

Bearing these examples in mind, how strangely it grates on one's ear—at any rate, it does on mine—to hear really devout men using in prayer such terms as "dear Jesus," "sweet Jesus."

Much of the phraseology of a certain type of modern hymnology seems open to question. Many of these hymns have been written amid the heat of revival services, and are sometimes, emotionalism run wild. In the stately rhythm of Watts and Doddridge you will find none of this. In choosing hymns for singing see that they honor the Son even as they honor the Father. A hymn which addresses the Father as God and Jesus as though he were "just one of us" is a piece of practical humanitarianism. For all this modern doggerel there is a Nemesis in store; the instinct of reverence will assert itself, and the chaff will be carried away.

I hope that this instinct of reverence will dominate your pulpit utterances. Painful use is sometimes made of the metaphors applied to Christ. The figures of the door, the shepherd, the vine, the lamb, etc., etc., are very beautiful. They are vehicles for conveying Divine truth, but all that you can say about a door, or a shepherd, or a vine, or a lamb, may be far from applicable to the "Lord of life and glory," and far from man's edification or the honor of God. Cultivate the instinct of reverence, and you will not go far wrong. Scripture truth is best conveyed in Scripture language. St. Paul told the Corinthians that he spoke the things of God not in the words that man's wisdom (much less man's folly) teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

In your ordinary conversation do not let those you come in contact with miss this instinct of reverence. The most effective way of weakening your influence is to treat the great themes of the Gospel ministry irreverently in your daily life.—B., in London Baptist.

### The Interference of Christ.

By Rev. John R. Davies, D.D.

The sermon is ended. The congregation is scattering. The disciples are making ready to fasten the boat and go ashore, but Christ bids them launch out into the deep, let down their nets for a draught, and in such words you will find the interference of Christ. This command of Christ came to the disciples as a great surprise. They had toiled all night. They had taken nothing, and now Christ bids them undertake something which from their point of view as fishermen was simply the going upon a fool's errand. For a moment they falter, then faith comes to the rescue, and Simon says, "Nevertheless at thy word I will let down the net." How often since then has that word "nevertheless" or its equivalent been spoken in the Church! For years mission work had been maintained amongst the Telugus in Southern India with apparently very little result. After a discussion to abandon the field it was resolved through the pleadings of one missionary, to try it a little longer. That pleading was the interference of Christ, for afterwards, thousands in that same field were led to the Cross, and today that church is one of the largest and most prosperous in all the foreign field. Many a minister, discouraged because after years of faithful service he has seen but little fruitage, has decided to seek another field of labor, and while the plans are being perfected, Christ has interfered, showing the fishermen, show, when and where to let down the net; and in response to the Master's word, scores have been brought into the church who have found in the Gospel the very power of God unto salvation.

How many Sabbath-school teachers have become discouraged and decided to give up their class. Frequently has the pious wife become discouraged and decided to strive no longer with a godless husband. More than once the Christian mother has become discouraged and decided to pray no longer for some wayward child, but Christ has interfered, the word "nevertheless" has been spoken, again the net has been let into the ocean, and every promise that they have ever pleaded at the throne of grace has been more than verified.

This interference of Christ, like everything that Christ does, comes down into the realm of the individual life. Here is Saul of Tarsus hastening to Damascus with letters of authority to arrest believers there, but Christ interferes with his plans and out of Saul, the persecutor, comes Paul, the apostle to the Gentiles. Here is Bunyan, according to his own testimony, living an impious and profligate life, but Christ interferes, showing him the City of Destruction in which he lived and leading him through the Slough of Despond to the Cross, where he loses his guilty burden, and where begin those blessed experiences which at last issued in the greatest religious classic that the world has ever known.

This is the biography of every child of God. There was a time in his life when he lived after the flesh, walking according to the course of this world, his affections set upon things below, every moment becoming more and more a captive of sin, but Christ in mercy interfered, and out of that interference there came a consciousness of guilt, a vision of the cross, and the cry of the penitent, "What must I do to be saved?"

But this interference in this Scripture not only re-

sulted in the revelation of Peter's sinfulness. "Depart from me for I am a sinful man, O Lord;" it also resulted in the revelation of Peter's usefulness, "Fear not, for thou shalt catch men." Oh, blessed interference which comes with twofold mercy showing us what we are by nature and pointing out what we may be by grace; filling us with shame because of our sinful slavery, but at the same time inspiring the soul with hope by unfolding the probabilities of holy service for God and man. Blessed interference of Christ.—Presbyterian.

### Christianity in the Modern World.

By D. S. Cairns.

Never has a fiercer light of investigation beaten upon any tract of human history than upon the little handbreadth of time that held the human life of our Lord. The Gospels have been sifted line by line by the textual critic, the "higher critic," and the commentator. Countless monographs have been written on the different phases of the life of the period, the praxis of scribe and Pharisee, the apocalyptic literature of Judaism, the social and political life of the people. Their inscriptions have been deciphered, their coinage counted, their sects resuscitated, their chronology revised. The theodolite and measuring chain of the surveyor have travelled through the length and breadth of the Holy Land; the pickaxe and shovel have turned up its buried past; the artist has spent long years in its cities and villages, its deserts and its fertile vales. Hundreds of scholars and men of action have lived and labored, happy if they could flash the least ray of light on the great central problem of the life of the Lord. Many treatises on that life have been written, and are still steadily flowing from the great publishing houses of Berlin, London, Paris, and New York. A whole library of literature has already grown up around this theme. The net result of the whole movement is that Christendom has won a spiritual result of immense value. The historic personality of Jesus has risen upon the consciousness of the Church with the force almost of a new revelation, the ultimate results of which still lie far in the future. It is literally true that this century is face to face with that Great Figure as no century has been since the first. This new discovery has come gradually. It has been distributed over the last sixty years. It has come like a gradual dawn rather than a tropical sunrise. It is the great positive result of the whole complex movement which has been described.

The influence of the personality of Christ on India was declared by Keshub Chunder Sen, who said: "If we wish to secure that attachment and allegiance of India, it must be through spiritual influence and moral suasion. And such, indeed, has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. It is Christ who rules British India, and not the British government." The Church must address herself with stronger resolution and greater thoroughness to the task of evangelizing the world. Though the missionary enterprise has asserted its rights as a world factor, still it has not yet come to its rights, either within or outside the Church.—Zion's Advocate.

### Our Common Lot.

"And He went down with them and came to Nazareth, and was subject unto them," Luke 11:51.

What could be more common than that? Just a boy's usual subjection to his parents. And have you ever noticed how the life of Jesus steadily puts itself into life's usual and humdrum ways? Run over some of the incidents of it—this of our Scripture, the scene of his first miracle; a usual wedding; his mighty sermon on the new birth, preached to Nicodemus, its single auditor; the wonderful teaching about the spiritual worship, given to a poor woman coming to draw water from a well. Also the miracles of Jesus took hold of the common hunger of the people, their common sicknesses and needs. Also, the illustrations of Jesus disclosing vast spiritual truths. Jesus did not summon them from things men call great, high, and surprising; rather, he summoned them from the most ordinary matters, from a sower scattering seed, from a woman thrusting leaven into meal, from the growth of a mustard seed, from the birds, from the lilies of the fields, as prevalent in Palestine as are the daisies and dandelions with ourselves.

It is beautiful to notice how Jesus thus identifies himself with the common life. For the most of us must live only the daily, trite, often humdrum sort of life, and what a comfort and help it is to know that from such sort of life Jesus did not hold himself aloof.

Think further. Jesus entered into the common experience of delay in life. That is a common experience. Often we must wait long before our hopes and plans come to their blossoming. And Jesus knew the meaning of thirty years of delay in that Nazareth.

Also, Jesus entered into the common experience of toil in life. "Is not this the carpenter?" they asked concerning him. Even our Lord was named by his trade. Besides, our Lord knew the common experience of suffering in life. That life included the agony in Gethsemane.

And our Lord also knew the so common experience

of the ending of life by dying. The darkness of the end wrapped him him as it must some day wrap every one of ourselves.

Yet, sharing thus to the full our common life, Jesus shows us how to make the common life uncommon and glorious. This he does by steadily putting the highest motive in common life and so transfiguring it. "My meat is to do the will of him that sent me and to finish his work," he tells us. "Nobody's life can be so common but that such motive shall lift it into nobleness. The humblest of us may make splendid the lowliest life if he will enshrine in it the motive of Jesus.—Wayland Hoyt, D. D., LL. D.

### The Northfield Conference.

The largest and most consecrated General Conference ever held at Northfield closed a sixteen-day session August 20, amid a song of glory and a prayer for a national revival. The big gathering started out quietly and conservatively as have all the other conferences for the last twenty-five years, but with the advent of C. M. Alexander, "The Apostle of Sunshinings," as he became known in the famous Torrey-Alexander revival in England, and with an inspired address by Len G. Broughton of Atlanta, a new spirit came over the place. Prayers for a revival were made incessantly and one hundred thousand little cards, bearing the following inscription, were scattered broadcast among the people: "O Lord send a revival and begin in me, for Jesus' sake, Amen." Personal work came to the front and not an unchristian man at the Conference was left unapproached. After-meetings were held at each evening service, and on Sunday, "The great day of the feast," hundreds were led to confess Christianity. The call to unity in this prayer was sent to every part of the Union by the thousands who were there and the purpose is manifest everywhere to follow Mr. Alexander and "pray for a national revival, not once nor twice, but pray until it comes." Other speakers took up the cause with heart and soul. Dr. G. Campbell Morgan, who lectured every morning at nine, urged it with all the power of his eloquence; Prebendary Webb-Peplow of St. Paul's Cathedral lent the strength of his long and honored service; Prof. James Denney of Glasgow gave the encouragement of his learning. The Conference ended but many of the speakers remained in Northfield to deliver the Post-Conference addresses which continue to September 15. Dr. Morgan gave the first of these addresses Aug. 21, he was followed Aug. 22-26 by Prof. Jas. Denney, who lectured on the different aspects of Christ; from August 22 to September 7 by Mr. Webb-Peplow, whose subject was "The Holy Spirit and the Christian Life;" from September 4 to 9 by Dr. G. F. Pentecost of Madison Avenue Church, New York City; and from September 11 to October 15, by Dr. A. T. Pierson of Brooklyn, who is to speak on "Bible Search and Discovery." Dr. Pierson's lectures merge the Post-Conference Addresses into the regular exercises of the Northfield Bible Training School.

A. G. Moody.

East Northfield, Mass., August 28.

### THE LAST OF THE LITTLE FACES.

I wonder, oh, I wonder, where the little faces go,  
That come, and smile, and stay awhile, and pass like  
flakes of snow—

The dear, wee baby faces that the world has never  
known,  
But mothers hide, so tender-eyed, deep in their hearts  
alone.

I love to think that somewhere, in the country we  
call heaven,

The land most fair of anywhere will unto them be  
given,

A land of little faces—very little, very fair—  
And every one shall know her own and cleave unto  
it there.

O grant it, loving Father, to the broken hearts that  
plead!

Thy way is best—yet, oh! to rest in perfect faith in-  
deed!

To know that we shall find them, even them, the wee,  
white dead,

At thy right hand, in thy bright land, (by living wa-  
ters led!

James Buckham, in "Wayside Altar."

### QUIETNESS OF HEART.

When He giveth quietness, who then can make  
trouble?

My head is resting sweetly upon three pillows, in-  
finite love, and infinite wisdom, and infinite sacrifice.  
—John Elias.

Calmness is not a thing of mere surface emotion,  
but must go down to the deepest condition of our  
lives. We cannot say just, "Go to now, I will be  
calm;" we must cry with Paul, "Now the Lord of  
peace give us peace by all means."—Phillips Brooks,