

Government Aid to Mission Schools, in India.

BY MISS J. H. BRIDGEMAN.

In the New Testament, the expression Kingdom of Heaven is used, to signify the reign of administration of our Lord and Saviour, Jesus Christ. His work on earth was to establish his kingdom among men. Much understanding existed among the Twelve, regarding this kingdom, as was evidenced by their worldly ambitions and disputings among themselves, as to places of honour and power. They learned, however, that his kingdom was not of this world, that its origin, means, spirit and ends, were spiritual and that its true dominion was in the souls of men. Jesus said, the Kingdom of God is among you. All who have been created anew in Christ Jesus become subjects of this Kingdom and accept him as their Lord and King.

May we say, that the outward and visible form of this Kingdom is the Church of Christ? And that, through it, he will make his Kingdom triumphant on earth, will perfect, that is complete it, in Heaven, and to it, there shall be no end.

This Kingdom has fundamental principles and laws of its own, all of which, perhaps, may not apply to the Church, and none of which possibly find their fullest exercise therein.

The Church consists of those, who have obeyed the call of God's spirit to come out, and who have banded themselves together, after the New Testament plan of organization, with Christ as its Head.

Now as the Church is a foregleam of the Kingdom, and Christ is the Head of both, it is apparent, that principles common to each, must be duly observed. That in as far as the management of the Church is given to men, they must see to it, that they do everything according to the pattern, given in the Mount, if they wish to render that obedience that will secure the highest success.

Though the Church is God's principal instrument, humanly speaking, for the extension of his Kingdom. He also uses the nation, the home and the individual, though none of these may realize the high purpose, to which they are elected.

To his disciples, the nucleus of the Church, Jesus Christ gave his last Great Commission, to disciple, baptize and teach all nations and this has since been recognized as the work to which the Church should bend all her energies, until her Lord returns. And from this, as well as from the practice of the Apostles in the New Testament we learn, that the Church is to be self-organizing, self-governing and self-propagating.

With what an high office, then, is the Church honored! Called with a holy calling, according to the purpose of God in Christ Jesus, before the world began, to preach this Gospel of Salvation to lost men; a calling, which angels might covet, and by which the world is to be brought back to its Creator. And as is the calling, so is the measure of responsibility, and do we wonder, that the Great Apostle cried out, who is sufficient for these things?

To accomplish this work, God has set in the Church a divine order of laborers, heading the list with apostles; that is, those, who are sent away, and as a practical working out of this arrangement, we see Paul, going to the ends of the then known world. In order to make his position and his message clear, to those, among whom he labored, we find him using of himself and his coadjutor such expressions as: "Ministers of Christ, ambassadors of Christ, stewards of the manifold grace of God, and stewards of the mysteries of God." And he calls his message the ministry of reconciliation. And we see a distinction made between those, who ministered in this calling, and the other members of the Church. All were to be witnesses, some were to serve tables, and these were to be good men, full of the Holy Spirit. But the Apostles were to give themselves to the ministry of the Word and to prayer. Paul tells the Corinthians, that he determined to know nothing among them, save Jesus Christ and him crucified. And to those at Philippi, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." And again he calls upon the Corinthians to note the proofs, which he adduces to his apostleship, such as much patience in afflictions, distresses, stripes, pureness, knowledge, the Word of truth, the power of God. In suffering the loss of all things; he practically means, all that the world could give. He did not look that way; his eyes were toward the Lord, in whom he had all sufficiency for all things. But what, had he gained? Knowledge—knowledge in the word of truth, and with him was the power of God. And wherever these circumstances accompanied by the single eye is found, the power of God will be there, to produce the hundred fold harvest, that will strengthen and rejoice the heart of the worker. In these days, are we not inclined to long for Paul's power, without much thought, as to whether, or not, we are walking in Paul's ways?

We further find Paul admonishing his people to be subject to the higher powers, to render honor and fear to those, to whom these were due. But he made no alliance with governments to further his work, nor did he consider it a part of his calling to assist rulers to carry out their business by any organized effort. He realized that the weapons

of his warfare in establishing the Kingdom of God, were spiritual, not carnal, and that the Gospel was the power of God unto salvation. He believed in good citizenship, and on occasion appealed to the law, thus recognizing its authority, but that he should accept financial aid from any government, with the avowed purpose of converting men, seems incompatible with the teaching and character of the man.

On the other hand Paul exhorted the Christians of that day, to have no fellowship with unfruitful works of darkness, but rather reprove them. He does not imply, nor does he mean, that we should infer, that Governments are of necessity works of darkness, but he does mean that wherever these are found, let them be where they may, Christians, for their own good, and that the furtherance of the Kingdom be not hindered, shall have no communion with them. And toward these, they were not to maintain a passive attitude, but they were to rebuke them, and none knew better than he, how the power of reproof was weakened by compromise or alliance.

The Great Apostle to the Gentiles had his day, he fought a good fight, and has entered on that inheritance of the saints, of which he loved to speak. And we, who have succeeded to the Great Commission, claim also, to be Apostles to the Gentiles, and we stand to the forefront of the battle, with a yearning in our hearts that victories similar to those, which met him, might more speedily come our way. We say that there is a demand for men of the Pauline type, meaning men from among our native brethren, forgetting, perhaps, that Apostles of this character would be as honored of God now, as he was then. Though in the front of the battle, the enemy are not falling around us, true one here and a few there yield to the claims of Christ, but the solid phalanxes still stand and practically say to us, where is your God? We try to excuse ourselves by saying that these people must be brought to Christ largely through the efforts of their own converted countrymen. But is this a cloak under which we dare to hide our own lack of power in winning souls?

Paul neither talked nor practised, to any considerable extent, various forms of philanthropy as a means to an end, but he leaned hard on the Gospel, unaided by human supports to save men. Now we have so much of what might be called missionary impedimenta, which is partly supported by the churches at home and partly by Government grants, that perhaps some of us nearly lose sight of the prime object of our being in this land, and begin to think that civilization is quite closely related to evangelization. Paul talked little of method, for he knew but one, and of much power, which order have we not nearly or quite reversed? Still in his burning enthusiasm to save some, he left no legitimate means untried, and he commends to us a similar course.

The Government of this country draws a large portion of its revenue from the land tax, from the ordinary ryot, who is an idolater, as up to date not many Christians own land. The tax payer draws grants in aid from the exchequer, which he helps to fill, for the education of his children. And as citizens of the country, the Christian man has an undoubted right to do the same, as a man's religion should never give him pre-eminence, nor burden him with a disability. But the fact remains, that when a man becomes a Christian, he encounters disabilities unknown to his heathen neighbour, and his spiritual guide, the Apostle, is quite within his province, when he counsels him as to the best means of adjusting himself to his new environment, and securing all the rights, that belong thereto.

(Continued next week.)

Revivals—Why Not Now?

BY REV. THEODORE L. CUYLER, D. D.

Powerful revivals are not as frequent in the churches as they once were. However this may be accounted for, the fact remains. That distinguished veteran of the African pulpit, the late Dr. Storrs, once said: "There is a drift in the general Christian thought and feeling which has presages of evil." As one of the evidences of this drift, he says that "unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler earlier days—the days marked by the great revivals, of '60, '50, or '40 years since." If this be so then there is all the more need of just such spiritual quickening. They are just as possible as they ever were. Can the churches have them if they seek for them in the right way? Most assuredly they can.

A genuine soul-converting revival is simply an out-pouring of the Holy Ghost. That divine Spirit can do to-day what he wrought at Pentecost and many times since; the reservoir of heavenly blessings is inexhaustible. Lately the city of Buffalo has begun to turn the mighty electric energy generated by the Falls of Niagara into its own streets, for the furnishing of light and the propulsion of cars and various machineries. The energy has been there all along, now Buffalo begins to use it. The divine energy of the Almighty Spirit, which Jesus promised to His followers, is always waiting and willing to descend upon us. That spirit is often "resisted;" that Spirit may be "grieved" away and may be "quenched;" but it is equally true that our Heavenly Father is more ready to bestow the gift of the

Holy Spirit to them that ask Him than an earthly parent is to give bread to a hungry child.

Mark you—the promise is to them who "ask." The quickening, converting Spirit comes in answer to prayer. He did at Jerusalem eighteen centuries ago; He does so now. But not every kind of praying brings a revival. There is an awful amount of so-called prayer that is only from the throat outward; it begins no-where and ends in nothing. Such pointless repetitions of stereotyped phrases must be wearisome to God as they are unprofitable to the utterers. There must be pith, point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for "toughs" over in New York, when the leader called on some one to pray, a hard-looking character in the crowd arose and said: "Oh, Lord, forgive me for being a bad man; and please excuse me, Lord, from saying any more now. Amen!" He did not need to say any more; he had told God just what he wanted. Brethren, if you really and earnestly long for an out-pouring of the Spirit, tell God so; ask in the name of the divine intercessor, Christ Jesus.

One of the most striking incidents in Doctor Spencer's once famous "Pastor Sketches" is the account of a godly old mother in Israel who called him in when passing her house, and said to him "a revival is coming." She went on to tell her pastor that when she was out in her garden, she heard every day through an open window—a venerable deacon who was confined to his room by lameness. The old Elisha in that upper room was wrestling with God for a descent of the Holy Spirit. "I am not so foolish," said the good woman, "as to think that I know the secrets of the Lord. I am not one of your fanatics. But, remember, I tell you a revival is coming. God answers prayers. You will see. And Dr. Spencer did see ere long a powerful awakening in his congregation, and among the converts were a son and daughter of that old man who believed in prayer. His were not the only prayers; others in the church joined with him in asking God for what they wanted most. Has such prayer lost its power? A thousand times No!

If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who led in those seasons of great spiritual quickening that Dr. Storrs refers to were not afraid to preach the exceeding sinfulness of sin and its just retribution, as well as the wondrous love of God in redemption. The thunders of Sinai, and the loving invitations of Calvary were both made audible in their trenchant sermons. Such preaching made thorough work. The surface of men's hearts and consciences was not merely scratched over with cultured essays about Christianity, the Gospel-plow was thrust down deep into the lower strata of human hearts and their innermost convictions of divine truth; and when souls were converted, their eternal hopes were bottomed on the base rock. Sinners were not only invited to come to Jesus, but were told why they should come and how they should come, and that unless they left their darling sins behind them, the Saviour would not accept them. Bear in mind that it was this style of heart piercing presentation of the gospel by the Apostle Peter which produced the glorious harvest of converts in Jerusalem. That was a typical revival; earnest praying and earnest preaching were attended by a powerful out-pouring of the Holy Spirit. Why not now? Whether this style of preaching would be popular now, or whether it would suit the cultured taste of the times and the prevailing "secularism" are questions with which Christ's ministers and churches have nothing to do. God's word is our supreme authority. God's glorious Gospel is our weapon. God's promises are our guarantee. Up yonder hangs the waiting cloud of heavenly blessings. Shall we have them now?—Baptist Commonwealth.

The Cords and the Stakes.

BY J. B. GAMBRELL.

Isaiah's prophetic exhortation concerning the lengthening of cords and strengthening of stakes has in it the deepest philosophy, touching the progress and the permanency of the kingdom of Jesus Christ. As cords are lengthened they pull heavier on the stakes to which they are fastened. Hence, all progress outward calls for care at the centre, or at the radiating point.

According to the divine conception, each church is a stake, a centre from which cords of influence are to go out, further and further, even to the ends of the world. Two things ought to characterize every church in Christendom. First, it should have a solid centre of doctrine and spiritual life, around which its energies should be unified. A church without a stake securely fastened is a weak affair, no matter as to its numbers, wealth, social position or what not. We need to beware of the flabby, sentimental kind of church life enclined to nothing in particular. Every great outgoing movement, which means much, takes its strength from convictions, and convictions grow out of clearly stated principles. Second, every church must face outward from the centre and go, for the regions beyond, not at all neglecting the lost near at hand. Expansion and establishment must go on, step by step, if a church fulfills its divine mission—both, not one.

A study of the general scheme of missions reveals to the