

much of business, literature, art, history, science, sociology, politics and possibly of current gossip. But what of God and His Word? Alas, alas, with all our progress, we "are ever learning and never coming to a knowledge of the truth." How can we know the truth if we never give it any attention?

THE GORDON MISSIONARY TRAINING SCHOOL.

FRRIENDS of Doctor Gordon, and of the truth which he advocated, will be glad to know that the Training School which he established is being continued with marked tokens of the divine blessing. The seventh year, recently closed, showed by far the largest attendance it has ever had; 160 being enrolled in all departments, including the Evening Class. The range of instruction is constantly extended and improved, keeping, however, always loyal to the distinctive truths which its founder loved and honored. The forthcoming Catalogue and Prospectus will be considerably enlarged and give more definite information regarding the past and future of the school. The "Carey Home" is continued under the same management. The Executive Committee has been enlarged, and holds regular monthly sessions at the home. During the past year it has transpired at these meetings of the Committee that no month has passed without free-will offerings coming into the treasury sufficient to meet the necessary expenses, which are conducted on a very economical scale. No human agency has pledged financial support to this work, and the blessing of the Lord evidently rests on those who act as His stewards in this matter. Yet it is sometimes wished that a *larger number* might share in this service and blessing.

Students from this school may now be found in almost every quarter of the earth, filling nearly every grade of Christian service. "The Ella Thing Memorial Mission," now established at Seoul, Korea, looks almost entirely

to this school for its workers; while half a dozen other organizations and independent agencies employ them as Providence indicates.

Further information and catalogues may be had on application to Mrs. M. H. Gordon, secretary and treasurer, 182 West Brookline Street, or to Rev. F. L. Chapell, Resident Instructor, 102 Pembroke Street. Summer address, Flemington, New Jersey.

THE CHRISTIAN'S PROOF.

BY A. J. GORDON.

"Proving what is acceptable unto God: and have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 10-11.

I. *The Christian's proof.* "Proving what is acceptable unto the Lord." The assertion of Christianity in creeds and confessions is easy enough—but the proving of Christianity, quite another thing. "Ye are my witnesses" saith the Lord. What if the witnesses, when put upon the stand, contradicted themselves instead of proving their case. We talk about testifying for Christ as though that were all of it. But if the witness for the defendant is so confused and contradictory in his statements that it all goes to help the case of the plaintiff, he had better not have opened his mouth. That is what we have most reason to complain of in these days; that Christ's witnesses do not stand the sharp cross questioning of the world's attorney. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," says the Christian. "Ah, do you?" says the keen lawyer for the opposite side. "Why then did you invest that five hundred dollars in diamond rings the other day, instead of putting it where it would yield a thousand per cent in redeemed souls for your Lord?" And this question has spoiled your case and compelled the jury of worldlings to bring in the verdict of "false profession of the first degree."

"For here we have no continuing city, but we seek one to come," says another Christian as he takes the witness-stand for Christ. "Then," says

this world's attorney, "why is it that you have a hundred times more property in this city than you do in that to which you are going? A man generally makes his investments in the best securities. And you are one of those peculiar people who believe that the world is going to be 'burned up with all the elements thereof,' and you say that you seek 'a city that hath foundations whose builder and maker is God,' and yet you put a hundred thousand dollars into the vaults of the trust companies of the world, when you invest a thousand dollars in the city of God where moth and rust doth not corrupt and where thieves do not break through nor steal." And the case breaks down utterly with this confessor of Christ. He is convicted of misrepresenting the heavenly securities; trying to sell real estate in the New Jerusalem; talking it up in the prayer meetings and advising people to invest their all in it, when he has not confidence enough in it himself to lay up more than a pittance of his own property therein.

"I am a child of light" says another Christian, "and I have no fellowship with the unfruitful works of darkness." "Yes," says the sneering questioner, "and you vote to legalize the saloon and to permit the bar-keeper to drink up the souls of widows and orphans for hire. And thus instead of proving what is acceptable to God you approve what is acceptable to the devil. Thy testimony bewrayeth thee." Oh, to be true and straightforward witnesses for Christ! "Be not conformed to this world," says the apostle, "but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." One cannot spell heaven with the five letters w-o-r-l-d. No shuffling or transformation of the secular alphabet can ever bring out of this word the name of God and the name of the city of my God. Therefore the apostle declares that in order to prove our Christianity we must disapprove of the worldliness there is all about us. Sharp bargaining, avarice, hoarding, drinking, play-going and

dancing and card playing, extravagant dress—these things are not of God but are of this world; and whatever may be said of their intrinsic harmfulness I know that they that do such things are good for nothing as members of the Church of Christ and therefore cannot prove what is the good and acceptable and perfect will of God.

Observe what stress and emphasis the Scriptures constantly lay on this idea of the demonstration of the Christian life. Writing to the Corinthians Paul says: "Examine your own selves, whether ye be in the faith. *Prove your own selves.*" And then he adds: "Know ye not as to your own selves, that Jesus Christ is in you except ye be reprobate? But I hope that ye shall know that we are not reprobate." Here is the Christian profession. "I am indwelt by Jesus Christ." Astonishing claim! Not simply following Christ but filled with Christ; not simply a Christian, but a Christopher—a Christ bearer. "Prove it," says the Scripture. And Stephen takes the stand—a man full of faith and the Holy Ghost—while a crowd of angry spectators stand looking on. And he gazes up into heaven, and says: "I see Jesus standing on the right hand of God." First proof. He who has the spirit of Christ within him can see the person of Christ before him. "And they that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." Second proof. For the Scripture says that "beholding the glory of the Lord we are transformed into the same image from glory to glory." (Children of God are children of light, and so soon as the spirit is poured into them they begin to glow like a porcelain shade when the light is turned on.) As the stones of the murderers began to fall thick and fast about him he knelt down and cried with a loud voice: "Lord lay not this sin to their charge!" Third proof. For this is the silver echo of the Saviour's prayer, "Father, forgive them for they know not what they do."

The presence of Christ, the likeness

of Christ and the voice of Christ are coming out in literal manifestation in that martyr's death—what a visible and glorious proof that the Lord dwelt in him! Here is a most striking object lesson held up before the Church at the very beginning of her history. A Christian who has the spirit of the Lord within him can reproduce the image of the invisible Christ and show it to the world. You recall what the Saviour said: "A little while and the world seeth me no more, but *ye see me.*" When the sun goes down behind the western hills we see him no more, but yonder moon high up in the heavens sees him, communes with him and catching his light reflects it down upon us all night long.

"The moon above, the church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows from its sun."

A Christian whom the world can see is designed to be the most striking proof of the reality of the Christ whom the world cannot see.

Not only is the Christian bound to give proof of himself, but of his works. What homely, common sense advice, is that which Paul gives to the Galatians! "For if a man think himself to be something when he is nothing he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself and not in another." Works before words—doing the thing before professing the thing—this is the apostle's motto. "To rate yourself at par when your real value is zero is unfortunate," says Paul. "Therefore prove your own worth. Bring out the specie basis on which your professions rest and so verify your claim to be the somebody which you profess to be." The power of a life that simply does without announcing or publishing or proclaiming is wonderful. You know that light travels much faster than sound, so that when a cannon is discharged a mile away the flash can be seen considerably sooner than the report is heard. Should it not be with the Christian? "Let your light so shine that others seeing your good works"—not hea