

attention, but do not earn it. Not a single sensational sermon or advertising trick can be charged to the example in this sketch. One of God's noblemen himself, he could bring the lowest into touch with his heart and the heart of Christ without lowering his nobility.

Not all are born with that happy gift, it will be said. But is not the cultivation of such amiable tact a part of Christian discipline? Grace and spiritual self-training may enable followers of Christ to "assume a virtue if they have it not" by nature. And the memory and influence of one who "made everybody love him" lingers long. Certainly the thought of one Christian's good deeds and unselfish devotion will make more fragrant the charities of his grateful heart so long as willing hands administer the Ellis Mendell Fund.—Sunday School Times.

## Toward Rome.

BY FARLEY D. ROOT.

Whoever reads the history of Paul's travels toward Rome with Aristarchus and a company of prisoners under charge of Julius, one of the centurions of the Augustan cohort, and pays particular attention to the places at which they stopped, and was transacted at those places, can but be deeply impressed with the feelings which possessed the Apostle's heart with regard to the spiritual well-being of his fellows.

His was a journey toward the "Eternal City" by compulsion, but filled with the love of Christ, he determined to make it a profitable one for the cause which he had espoused and for which he was a prisoner.

Though the Rome toward which Paul journeyed was not in its character the Rome of to-day, yet there are some lessons which Paul might with profit to such as have set their faces toward that sink of iniquity, teach them. Like the persecuted Christians, who fled from Jerusalem to save their lives at the first persecution of the Christian church, who preached the glorious gospel of the Son of God as they went on their way, Paul let no opportunity escape of bearing testimony to the power of the gospel of the crucified, risen and ascended Christ. His, like theirs, was but a triumphant march through the countries through which he passed, which had its climax in the closing scenes of his earthly career.

Like Paul, the pilgrims of this day and age of the world who have turned toward Rome go bound, but, unlike him, the chain which binds them is worn by choice, while their journey is characterized by a willingness on their part to bow their necks to the assumptions of the Roman Pontiff, who blasphemously styles himself the vicar of God on earth. Though of the "household of faith and heirs according to the promise," they have little by little allowed themselves to be led captive by the intrigues of the "man of sin" and his votaries to that degree that they not only do not see harm in the multiplication of holy days and senseless observances, but they have come to adopt them and contend for them.

Easter, Holy Thursday and Good Friday were once held to be the "property of the Roman Catholic church, for which they had, as far as the Protestant church was concerned, unless the Episcopal church was excepted, a monopoly. It is not so to-day, for one religious organization after another has entered the ranks of Rome's minions and the observance of these "Romish Days" are being adopted by them. It has become quite general in the North for Protestant churches to advertise special services on these days, especially that of "Easter." The writer was present at a mid-week service which took place on Friday evening in a Baptist church, when the pastor spoke of the subject for "Holy Thursday," which he said would be their subject for the evening. And thus we go on toward Rome.

Said a lady, "Why, the time was when little or no intercourse was carried on between Roman Catholic priests and Protestant ministers, but now it is not an infrequent thing for Catholic and Protestant ministers to associate with each other. And it looks," said she, "that the day was not far distant when there would be an interchange of pulpits between them." If any one thinks for a moment that this will be brought about through any change which may be wrought in the Roman Catholic church, they may as well abandon such a thought, for that will not be. The change must be entirely on the part of the Protestant world. The Roman Catholic church is to-day where she was centuries ago when Protestants were haled before the inquisition and suffered death in the most cruel and fiendish manner. We do not suffer these atrocities now simply because the Roman power has been broken, but the same spirit is in the Romish church as when no power strong enough to hold her in check was manifest.

Paul's liberty, which he was permitted to enjoy for a time was after a little taken away from him and he was put to death. The fancied liberty of such as ape the Romanists in their observance of "Holy Days," if continued, will soon result in Paul's experience, as far as their Protestant ideas are concerned.

It is a strange fact that, with all our professions of allegiance to the doctrine of God's word, we are continually dropping in the wake of the "Mother of Harlots," and thus we plod on, tramping out manhood and womanhood in the dust, and go on toward Rome.

Determining to put a stop to secular music in church services, we are told that the present Pope, Pope Pius X., has forbidden anything like secular music in churches, or anything like a secular mode of rendering the music. The Gregorian and the Palestrina Chants will be preferred in future. This ordering, whether right or wrong, will come to be the custom, not only in the Roman Catholic churches, but in large numbers of Protestant churches, simply because it is so ordered by the Pope of Rome. It is a truth that we are a silly people and show a preference for the praises of men to the praises of God. It would seem, if what we have seen of Romanism in our own land is not sufficient, what has been revealed to us through the recent war with Spain, as to the fruits of Popery where it was left in untrammelled license, should. Said Mr. Sherman, a Roman Catholic priest, in reference to Porto Rico: "A Catholic country without any religion." Better would it be for all who profess to be the followers of our Lord Jesus Christ, to heed the exhortation of Jude, who said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

## Thy Soul to the Hungry.

In Isaiah 58: 6-7, God tells his people that the fast he has chosen is "to deal thy bread to the hungry." And he assured them that when they did so their light would break forth as the morning. Then in the tenth verse he emphasizes the spirit of true charity by saying, "If thou draw out thy soul to the hungry,"—that is, if you deal your bread not formally but heartily, if you feed the hungry because your whole soul goes out to them in sympathy and brotherly affection. And the promise also is made more emphatic. Instead of light breaking forth "as the morning," it is, "Then shall thy light rise in the darkness." God's blessing will come upon you as wonderfully as if the sun should rise at midnight.

There is not a little of what the world calls charity that is as false and hypocritical as that tithing of mint, anise and cummin by the pharisees, which our Lord rebuked. We give impulsively. We give because others do. We give in order to be in the published list of benefactors. We give without any study of the merits of the case, so as to be sure that we are giving wisely. We reach out our hands to the hungry, but do not draw out our soul to them. Dr. James Hamilton says, that often more harm than good is done by our largest donations, because our giving is "precipitate and promiscuous." Dr. J. R. Miller says:

"All personal helpfulness should be wise and thoughtful. It should never tend to pamper weakness, to encourage dependence, to make people timid, to debilitate manliness and womanliness. We must take care that our helping does not dwarf any life which we ought rather to stimulate to noble and beautiful growth. God never makes such mistakes as this. He never fails us in need, but he loves us too well and is too wise to relieve us of weights which we need to make our growth helpful and vigorous. We should learn from God, and help as he helps, without ever overhelping."

Rev. F. W. Robertson says:

"Christian charity is a calm, wise thing; nay, sometimes it will appear to a superficial observer a very hard thing, for it has courage to refuse. A Christian man will not give to everything; he will not give because it is the fashion; he will not give because an appeal is very impassioned or because it touches his sensibilities. He gives as he purposeth in his heart."

Yes, Christian giving is the expression of that love for the brethren and for all men which the gospel inspires, and hence it seeks, not merely the temporary relief, but the highest good of the poor and needy. Christ said to his disciples: "A new commandment give I unto you, that ye love one another, as I have loved you." His love was limitless, and his resources were infinite. He might have lavished upon his loved ones all the luxuries of life. But instead of that he permitted them to be persecuted even unto death, and then he sustained them in their trials by the riches of his grace, and prepared them thus for glory at his right hand. He drew out his soul unto them. He inspired them by his presence and sympathy. And in this we are to be his followers.

A wealthy woman, having been converted, and determining to use her money in doing good, employed an almoner to visit the poor and the sick, and minister to them. This almoner told them of the good lady who sent her. And one of them said, with a wistful look in her eyes, "If she is so sorry for us, why don't she come herself?" When that question was reported to the woman she realized that she had not put her soul into the work—that she had not imitated the Lord, who went about doing good, who not only gave bread to the hungry and healing to the sick, but gave himself for us, and that personal sympathy might do more for a sufferer than all her money.

Oh, let us love as Christ loved. Let us not only give cheerfully and wisely of our money, but give ourselves to seek to save!—C. E. B., in Herald and Presbyter.

## Faithful Preaching.

Strange ideas prevail as to what constitutes faithful preaching. Some have a notion that it consists in plain

words delivered in a defiant manner, and with an emphasis that betokens indignation and a purpose to wipe out all evil and evil-doers. The plainer and more denunciatory it is in dealing with special sins of which they know some of their hearers to be guilty, the more faithful they take themselves to be. They also secure reputation as men of courage. They go at a congregation like a prize fighter goes for his competitor, warning their hearers that they are "going to strike straight from the shoulder," and that they "expect the hi' dog to howl." Taking the attitude assumed, together with the warning and the frequent use of hard words, into consideration, such preaching is objectionable, and often fruitful of evil, rather than good.

A few brethren laboring under this mistaken idea of faithful preaching, indulge in it freely, on all occasions, and express great surprise when criticised or confronted with a protest from their hearers. The ground of criticism and protest is not always because the preaching is plain or unwarranted by conditions, but because the bonds of propriety have been transcended. The preacher, in his zeal, says things that he ought not to say. He often goes beyond the facts and conditions, and becomes personal. If the preacher is a passing stranger, while he stirs indignation the people bear it because they know he will soon be gone. If he is the pastor they tolerate him for the time being, but devise plans to get rid of him. The preacher complains—feels that he has been sacrificed. He says, "I have done my duty, but the authorities have not sustained me." He does not seem to know that the complaint against him is not lack of fidelity, but the manner of his preaching.

The faithful preacher is plain and outspoken. He shuns not to declare the whole counsel of God. He reproves, rebukes and exhorts with long-suffering and doctrine, that the word of God and the ministry be not blamed. He preaches the truth as it is in Jesus, but he does it in love. His object should be to save, not to drive away and kill. No man should undertake to denounce sin, and thunder the anathemas of God against sinners, until he is fully prepared to point them to the "Lamb of God which taketh away the sin of the world." A saved sinner ought to know how to deal with the lost.—Preachers' Assistant.

## Robert J. Burdette.

Robert J. Burdette recently celebrated his sixtieth birthday. A reporter found him in his home in Sunny Crest, Pasadena, California, dressed in overalls, with a broad brim, dilapidated hat, and a well worn hoe in his left hand. He explained how it felt to be sixty years old in the following interview, which we know his many friends in our vicinity will read with relish:

"A great many old people say they feel just as young at 60 as they did at 20. Is it that way with you?"

"Not by forty happy years, my boy. No man, and fewer women can be as young at 60 as at 20. When I enter a room now, I instinctively select the chair I want to sit in. I pick out the one that is the easiest to get out of. For it takes me longer to get up than it did at 20. I do not love the kind-hearted, stupid people who insist on my sitting down in a cavernous easy chair, with a backward inclination and a foot rest, which I cannot reach. For then there is a life and death struggle when I would emerge. I find myself agreeing with the Arab philosophy, 'It is easier to walk than to run, to stand still than to walk, to sit down than to stand, to lie down than to sit up, to sleep than to wake.'"

"But you are still very vigorous."

"Oh, I do my daily stunt. But I don't rush at my work with a war whoop, as I used to do. I have a stroke of paralysis every day, right after my noontime dinner. It lasts about an hour, and is incurable. I break and lose more spectacles every week than I used to break in five years, when I didn't wear any. I can hear a great deal better than ever I did in my younger days. For I can't hear a thing with my left ear, and I use that, oh, very, very often, to rest the one I can hear with. So though I don't hear so much, I hear a great deal better. Much better."

"Is there as much fun in the world as there used to be?"

"More; a great deal more. Because there are more people in it. And people are the funniest things this side of the grave. Monkeys tire me, but people amuse me. Yes, there is more fun in the world than there used to be. And more sorrow, and trouble, and love, and gentleness, and kindness. And the laughter and sweetness and gentleness has multiplied far more rapidly than the trouble."

"Wouldn't you like to be young again?"

"Indeed I would, my boy. And I'm going to be. When I get to be about ten or fifteen or twenty years older. But I don't want to be young again in this world. Because the I would grow old again. It is a sign of weakness to want to be younger in this life. A man ought to be ashamed to have such a feeling. One of our boys, Robert, once wrote to me on one of my birthdays: 'A man's years are his retainers, and the more birthdays he has the stronger and greater is his following.'—Selected.

Phillips Brooks says that it is well to think of no blessing as being really ours until we have passed, it along to some one else. There is nothing which we can really enjoy for any length of time without sharing it with others.