate a question on a knotty point, and he answered: "I do not know; can you answer that question yourself?" "I answered that question 20 years ago at my own ordination," said the dignified brother, "But, I was not there to bear it," was the quick reply. It was about at this stage that Dr.

A. J. Frost rose up to the full height of his majestic 6ft. 4 inches and in his terrible bass voice remarked: "It ought to be understood that no one is to ask a question in this council that he is not able to answer himself." This of course brought down the house.

In the evening the following programme was carried out:

1. Musical number.
2. Prayer of invocation by the pastor of the 1st church, San Bernardino.
3. Scripture lesson by Rev. A. T. Randall, retired Baptist minister.
4. Prayer by R. C. H. Hobart, D. D., of Pasadena.
5. Sermon from Luke 4:18, by Rev. J. H. Garnett, Santa Ana.
6. Ordination prayer by Rev. C. C. Willet, Orchard Avenue, Los Angeles.
7. Charge to the candidate by Rev. A. J. Frost, D. D., now of Minneapolis Missionary Training School.
8. Charge to the church, by Rev. W. B. Hinson of San Diego.
9. Hand of Fellowship, by Rev. W. F. Taylor, D. D., of Riverside.
10. A living, loving, heart-to-heart talk and benediction, by Rev. Robert J. Burdette.

It is believed by many who know the situation, that Mr. Burdette has the opportunity to do the crowning work of his full and beautiful life, and that a magnificent future lies before the "Temple Baptist church of Los Angeles."

MARK B. SHAW.

San Bernardino, Cal., August 14, 1903.

"In Care Of."

A young girl friend visiting her aunt came to me the other day inquiring how she could abbreviate "In care of," in addressing her letter. How comforting, thought I, whether at home or far away, to be "in care of" some friend! And are not all God's children in his care? His angels, the holy angels, are ready to do his bidding, watching by day and by night, "for he shall give his angels charge over thee, to keep thee in all thy ways." Did ever a queen have such royal attendants? "In care of God." Let us say it over and over, and turning to his holy word with prayer, and that from Genesis to Revelation those who trust in him need never have fear. "In care of." We see it in every leaf on the tree, on every blade of grass. His smile rests upon every flower that blooms. When the sun beats too heavily upon his weary ones, look up, and he will spread the shadow of his wings over you. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. When the waves would go over us, we can find shelter in the Rock. When the ship would go down, he stilleth the waves, whispering: "Peace! Be still!" In temptation he putteth this song in our hearts: "I am with thee, to deliver thee." "In trouble, how quickly the door swings open!" "I will be with him in trouble, I will deliver him, and help him." Every answer is in this "In care of God." Sel.

The Upper Currents.

Brother Prabhody, in one of his inspiring talks to the students of Harvard, draws a picture of a vessel lying becalmed in a glassy sea. There is not a breath of air to fill a sail. While men wait and watch, however, they notice that all at once the little pennant far up on the masthead begins to stir and lift. There is not a ripple on the water, nor the faintest moving of air on the deck, but when they see the pennant stirring they know there is a wind rising in the higher air, and they quickly spread their upper sails to catch it. Instantly the vessel began to move under the power of the higher currents, while on the surface of the water there is still a lead calm.

In life there are higher and lower currents. Too many see only the lower sails and catch only the winds which blow along on earthly levels. But there also are winds which blow down from the mountains of God. It would be an unspeakable gain to us if all our life fell under the influence of these upper currents. We would be wise if we so adjusted our relations with others that all our days we should be under the influence of the good, the worthy, the pure-hearted, the heavenly.—J. R. Miller.

September.

September, yellow month of pleasant days,
Is here, and every stubble field's aglow,
And harvest scents on all the winds that blow;
A fire runs along the forest ways,
The ivies and the maples are ablaze,
And every birch a yellow robe doth show;
The withered leaves are falling like the snow;
And over all is autumn's smoky haze,
The rosy apples gleam and fill the air,
With fragrance sweet. The summer birds have flown,
The robin's lost his song; but everywhere
The cricket's merry chirp is heard. A tone
Of sadness in the wind doth seem to speak
Of sorrow, and the coming winter bleak.

ARTHUR D. WILMOT.