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THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1894.

The view on the opposite page will attract the interested attention of our readers, not only to itself but to the article which it illustrates on page 247. Our esteemed editorial correspondent, Dr. Hodge, is taking his summer vacation in Europe, but he made seasonable provision for the pages in our magazine, which are reserved for the cause he represents, *Ministerial Education*. He makes those pages rich in information, and attractive with pictorial illustration.

—Our Christian Endeavorers will be glad to see the genial face of Dr. Clark on page 195 and to read the graphic account of the Cleveland Convention by Mr. Robinson. Nor have they had any wiser counsel than Dr. Hamlin gives in "The Young Christian at Prayer Meeting," p. 251, and Dr. Parker on p. 258.

—The "Outlook" for Home Missions is ably presented by Dr. McMillan (page 224), not shrinking from clear showing of the difficulties before us, but showing also the reasons for courageous determination. "No uncertain sound" from the trumpet—no tremor of timidity in its tone.

—The "Outlook" for Freedmen is given in like manner and spirit, by Dr. Cowan, page 242.

—Church Election, Colleges and Academies, Ministerial Relief, and Publication and Sabbath-school Work have not been neglected

by the editorial correspondents having charge of those important branches of our Church's work.

—Mr. Grant's article on the International Missionary Union Conference was in type for our August number, but by an oversight of the Editor in making up that number, and much to his surprise, it was misplaced and omitted. But it has not lost its interest.

—The coming centenary of the London Missionary Society is set forth by Rev. James Johnston (page 198), in a manner sure to interest our readers. In the fair sisterhood of Missionary Societies, all of which "have done virtuously," it will probably be conceded that none have surpassed the London Missionary Society.

—The fact that Japan is at war with China with reference to their respective claims in Korea intensifies the interest of what our Editorial Correspondent for Foreign Missions has furnished for our August number and for this, in which will be found much information, well adapted to help our thought and our prayer. There is an old and sadly true saying, "Silent leges inter arma:" "*Leges are silent amid arms.*" If the din of arms tends to make our prayers silent, it does not tend to make them ineffectual. "The Lord of Hosts is with us; the God of Jacob is our refuge."

for an increase from these sources? Yes; but is not the Church at large in danger of expecting too much from these auxiliaries? They can help, but they cannot do all. By the time all the Boards that are in debt call in the women and the young people and the children to help them out, it is certain that the money from these sources, when divided up, will not be enough to go around. God bless the women, children and young people for what they have done, and for all that they are inclined to do; but, in this hour of distress and peril, is it not time for our *men* to come forward and give grandly of their substance to sustain missionary work of the Church to which they owe their all—and which they should love above their chief joy? Let the Endeavorers give their dollars; and the children their pennies. Their offerings surely will be well pleasing to Him who commended the widow for her mite; but, is it not time for you, oh ye Christian men of wealth, to come to the Church's relief, and to honor God with your substance, giving on the simple Scriptural rule—“*according as God hath prospered you?*”

1. Sometimes those who have no money say, well what can *we* do? Answer. You can lift up your voices and cry out for help. You can cry to the Lord—to Him who pleads the cause of the poor and needy. In this cry, if it be perchance in behalf of the Negro, you may know you are joined in prayer by this despised people for whom you pray. Their cry has long ago gone up to Heaven. They are a praying race. They learned to pray while in bondage. Their whole history has trained them to look to God. When there was no eye to pity, and no arm to save, they cried aloud and their cry was heard. They can now adopt the language of the hymn—

“Through many dangers, toils and snares,
I have already come;
And He who brought me safe thus far
Will safely lead me on.”

We believe, if we call on Him, God will surely help us in this great work of giving the gospel to these people.

2. But this crying out for help, which you can make, need not be to God alone.

To those who are willing to be co-workers with God you can cry in His name. Men hear the cry of the feeblest infant sometimes in its distress, and turn aside to give it help in its weakness. If it is naked they clothe it; if it is hungry they feed it; if it is thirsty they give it drink.

Perhaps your cry may be heard. Perhaps by it some generous heart may be touched; and so through your influence, even though you can give nothing yourself, you can induce others to give, and so they who need will receive.

If, in any way, by giving or getting others to give, you can minister to these lowly ones, in these straitened times, you may be sure in so noble a doing, your own path will be brighter; your own heart lighter; your own home sweeter.

“All things whatsoever ye would that men should do to you, do ye even so to them.”
E. P. COWAN.

WHAT AN ELDER DID FOR THE FREEDMEN.

A letter recently came to our office, in Pittsburgh, containing a check which represented the amount contributed this year by one of our western churches to the Freedmen's cause. Accompanying the check was a letter from a member of the session of that church who stated that he had attended the meetings of the General Assembly this year, at Saratoga, and on becoming familiar with the work of our Board, and hearing the report of the Standing Committee, and the speeches that were made setting forth the nature of the work, he became greatly interested. When, on returning to his home, the time for the annual contribution to the Board of Missions for Freedmen came around, he made a special request of his pastor that he be allowed to say a few words. This request was readily granted—and the consequence was that this year the contribution from that church amounted to *five times as much as it did last year*.

I believe this little incident throws considerable light on the general subject of our benevolent contributions.

1. The people have by no means reached the limit of the amount they are willing to give. They may have given in proportion to their apprehension of the needs and importance of the work; but that apprehension in many cases has no doubt been confused and indistinct. Let them once clearly comprehend what God is calling on them to do, and they will be found more willing to do it than we have sometimes been inclined to think they are. Many pastors have already concluded in their own minds that the hard times will reduce their benevolent contributions, this year, as a matter of course. These contributions need not be less, and they might be more, if all hearts consecrated to God can be made clearly to see the peril that confronts the Church in these times of financial distress.

2. There is no calculating how much aid and comfort a session or even one elder may give to the pastor in the way of "backing him up" in his efforts towards bringing out the full expression of the benevolence of his people. When the matter is left entirely to the pastor it becomes an "old thing" for the

congregation to hear him continually saying, as each Board collection comes around, "This is a very important branch of our Church's Missionary work." By the time he has said this eight times in the year, the people's ears become dull of hearing. What a relief it would be to him if he could have every word he had said established by the mouth of two or three witnesses! I'll warrant you that western pastor felt a most distinct sense of relief when his elder came up to him and modestly requested that he be allowed to say a few words on the needs of the Freedmen. The people waked up, too, when they realized that some one else besides the pastor was pressing home the duty of Christian benevolence. A new interest took possession of pastor, elders and people—and when the contribution was counted it was *five times as much as the year before*. Would that such elders as have the cause of Negro Evangelization at heart, would be heard joining in with the usual pastor's appeal for greater liberality and larger contributions when the time for Freedmen's collection comes around in their churches!

E. P. COWAN.

PUBLICATION AND SABBATH-SCHOOL WORK.

OUR SUMMER WORK.

The old proverb about making hay while the sun shines is never out of season in Sabbath-school missionary work, but, as the sun shines with more intensity of light and heat in the summer than in the winter, so the work of our missionary brethren grows more and more intense during the season of nature's activity, while the earth is clad with verdure and its fruits are ripening unto the harvest. We have missed this summer, as we have opened our daily mails, the usual variety of letters from theological students on the tramp in the service of this Board. Alas for the *res exigua*, the stern laws of practical affairs, which so often compel people to a choice between *this* and *that*, when it is impossible or would be rash and imprudent to take *both*. Of course, as be-

tween the trained, experienced, permanent missionary, and the young, ardent, student-novice, the balance of judgment inclines to the former. It is a grave question whether any reasonable amount of money expended on student-work would not be more wisely expended—the right men being available—on permanent missionaries, who can remain on the ground, after the excitement of summer work, and care for the newly planted schools. That, at any rate, is the view taken by the Sabbath-school and Missionary Committee in face of the steady increase of late in the permanent force of missionaries and of the terribly hard times through which the country is passing. Still we miss the students' letters, full of animation and youthful feeling. This is a blessed errand on which to send a brigade of young men to