

## Arthur Tappan Pierson: His Life and His Message...

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The name and writings of Arthur T. Pierson are known all over the world, but the man himself was only appreciated by a few. No one knows a man but his Maker, and yet many may gain glimpses of the real man from various angles. It is thus a composite portrait that most clearly and faithfully presents the character and work of the man as he really is and not merely as the individual sees him.

To some Dr. Arthur T. Pierson was only a flaming advocate of missions—the "Nestor of Foreign Missions," as one calls him. To another he was the enthusiastic Bible student and the zealous champion of Biblical inspiration. One saw him chiefly as an eloquent preacher, another as a gifted writer; some knew him as a musician and a lover of music; others, as a poet or an artist of no small ability. A few knew him as above all a friend in the day of trouble or a wise adviser in time of perplexity, and some who saw him in the social circle and the home remember Doctor Pierson as the devoted husband and father, the man of home love and friendly fellowship. None who came into any close contact with him ever doubted his honesty, ability, or fidelity to the truth at whatever the cost to himself. Those who knew him best recognized in him two great passions that overshadowed all else—even love of home and family—first, an intense love and loyalty to the Word of God, and a desire to know, teach and follow God's revealed will; second, an overwhelming desire to see the Kingdom of God extended throughout the world, and a passion to use voice and pen and money to help carry out the great commission of Christ. These two passions, that are so closely related and yet are sometimes unfortunately divorced, set the heart and soul of the man on fire, and he was willing and anxious to burn himself out in their cause.

### **His Life History**

Doctor Pierson's life-history may be divided into five periods:

1. First, his days of preparation when at home, at school, at college, and in the theological seminary, God trained him in ways, seen and unseen, for his great life-work.

2. Second, his period as a preacher, with a desire to serve and excel as a Biblical and literary master of sermon writing and delivery. This period closed with the burning of the Fort Street Church in Detroit in 1876, when he gave up literary preaching for extemporaneous, evangelistic and expository speaking.

3. Third, was the period of growing missionary zeal from 1876, when he offered to head a band of men to go into some home missionary field and establish a Christian colony. During this time he published his great "Trumpet Call," the "Crisis of Missions," a book that had much to do with the great awakening of the Church to wide missionary responsibility.

4. Fourth, was the period of international ministry when, in 1891, he gave up stated salary and local pastorates to devote himself to wider work in America and England.

5. Fifth, there came in the closing ten or fifteen years of his life a greater emphasis on more spiritual Bible study, and a holier, more spiritual life. There was in the closing twenty-five years also a noticeable mellowing of character and a sweetening of disposition that the earlier strenuous years of conflict against evil and struggle for mastery had retarded or obscured.

Doctor Pierson was during all his life a hard worker, and the achievements which many ascribed to unusual gifts were in reality due to unusual industry. It was his custom to rise every morning at 5:30 or 6:00 o'clock, in order that he might devote an hour and a half or two hours to prayer and personal Bible study. It was during these hours that he gained his deep insight into spiritual truth that gave to his testimony and interpretation the ring of certainty and authority. Every moment of the day was as conscientiously used, as were talents, strength and money—not in a parsimonious, solemn spirit, but as a good steward whose Master desired the health and happiness of his son and servant as well as his faithful service.

### **His Chief Characteristics**

Perhaps the three chief characteristics of Doctor Pierson, as viewed by his son, were first, his unswerving fidelity to truth and righteousness. He had no patience with fraud or falsehood of any kind. He believed in the absolute faithfulness of God, and knew that God hates all lying and deceit. This was one ground for his firm faith in the integrity of the scriptures. This characteristic often led him to say apparently harsh and unkind things, but it was a surgeon's kindness that pointed out the disease and desired to effect a cure. This

also led him to painstaking accuracy in the smallest details, including sermonizing, Bible study, cash accounts, and letter-writing. Accuracy was a passion with him, and wherever he was led astray it was by trusting too much in the accuracy of others.

A second characteristic was his childlike simplicity of spirit. Only those who knew him best recognized this. Absolute faith in other men and women sometimes led him astray, but one could deceive him only once; faith when shaken was with great difficulty restored. Trades people found in Doctor Pierson a confiding customer, whom at times they might overreach once, but his confidence was so genuine and friendly that they seldom took advantage of him. His judgment was also so good, as a rule, and his sense of stewardship was so strong that in business, as in theology, he usually succeeded.

The third prominent characteristic that we may note was his self-denying generosity. Doctor Pierson never sought things for himself. It was his delight to give—money, time, talents, influence, life—all were at the disposal of others. He would be as pleased as a child if he could buy a suit of clothes at a bargain in order that he might give more largely to God's work or to a brother in need. Giving was his one extravagance—if it might be so termed. For years it has been the custom of Doctor Pierson and his wife on their birthdays and anniversaries to make presents to others. Their joy was to increase the joy of others, to save in order that they might give. Even the money spent on themselves was not for luxury or personal comfort but in order that they might be enabled to do more efficient work.

### **As an Author**

The great industry of Doctor Pierson is shown in the nearly fifty books that he wrote during his lifetime. These cover many themes, but each one was written, not for fame or money, but to give a message to others. Here is the list:

#### **Missions**

*The Crisis of Missions.* 1886.

*The Divine Enterprise of Missions.* 1891.

*The Miracles of Missions.* (4 volumes.) 1891-1901.

*The New Acts of the Apostles.* 1894.

*The Modern Mission Century.* 1901.

*Forward Movements of the Last Half Century.* 1900.

*The Greatest Work in the World.*

#### **Bible Study and Apologetics**

*Many Infallible Proofs.* 1886.

*Papers for Thinking People.* 1892.  
*The Gordian Knot.* 1892.  
*In Christ Jesus.* 1898.  
*God's Living Oracles.* 1904.  
*The Bible and Spiritual Life.* 1908.  
*The Bible and Spiritual Criticism.* 1905.  
*The Acts of the Holy Spirit.* 1895.  
*Stumbling Stones Removed.*  
*Lessons in the School of Prayer.* 1895.  
*The One Gospel.* 1889.  
*Knowing the Scriptures.* 1910.  
*Keys to the Word.* 1887.  
*The Inspired Word.* 1888.

### **Spiritual Life and Sermons**

*The Keswick Movement.* 1903.  
*Shall We Continue in Sin?* 1897.  
*The Making of a Sermon.* 1907.  
*The Heart of the Gospel.* 1892.  
*The Heights of the Gospel.* 1893.  
*The Hopes of the Gospel.* 1896.  
*The Coming of the Lord.* 1896.  
*Godly Self-control.* 1909.  
*The Spiritual Clinique.* 1909.  
*The Spirit's Voice to the Churches.*  
*The Believer's Life.*  
*Love in Wrath.*  
*Life Power.* 1895.

### **Biography**

*George Müller, of Bristol.* 1899.  
*James Wright, of Bristol.* 1906.  
*Catharine, of Sienna.* 1898.  
*Seven Years in Sierra Leone.* 1897.

### **General**

*Seed Thoughts for Public Speakers.* 1900.  
*The Divine Art or Preaching.* 1892.  
*Evangelistic Work in Principle and Practise.* 1887.  
*A Volume of Sermons (New).* 1911.  
*Answered Prayer.*  
*The Bible in Private and Public.*  
*Hope, the Last Thing in the World.*  
*In Full Armour.*  
*The Coronation Hymnal.* 1894.

## **The Early and Later Days**

by Rev. Wilson Phraner, D.D.

A former pastor and teacher of Dr. Pierson, and a lifelong friend—now ninety years of age.

My recollections of our beloved friend extend back to the early period of his childhood and youth. He was born in the city of New York on March 6, 1837. I was first introduced to him on the first Sabbath of May, 1843, when he, a lad of six years, was brought by his sister to the Sabbath-school of Old Spring Street Church, New York, of which I was then superintendent. The boy was placed in the infant class, and as I entered the church after Sabbath-school his mother met me and said: "Did my little boy Arthur join your school today?" "Yes," I replied. Never will I forget the expression on the mother's face as she said: "Be sure you make a Christian of him. I want all my children to be Christians and to live honorable, useful lives."

I knew Arthur Pierson during his early school-days, and I taught him his Latin and Greek in the Mount Washington Institute, New York. I was then completing my studies in the Seminary. In his boyhood days Arthur Pierson was unusually bright and cheery, and gave promise of the brilliant future which was before him. He was studious in his habits, quick to learn, and remarkably intelligent and ambitious to win the approbation of his teachers. At the age of fifteen he made profession of his faith in Christ, and even in his boyhood was earnest and active as a Christian disciple. He first became a member of the Thirteenth Street Presbyterian Church, then under the charge of Rev. Dr. Samuel D. Burchard.

When I went in 1850 to take charge of the Presbyterian Church at Sing Sing, I was the successor of Rev. John P. Lundy, who was his brother-in-law, having married his eldest sister. For some time during the later years of his preparation for college, Arthur Pierson was a member of my congregaton. In 1857, at the age of twenty, he was graduated from Hamilton College, and then took his theological course at Union Theological Seminary, New York, from which he was graduated in 1860, and was licensed by the Presbytery of New York and ordained as an evangelist.

After supplying a church at Winsted, Conn., and his marriage to Miss Sarah Frances Benedict of New York on July 12, 1860, he accepted a call to the Congregational Church of Binghamton, N.Y. For three years he labored there with much acceptance, and here his two eldest daughters were born. In 1863 he resigned to accept a call to the Presbyterian Church of Waterford, N.Y., where he spent six years in

an active and useful ministry. I well remember having exchanged pulpits with him during this period, and I learned from his people that he was very highly esteemed and his work was greatly appreciated by his congregation and by the community. In 1869 he was called to the Fort Street Presbyterian Church of Detroit, Mich., accepted, and there spent thirteen years (1869 to 1882). Here he grew in strength and his influence in the church was greatly extended. In 1876 his church edifice burned down, and for sixteen months he preached in the Opera House. It was at this time that he was led to lay aside his manuscript, the use of which he never afterward resumed. It is no doubt largely due to this fact that he became so noted as a brilliant and powerful extemporaneous speaker. After thirteen years in Detroit, he was for one year pastor of the Second Presbyterian Church of Indianapolis, and from there went to the Bethany Presbyterian Church in Philadelphia. This is the church of which the Hon. John Wanamaker is still a ruling elder and superintendent of the large Sabbath-school. Here, in a needy part of the city and in the midst of a very large number of young people, Dr. Pierson found a congenial field of labor, and here he did some of the best work in his life. He felt that he was adapted to the field, and with great earnestness and efficiency he prosecuted his work and gathered a rich and precious harvest into the Kingdom.

In 1888 he made his second trip abroad to England and the Continent, and the same year he became, at the urgent request of Dr. Royal G. Wilder, the editor of *The Missionary Review of the World*. While always and in all his pastorates he showed his interest in the work of missions, yet this work grew upon him as the years went by, until he became so absorbed in it that he was willing to devote his life and energies to the promotion of the interests of this great cause. He took up the work of advocating the cause of missions with great enthusiasm, and to the end of his life it largely absorbed his attention. His ruling passion, as one has well said, was the "evangelization of the world," and he became an expert and an authority upon the subject of foreign missions, having a larger and fuller acquaintance with the subject than almost any man of his day.

During his several visits abroad he was preacher at the Metropolitan Tabernacle for two years, and he filled the same position in Christ's Church, London, for two different terms. He was the Exeter Hall lecturer on Bible Study at three different times, and also gave the Duff Missionary Lectures in Scotland in 1893. After returning to America he annually lectured at Northfield in the Moody Schools and Conferences, and men and women gathered from far and wide to hear him. It was largely through his influence that the Student Volunteer

movement was founded in Mount Hermon in 1886, and he was the author of the watchword.

Dr. Pierson's lectures and missionary sermons in many churches made his influence widely felt in behalf of worldwide missions. It was his deep interest in this subject which led him to undertake a personal visit to the foreign missionary field. Much was anticipated by the many friends of Dr. Pierson as the results of this visit, and we hoped for new inspiration and impulse to the great cause of foreign missions. The results of his personal observation, his fellowship with his missionary brethren, and of the field and the work would have been most cordially welcomed, but God has in His infinite wisdom ordered otherwise. Our friend was not permitted to carry out his full purpose. Early in his journey he was taken ill, and was only able to visit the Hawaiian Islands and Japan and Korea. He returned home, and after a brief period of suffering he passed to the larger life in the Better Land beyond. He did not regret having gone on this visit to the foreign field.

Thus ended, at the age of seventy-four, an unusually earnest, active, efficient and useful life. Few men have been able to make their influence on behalf of the blessed Gospel so widely felt. By his preaching, his missionary lectures, his articles in *The Missionary Review*, and by his numerous books he reached and quickened and helped vast multitudes of his fellow men in many parts of the world. Surely such a life was worth living, and those of us who survive and who personally knew and loved and appreciated his character and work, as well the Church and world at large, have reason to thank God for giving his Church in our time this eminently earnest and useful servant of the Gospel. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

### **His Student Life**

by Rev. Delavan L. Leonard, D.D.

A college-mate and lifelong friend and coworker

My first meeting with Arthur T. Pierson occurred in October of 1855—a little over fifty-and-five years ago. He had then just entered his junior year in Hamilton College, at Clinton, N.Y., and I few hours before had arrived upon the campus, an utter stranger, to begin my studies as a freshman. After supper, as I was standing upon the steps of South College, at the entrance of one of the halls, taking in my new surroundings (and oppressed by more than a touch of loneliness and homesickness), a student came up with extended hand, inquired my

name and gave his. With the utmost cordiality he invited me to his room, which happened to be upon the third floor above mine. There, almost at once, we well-nigh literally "fell" into a friendship and intimacy unmatched by any other in my life.

I had come from a farm in Western New York, was clad in plainest attire, my face sunburnt and my hands hardened with toil; while he was city born and bred, and arrayed in garments which both for quality and style far surpassed anything I had ever seen! Tho a member of the junior class, from the first he treated me as an equal, and appeared to desire my friendship. That first evening in particular I was fairly stunned by my new friend's musical ability, both vocal and instrumental, as with voice and nimble fingers upon his melodeon he rendered divers hymn-tunes and anthems not only, but also passages from this and that oratorio and opera. The fellowship thus begun continued until his graduation two years afterward, and again for a year in Union Theological Seminary.

As a student Arthur Pierson was really brilliant in many points. He stood well in all his classes, and came within one of carrying off the highest honors at graduation. This mark of intellectual genius was his: what many were able to gain and wield only after a severe tug for hours, he would grasp quickly—almost by intuition. His memory also was phenomenal; all his intellectual possessions seemed to be ready for use whenever wanted.

On the platform, before an audience, he was found at his best. Scarcely ever did he approach a failure or fail to please and edify. His form and presence were attractive, his voice was musical, with seemingly limitless reserves of power; his gestures were graceful, and were meant only for illustration, or to lend force to what was said. Certain always to have something to say which was well worth hearing, he was also certain to say it in such a way as to hold the attention of the hearer. Tho at graduation he was as yet scarcely out of boyhood, being less than twenty, at various points the evidence was conclusive that, should he live, his achievements were destined to be far more than ordinary. None who knew him well in college were surprized when he was invited to fill various prominent pulpits, even to the one made world-famous by its connection with the name of Spurgeon.

Naturally, his ability as an author was not surmized in college days; but it is mainly through his writings that he will be remembered longest and by the largest number. His monument is found in the pages of the twenty-two volumes of *The Missionary Review* and his

books, which number nearly half a hundred.

### **A Classmate's Tribute**

by Rev. William J. Erdman, D.D.

A classmate and a lifelong friend

In this brief tribute of love and esteem, I would call attention to the special preparation for his life work as a wonderful instance and illustration of a divine purpose and ordering. Such preparation was both intellectual and spiritual.

To me, who knew Arthur T. Pierson intimately for over fifty years, he now stands out in clearest light as one who possess phenomenal abilities and varied acquirements, which he had consecrated wholly to the service and glory of his Lord and Savior.

His mental equipment was remarkable. It was distinguished by quickness of apprehension, tenaciousness of memory, clarity of judgment in matters literary and logical, and an artistic sense of harmony and proportion, which imparted to his style and characteristics so distinctive that his writings were easily recognized by his constant readers.

He had a power of accurate and direct utterance in his public addresses which made it possible to follow him with ease through the most elaborate arguments. Altho he was a genius, brilliant, bold, fertile in imagination and comprehensive in knowledge, he was noted for tireless industry and painstaking in the accumulation and methodical arrangement of his knowledge. He was a signal illustration of the oft-quoted definition of a scholar—"one who knows something of everything, and everything of something"; and in his case, through a deep, purifying, spiritual experience, that "something," of which he would know everything, became the Sacred Scriptures and Foreign Missions.

This spiritual change and consequent consecration of all his powers to the service of the Lord took place during his pastorate in Detroit, Mich. In addition to other causes, it was due in great measure to the testimony of Major D. W. Whittle, who was then engaged in evangelistic labors in that city. In this crisis of his life his ambition became sanctified and was directed into the ways which led to a great ministry of world-wide blessing.

In the multiform testimony and teaching of his addresses and books it is clearly evident how the facts and truths gathered through many years from various realms of human knowledge and achievement,

now served for the making of those felicitous phrases and luminous statements and cogent arguments so characteristic of his writings and public discourses. The Spirit of God fused and minted all into the new coin of the heavenly realm.

In brief, Dr. Pierson was thus prepared in earlier years for the great mission to which God called and foreordained him. It was no common man who for two years, without loss to the church of its prestige or power, took up the work of Charles H. Spurgeon in his world-commanding pulpit; who later lectured before thousands in Exeter Hall, and in the cities of Great Britain, and who always met most acceptably the intellectual and spiritual requirements of the Keswick Conventions and Northfield Conferences.

In all such places, as well as in his publications, there was the bold affirmation of unworldly, evangelical truth. It was not possible for him to falter in his testimony to the need and power of the gospel "of Christ and Him crucified" to save men of every nation; he had been too mightily convinced of the supernatural origin of the Scriptures, and of the weakness and unwisdom of an all-accommodating liberalism.

His belief in the premillennial coming of our Lord to close "this present evil age" with judgment and to open the blessed age to come, was firmly held and positively taught.

His departure to be with Christ has made a great vacancy among the leaders of the Church at home and abroad; but all fellow workers and Christians in many lands must thank God for the life and ministry of this faithful servant of Christ, and earnest contender for "the faith which was once for all delivered unto the saints."

### **In the Detroit Pastorate**

by Elisha A. Fraser, Esq.

A friend and member of the Detroit Church

When Arthur Tappan Pierson, a young man, not many years out of the seminary, became pastor of the Fort Street Presbyterian Church forty-two years ago, he immediately became distinguished as the preacher of sermons far out of the ordinary for their literary style and scholarly finish. These classical productions attracted large congregations. His fame spread abroad. Visitors from other cities quite generally availed themselves, when in Detroit, of the privilege of hearing his discourses. He was in constant demand on special occasions throughout the State. It is not at all surprizing that the young man, flattered by such admiration, should be somewhat

ambitious to make his sermons and addresses still more literary. He subsequently states that such was the fact.

On the 10th of November, A.D. 1876, the Fort Street Presbyterian Church was destroyed by fire. This was a structure of the Gothic type, of surpassing beauty, the pride of its pastor, the admiration of all beholders. It was a sermon in stone. For more than two decades the passing millions had gazed upon it, to be forever after better men and women for the beautiful vision that spoke to them of the Source of all beauty. The destruction of this building made a profound impression upon the brilliant occupant of its pulpit, and he afterward declared that it marked an epoch in his life. He gave up preaching for literary effect, and his motto henceforth was, "Wo is unto me if I preach not the Gospel." Not that his sermons were less brilliant. He could be nothing less than brilliant. But his style of preaching was entirely changed. The largest opera-house in the city was engaged for preaching services. People of all denominations thronged to hear the Gospel preached by Doctor Pierson, and many came who had not been accustomed to attend any religious services. He laid aside his written sermons, and without notes, looking squarely into the eyes of his auditors, delivered some of the most convincing and powerful sermons it has ever been my pleasure and profit to hear. The result was one of the greatest religious revivals our city has ever experienced. Scores of converts were added to many of the churches of all denominations in Detroit. Some of our most prominent and influential men date their conversion to a Christian life to those Opera House services.

Doctor Pierson had no narrow conception of his sphere of duty. He was interested in the civic affairs of Detroit, and his voice was frequently heard in condemnation of the wrong and commendation of the right. All religious movements to advance the cause of the Master received his endorsement without regard to creed or party politics.

He was one of the leaders in the founding of the Detroit Presbyterian Alliance, an organization which united all the Presbyterian churches of the city for the purpose of extending Christian work. Largely through this agency the number of Presbyterian churches in Detroit have been quintupled.

He was influential in his own church in securing large contributions to all good causes, and especially made his congregation conspicuous as one of the best contributors to Home and Foreign Missions. His church-membership was wealthy and influential. Zachariah Chandler, then United States Senator, and Russell A. Alger, afterward United

States Senator, and both subsequently members of presidential cabinets at Washington, and both likewise prominently mentioned as candidates for President of the United States, were regular members of his congregation. James F. Joy, known throughout the Union as the promoter and builder of railroads, with judges, lawyers, men of all professions and merchant princes, was one of the trustees. Such men yielded to his persuasion for all good causes, and their response was generous.

Doctor Pierson was invariably in Presbytery and Synod always *facile princeps*. On one occasion, when as a delegate I accompanied him to Synod, the State University at Ann Arbor was under discussion, and some of the delegates were denouncing the institution as irreligious. The sons and daughters of many Presbyterian families were there, and I can distinctly recall Doctor Pierson's eloquent declaration that if the facts were as stated, then there was a field for missionary labor at Ann Arbor. Steps were immediately taken with that end in view, and this resulted, under the leadership of Dr. Wallace Radcliffe (Dr. Pierson's successor) in the establishment of the Tappan Presbyterian Association, which now has buildings and other property at Ann Arbor worth more than fifty thousand dollars and a prospective endowment of one hundred thousand dollars. This institution has now its own student-pastor to look after the religious welfare of about eight hundred Presbyterian students in attendance at the University of Michigan in Ann Arbor. Other denominations emulating this example are doing a like service for their students at the same institution. Similar work is also being done at other State universities throughout the Union.

The fourteen years of Dr. Pierson's pastorate were fruitful in so many directions that it would be impossible to trace in this brief article. Our city and State are living on a higher plane because of his sojourn with us. To elaborate would require a volume. His influence in the labor of these years shall go on widening for all time. "Blessed are the dead which die in the Lord ... their works do follow them." Elder E. C. Walker once designated this pastorate as "the Golden Age" of our church.

In the month of February, A.D. 1899, we celebrated the fiftieth anniversary of the Fort Street Church. Doctor Pierson was present and delivered a stirring and elegant address. He wrote a Jubilee Hymn, which was sung on that occasion, one which we treasure as one of our most valued possessions:

### **The Jubilee Hymn**

O God, we adore Thee, and worship before Thee,  
Thy praise tunes the harps of the heavenly throng;  
Thy love is eternal, Thy glory supernal;  
Accept our thanksgiving and jubilant song.  
Thy mercy has led us, Thy Goodness has fed us,  
Thy Pillar has guided our wandering feet;  
Thy wisdom has taught us, and now Thou has brought us  
In festal assembly, rejoicing to meet.  
For fifty years cherished, this church has not perished,  
For Thou has upheld from the days of its youth;  
The lamp is yet shining, the light not declining,  
The Flame still supplied with the oil of Thy truth.  
Some passing Death's portals, have joined the immortals,  
At home in the Church of the Firstborn above;  
Their worship inspiring, their service untiring,  
Where day knows no night, and where life is all Love.  
Our Jubilee meeting is rapidly fleeting,  
And pathways, unknown and untrodden, to trace;  
Go Thou, Lord, before us; be Thy banner o'er us,  
Till gathered at last to the praise of Thy grace.

### **As a Missionary Advocate**

by Robert E. Speer

A friend and spiritual son

It is a privilege to be permitted to bear testimony to the influence which Dr. Pierson exerted upon the missionary thought and life of his day.

He was one of the great seers of the world vision. Early in his ministry he lifted up his eyes and looked upon the field, and as he looked he saw that it extended far beyond Binghamton, Waterford, Detroit, Indianapolis, Philadelphia—that it embraced the whole world. There are many still who do not see this or who, thinking they see it, are nevertheless dominated by preferences which split up the world and postpone the claims of parts of it until other parts have been first supplied, or condition the offer of the Gospel to some for whom Christ died upon its prior acceptance by others for whom He died no more. But Dr. Pierson saw the world whole, and thenceforward he lived and wrought for the evangelization of it all, America and England, France and Russia equally with China, India and Africa, and these equally with those. This world view profoundly affected his conception of the Gospel and of Christ. It gave him a

gospel as great as all humanity and a Christ greater than humanity. The view which men take of Christ is determined largely by the work they expect of Him. If all that is expected is an ethical example, the person of Christ contracts to that expectation. When men had a deep sense of sin and realized that the work which must be done for them was a work which only the Eternal in the flesh could do, then the person of Christ expanded and men saw in Him their glorious God. Dr. Pierson had the great view of Christ which a profound sense of sin and of sin's awfulness and of the wonder of sin's forgiveness and defeat gives to a man. But he had an even greater view of Christ, for to the immensity of the work which he saw Christ doing in a single soul in dealing with sin, was added the immensity of the work which he saw Christ was to do for the world in destroying its sin, and by His own promises and in His own time, bringing in His world kingdom.

These views of the world as the object of Christ's love and redeeming grace, and as the field of the Church's mission, gave him a Gospel adequate to the needs of each human soul and of our home lands. He early perceived that an English Gospel can not save England or a single Englishman, that the only Gospel which is adequate to any local need is the universal Gospel, and that the sooner and the more fully we offer it to every creature, the richer and more massive will be its appeal and its ministry to each creature. A Gospel which is as busy saving China as it is in saving Scotland will the sooner and more effectively save both. He saw this, and his evangelistic message, which was ever fresh and effective, was indissolubly bound to his missionary message. And conversely, he realized that the Gospel which is to be able to cross wide seas and make an impact on heathen lands must have an enormous momentum, which can only be given to it at home, and which must be given to it here, if it is not to arrive with spent vitality.

In the second place, Dr. Pierson was one of the first to bring back into the missionary idea the conception of immediacy. The early Church felt the pressure of this conception in full power. It was looking and hoping for the second coming of Christ, and that great expectation filled it with the earnestness and eagerness and intensity which came from its conviction that its enterprise was practicable and that it might and must make ready for the coming of the Son of Man. Dr. Pierson held in this regard the Apostolic expectation. He did not fix the time of our Lord's return, just as the New Testament writers did not, but he knew that the Christian's proper attitude, if he is to be faithful to his Lord, is the attitude of vigilant preparedness. "Watch, therefore, for at such an hour as ye think not, the Son of Man cometh." But it was not from the Apostolic hope alone that he drew

this spirit, altho the connection between Christ's second coming and world evangelization, was to him, as it is to many, a Scriptural principle; it was also from his study of the world's need of the Gospel, from the New Testament representation of the salvation of Christ as the only salvation, from the rapid movements of the world's life, from the opening of all doors, from the challenging successes of mission work, from the peril of spiritual declension and poverty at home, if the primary duty of the Church was neglected. All these and other considerations combined to fill him with an eager energy for immediate efforts to carry the Gospel to the whole world. The founders of the reform missionary enterprise struck this same note of immediacy. The evangelization of the world in their generation was the noble dream of the early missionaries to the Sandwich Islands. But for a generation or more the note of urgency had died low. Now it has sounded forth again loud and clear. It was the dominant note at Edinburgh, and to many that rich and almost ecumenical reassertion of the immediacy of our missionary duty was but the full and rounded utterance of the message of which Dr. Pierson and a few others were the lonely voices in the wilderness, a quarter of a century ago.

"The Crisis of Missions" was the book in which Dr. Pierson put his appeal—crisp, sharp, arousing. Hundreds of present-day advocates of missions got their first inspiration from that book. Some mission boards distributed it gratuitously to all ministers of their denomination who would promise to preach sermons on it. There are many situations which are called "crises" which turn out very ordinary, and there are situations carelessly passed over by the Church which are real crises, but the world conditions which were beginning when Dr. Pierson wrote this little book, and the new missionary call which was presented to the Church, did truly constitute a crisis, and this trumpet blast helped as much as any single influence to awaken the Church to realize the significance of the new day.

A third great missionary service rendered by Dr. Pierson was his part in the creation of a new type of missionary apologetic. He was one of a little group, of which no one accomplished more than he, which produced a new sort of missionary literature. This new type laid as much emphasis as the old upon Scripture principles and the general grounds of appeal, but it was marked by a tingle, a warmth, a penetration, an imagination which were new. and it was filled with incident and anecdote and fact. It ranged the whole world of life and all literature for its material, and it fused all the material into a red and contagious glow. There was always the peril in such an apologetic of

overstrain, of seeing things in disproportion, of startling the reader by taking hidden aspects and setting them in too brilliant a light, but these are the perils of all propagandas, and if there was room for differences of spiritual interpretation, nevertheless, the effort was always made to present facts and to be sure that they were facts. In public speech no men excelled Dr. Pierson, Dr. A. J. Gordon and Dr. Ellinwood in presenting the new apologetic for missions, and in work with his pen Dr. Pierson probably did more than any other one person to popularize missionary information and appeal. His books on "The Miracles of Missions," his "New Acts of the Apostles," his missionary biographies such as of Muller and Johnson, and his articles in the *Missionary Review* were read by multitudes who began to see that missions was one of the most interesting and fascinating of themes. The "New Acts of the Apostles" was the Duff Missionary Lectures, delivered in Scotland in 1893. He and Dr. Gordon had gone through Scotland together after the World Missionary Conference in London in 1888, and had kindled missionary fires wherever they had gone. In consequence, Dr. Pierson was called back in 1893 for the Duff Lectures. Dr. Andrew Thomson, one of the older missionary authorities, wrote:

"The fourth and most recent Duff Lecturer was the Rev. Arthur T. Pierson, D.D., of Philadelphia, U.S.A., whose name is pleasantly familiar to the churches of Christ on both sides of the Atlantic. The title of his lectures, which form the contents of the present volume, is 'The New Acts of the Apostles; or, The Marvels of Modern Missions' and their design was to compare the Christian Church in the nineteenth century with the Church in the first century, especially in their missionary aspects, and to bring out the features of resemblance and of contrast between them. They were address in the early months of 1893, to crowded audiences, not only in Edinburgh and Glasgow, but in Aberdeen, Dundee, and St. Andrew's, and some individual lectures were also delivered in other places, as in Arbroath. They were as new and fragrant as the flowers of spring. His vigor and originality of thought, his extraordinary knowledge of all subjects connected with Christian missions, his ingenuity and skill in the exposition of Scripture, and in extracting from familiar texts new and unexpected stores of instruction, his inexhaustible command of anecdotes which helped to enrich and enliven his addresses, his power of making external nature pay tribute to spiritual instruction, as well as the flowing fervor of his appeals—made multitudes listen unwearied for hours in silence."

Dr. Pierson early learned to view the missionary task as the task of the whole Church. Much was said in Edinburgh and in the

preparation for the Conference there of the opportunity which the Conference was to present for the first time to the Church of viewing her undertaking as a whole—the whole Church facing her whole task in the whole world. This conception, tho it was only limitedly possible at Edinburgh, gave its greatness to that memorable conference. But for a generation Dr. Pierson had been preaching this idea. At Northfield, I think, in 1887, he set forth a plan of world missionary activity which involved the united effort of the Church to compass her whole task, and such a plan, I believe, was printed as a supplement in some editions of *The Crisis of Missions*. To be sure, this was not a new idea with him. Alexander Duff had cherished it, and no later missionary leader was more zealous than Carey in planning for the occupation of the whole world, but it was deemed novel enough to be scouted by many when Dr. Pierson renewed the proposal of an organized, cooperative effort to occupy and evangelize the whole world.

In his eagerness to make missions popular and to win for them the interest and support of the Church, he did not make the mistake of secularizing the missionary presentation, of lowering the spiritual quality of the missionary motive, of withdrawing the Cross. He put the missionary appeal upon the highest spiritual plane, and no one ever heard him present the cause without being made aware of the sacrificial shadow that lay upon it. It is interesting to note how free the foreign missionary appeal still is from secondary and inferior elements. They do creep in, and they have their legitimate place, but while some other causes have become practically dominated by these considerations, foreign missions remain a spiritual enterprise, resting upon spiritual arguments and cleaving close still to the person and cross of Christ. It was no small achievement of the Spirit of Christ to save so ardent an advocate as Dr. Pierson from the perils of overpopularizing his cause, and of resting it upon motives which have in them the elements, at least, of self-interest, of a racial or national glory. His cause was Christ's alone, and Christ's name and Christ's cross and Christ's glory were the only things to be thought about or spoken of in its advocacy.

Lastly, we may mention the tirelessness of his toil for missions and the intensity of his appeal. To him it was a great cause, and as the preservation of the Union, the abolition of slavery, the maintenance of States' rights or political loyalty had set men ablaze and kept the fires glowing during the Civil War, so the great campaign of a world's evangelization influenced him and made him restive and eager. It is hard to keep up such intensity in an agelong campaign,

but he held that the age need not be as long as lethargy and disobedience may make it, and that now is the appointed time, and not to-morrow. Therefore he remembered his Lord's words: "We must work the works of Him that sent us while it is day, before the night cometh, when no man can work." May we also remember them!

### **As a Bible Student**

by Rev. John Henry Jowett, D.D., New York

A close personal friend in England and America

[From an address at the funeral services. Stenographer's report, not corrected by Dr. Jowett.]

When one of our Lord's choice servants goes home to glory it seems to me that, to the spirits that look on the scene with other eyes than ours, it is not a funeral but a wedding. If this be so, then the Lord of the wedding would designate as the suitable garment, not a robe of mourning but the garment of praise. If our beloved friend, Doctor Pierson, were again in the flesh, I am sure that he would have it so, and, indeed, he so expressed himself in his last days.

One or two things are prominently in my mind when I look at the life and character of Doctor Pierson. I have always been profoundly impressed by his conception of Christ, and he always laid hold of me and thrilled me through and through when he was expounding Paul. I liked him best when he took up the Epistle to the Ephesians, and soared to high places in Christ Jesus. I liked to hear him, when, with all those rare powers of his marvelous intellect, he delved deep and brought up new treasures of grace. Two years ago, when I was at Northfield, one night I attempted the almost impossible task of speaking of Saint Paul and the Church, and his Epistle to the Thessalonians. Doctor Pierson's own wonderfully exercised powers could take a slight hint from another man and use it. I remember the way in which he spoke of the many years he had been trying to understand more and more the wonderful God, Jesus Christ. The one and foremost lesson of Doctor Pierson's life was that he could preach a Christ big enough to save the world. He had a tremendous conception of Christ. The great aim and work of our lives is the proclaiming of a Christ before whom men shall be bowed in holy awe and reverence. The editor of a very influential American newspaper has written me to say that his whole life has been changed by a conception of the Lord Jesus Christ. Doctor Pierson's spirit was always bowed in prayer and reverence before our Lord. He had that vast conception of the Lord Jesus Christ that became the vast conception of the amplitude of the Christian Gospel. Every one will remember the audacity with which he would proclaim the Gospel. He

would stand up, and with holy audacity and without the flickering of a single doubt proclaim the efficacy of the Gospel for every need. He reminded me of John Wesley in the audacity with which he would analyze a sin or vice, and then, when you felt appalled by the dark horror of it, would proclaim the Gospel of Christ as adequate for its removal. I have seen him in England when he had bowed a great audience almost to utter despair, unveiling sin after sin, wickedness after wickedness, loathsomeness after loathsomeness in the human heart, and then would bring in the light of the dawn, as the Sun of Righteousness would rise with healing in His wings. Doctor Pierson would proclaim Him as the ransom from sin.

Every one knows, too, what a passionate delight Doctor Pierson had in the Word of God. I have seen young men, but never an old man, with such a passionate delight in the Word of God. He had as much interest and enthusiasm in searching out new texts as a young student, just beginning his ministry. He would show the same delight in finding out some new beauty or truth in the Bible as an ardent botanist would show in discovering some new flower. We read in the first Psalm: "His leaf also shall not wither." If that means anything, it means this: The leaf is a thing of the early spring. The leaf is not to wither—even when the fall comes. Surely our friend kept the leaf of hope, and the leaf of young surprize and enthusiasm and the youth of an ever-unwithering surprize in the promises and word of his Lord. His knowledge of the Word of God was always enriched by these new discoveries. He brought forth fruit in old age.

I wonder what his wonderful powers are doing now—those powers that have been so much exercised during the past years. Now, as Paul would say, his senses are exercised to discern. I wonder what new problem he is at work upon. I wonder what new glory the Lord has set him to seek out, and very reverently would I say it, I am sure the Lord will say to him: "Well done. Come hither, I have new work for you to do." I wonder what it is. I think he is so engaged, and I am sure he is rejoicing in the newfound opportunities of the world of light and unfading glory. We leave him in that glory, at the throne of grace, in the presence of His Lord.

### **At Northfield and Mount Hermon**

by William R. Moody

A personal friend and coworker

The richest heritage for an individual or an institution is that of a true friend. Into such a heritage the Northfield Schools and Conferences entered upon the passing of the founder, D. L. Moody, in the loyal

friendship of Dr. Arthur T. Pierson. From the beginning of the Northfield work he had been a sympathetic colaborer with D. L. Moody, and contributed by his ministry to the development of the work. In 1886, when the first Student Conference was held at Mount Hermon, Mr. Moody sought the assistance of Doctor Pierson, to whose zeal for missionary labor was largely due the interest then awakened in our colleges in behalf of non-Christian lands. His far-sighted vision and stirring addresses were instrumental in bringing about the formation of the Student Volunteer movement, which originated at that time.

For the next thirteen years Doctor Pierson was closely associated with the leader of the several gatherings that convene each summer at Northfield. To his stirring addresses on behalf of missions, to his enthusiasm in Bible study, and to his appeals to individuals for deeper spiritual experience, many are to-day attributing a new view of life and a realization of greater possibilities of Christian service.

But it has only been during the last twelve years that the writer can bear personal testimony of what Doctor Pierson has been to Northfield. Prior to that time his friendship was that of a young man to his Father's friend, a relationship characterized by a certain distant respect natural between great maturity of spiritual experience and a very immature youth.

But when in 1899 the responsibilities resulting from the passing of the founder of the work at Northfield entailed duties and demands that were new, the friendship with Doctor Pierson became close, and ripened into an affectionate intimacy. To his wise counsel on many occasions, as well as to his sympathy and prayers, is to be attributed much of the continued blessing upon the conferences and schools.

Of Doctor Pierson's ministry at the conferences, both as Bible teacher, spiritual guide and missionary zealot, thousands can testify. When in 1908 and 1909 he conducted the daily Bible class at the Auditorium, the attendance was from the first the largest of any day session. Nor was the interest abated in any degree, but continued throughout the two weeks of the gathering. Nor will those who heard his missionary addresses ever forget the impression made upon them by his vast fund of missionary history and anecdote. And when he presented some deep spiritual truth his memory of Scripture and power in reasoning never failed.

But that of which comparatively few are familiar was his influence upon the students in the Northfield schools. It might be thought that

with maturity of thought and experience he would have failed to impress young people. But such was not the case. He possessed that which is the mark of greatest distinction in either a teacher or preacher—he could interest the young.

To those of us who knew Doctor Pierson, it has seemed that his lectures and informal chapel talks at the Northfield schools represented his best work. There was a freedom that was born of a mutual sympathy between speaker and audience which was less evident in some of the summer conferences. Especially was this true at Mount Hermon, where Doctor Pierson was loved by a warmth unusual among boys for one so many years their senior.

In speaking of Doctor Pierson's sympathy and loyalty it must not be inferred that he was blind to faults of his associates. His conception of true friendship was far too high for that. While he was straightforward in criticism and even reproof, it was addressed to the individual whom he felt was wrong, and did not become a subject of gossip. This was a trait of character which made for him friends among true and earnest men. He was a faithful and loyal friend in every respect.

In coming years Doctor Pierson's presence will be missed at Northfield. Without the helpfulness of his counsel and the inspiration of his ministry the conferences and schools will be the poorer. But the memory of what he was will be an inspiration to all who were privileged to know him and enjoy his fellowship.

### **Ministry in Great Britain**

by Rev. F. B. Meyer, London

Long a friend and coworker

My friendship with Doctor Pierson began with my earliest association with the Northfield Conferences in 1887. His deep spirituality, profound knowledge of Scripture, and enthusiasm for missionary enterprise were extraordinarily attractive, and bound me to him with bands of steel. When he was in good physical health and amid friends who appreciated and loved him, it was a rare and priceless pleasure to be admitted to the intimacies of his home. Exhaustless funds of humor, repartee, incidents of travel and reminiscences of men and things were always at his disposal. Like fresh and sparkling fountains, you were continually coming on them. But the main interest was always religion. His favorite themes were always of God and the Bible, of some new light that had illuminated a familiar text, or of some new phase of spiritual experience which had been unfolded to

him. Never a word of unkind and malicious criticism; never a sentence unworthy of the high dignity of an ambassador of Christ. If there was lightning, it was summer lightning, and harmless.

Whether he had visited London before 1888 I am not sure, but in that year his striking personality and marvelous knowledge of the missionary problems first arrested the attention and compelled the admiration of British Christians. From that time his position was secured, and he held it with the growing loyalty and love of all to the end. It was felt that of the new missionary movement which was initiated, here was a worthy exponent and apostle. From all sides appeals were made for him to visit large centers of population, or to give addresses and sermons in connection with all sects and denominations. Questions were not asked as to which branch of the Church he belonged; it was universally realized that he could not be classed and labeled as most men are. Here was a man sent from God!

He did not remain in England, however, at that time, as he had accepted the honorable position of Duff Lecturer for 1889, and was anxious to spend the previous months in preparing his material. One of the secrets of his life was his method in classifying the results and accumulations of his careful studies. I heard him deliver a masterly lecture on this subject to the students of Mr. Spurgeon's College, and tho it was not possible for everyone to adopt his methods, it was impossible not to realize how much his full and enriching speech owed to that lifelong habit of storing and arrangement. His house in Brooklyn was crowded with books and manuscripts, but at any moment he could lay his hand on the illustration or incident he required.

Those lectures, which by request were delivered more than once, still further increased his fame. In their published form they had a wide circulation, and presented new mines of wealth for preachers and speakers on missionary themes. Several months were spent at that time in itinerating Great Britain. It was my pleasant lot to arrange a very extended program of visitation, which he fulfilled with marked power and blessing. Everywhere great audiences gathered, and his work among the minsters, at special meetings convened for them, was phenomenal. I have notes of his addresses by me still, which indicated the deep spirituality and Scriptural insight of his teaching at this time. Still in England one comes across individuals who confess their lifelong indebtedness to the impressions received during that tour. His work in Ireland and Wales was specially fruitful.

During these years Mr. Spurgeon's health was beginning to break, and

as it became increasingly clear that he must take a prolonged rest, if he were ever to resume his ministry, many minds were turned to Doctor Pierson as being preeminently qualified to fill the gap. Finally the summons came to him, and at Mr. Spurgeon's personal request he came again to London, in October of 1891, to take the temporary oversight of the Metropolitan Tabernacle. From the outset his ministry there was a remarkable success. Sunday after Sunday the huge building was crowded morning and evening. His sermons commanded the admiration of the highest intellects, while they were appreciated by the ordinary folk. They were used of God in building up believers and converting the unsaved and undecided. At that time I was minister at Christ Church, in the same part of London, and we used to spend a good deal of time together, especially on Monday mornings, in which he used to recite with extraordinary interest the sermons and experiences of the preceding day. I should imagine that at no time of his life was he more happy and successful than at that season, except for the growing sadness because of the tidings from Mentone.

Throughout those dark and sad days Doctor Pierson was unremitting in administering consolation to the sorrow-stricken people, and when at last the sun set beneath the western wave, he stood out in all the tenderness of his heart's sympathy, as comforter and helper. His two sermons on the life and work of the departed pastor were as eloquent as they were discriminating and appreciative, and he took part in the last great service of the day of interment. For some months afterward he continued to fill the Tabernacle pulpit.

Engagements at Northfield, United States of America, and elsewhere compelled him to return to his own country in the summer of 1902, on the understanding that he would return to take up again his ministry at the Tabernacle. This he did, and for a second period fulfilled the demands of that responsible position with conspicuous ability.

Later he most kindly and efficiently occupied the pulpit at Christ Church for the five months of my mission to India. He awakened the extraordinary love and admiration of my people. During that time large congregations were maintained, and the great machinery of the church activities gave evidence of quickened impulse. At the meetings of the officers he presided with eminent tact and grace, and the Monday Evening Prayer Meeting was invested with new attractiveness. Doctor Pierson was not only remarkably gifted as a preacher, he was also conspicuously fitted to exercise the pastoral office.

During these years he became increasingly trusted and beloved of all sections of the Church of Christ in Great Britain, and was an habitual speaker at the well-known interdenominational gatherings at Mildmay and Keswick. Several of his addresses on these occasions reached the high-water mark of sacred eloquence. One address, given at Mildmay, on the "Stern Aspects of the Divine Nature and the Judgment Seat of God," deserves to be preserved as a classic on that solemn theme.

For several years he was one of the most popular speakers on the Keswick platform. He was trusted on more than one occasion with the series of connected Bible-readings given on the successive mornings of the conference in one of the tents, and always the vast tent would be crowded with hearers, while a rim of three or four deep would stand around in the outer circle. His addresses at the ministers' meetings, his sermons before and after the conference, his personal charm and influence, constituted very real assets to the conference. It was hoped that he would be present there at the forthcoming meeting, when these notes will be issuing from the press.

For many, perhaps the most outstanding features of Doctor Pierson's work in Great Britain will always be those three series of Exeter Hall Bible Lectures. They were carried through under the auspices of the Young Men's Christian Association, and were eminently successful. The great hall was crowded week after week to its utmost capacity with the elite of the Christian youth of the metropolis. By carefully drawn diagrams and models, as well as by his words, he endeavored to convey his thoughts to his hearers. His great stores of Biblical study and acquisition were opened and their treasures lavishly distributed. The silence was only broken by the scribbling of pencils and pens and the rustle of the turned leaves of Bibles and note-books. These courses were specially valuable in view of recent attacks on the Bible. Doctor Pierson was an evangelical conservative, and had good reasons to give for the truth that was in him. And if the Bible is more than ever strongly entrenched in the reverence of Sunday-school teachers, Christian Endeavorers, ministers and lay workers, in London and Great Britain, a large proportion of so desirable a result must be attributed to the intellectual equipment, the eloquent speech and the devoted heart of that remarkable servant of God.

### **The Word of God**

BY REV. JOHN F. CARSON, D.D.

Scripture passages selected and read at the funeral services by a long time friend and associate

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold—yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."

"With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy testimonies also are my delight and my counsellors."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also: and whither I go ye know, and the way ye know."

"What shall we then say to these things? If God be for us, who can be against us. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that

loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun, for the Lord God giveth them light; and He shall reign for ever.'"

This is the message to us to-day:

"Ye know, from the first day that I came unto you, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations. But none of these things moved me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold! I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Therefore, I take you to record this day, that I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, and not for me only, but for all them also who love His appearing."

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