

I may say, a world-wide reputation. Both were gifted with a vigorous physique and plenitude of what is called personal magnetism; both humble in spirit and utterly free from the limitations of a morbid self-consciousness.

The two men differed in the degree of their educational opportunity. One passed into active life from the lower grades of a country public school; the other was a product of one of our eldest and greatest universities; one a farmer-boy and shop-clerk in his youth, the other the son of an ancient and honored New England family and all his early life a student; the first became a Sunday-school class teacher and an evangelist—I think never officially more than a layman, although enjoying a reputation throughout Christendom as an effective and successive preacher of the gospel; the other, after serving several years as a pastor of important congregations, was pressed into the pelacy and died a bishop of the Protestant Episcopal Church. The two men are Dwight Lyman Moody, of Northfield, and Phillips Brooks, of Boston.

There was something royal in the appearance and bearing of Bishop Brooks. He had broad culture and lived in the largest world of thought. He was at home with scholars and sages. His penetrating eye looked through you when he looked at you. He won a reputation for vigor, earnestness and eloquence, and attracted large congregations of cultured people both in England and America. He was especially appreciated by his alma mater, Harvard University, where no name is more honored to-day than his.

Dwight L. Moody was not a scholar, but he was a man, and man of rare earnestness and power. He attracted immense congregations for years, as did Bishop Brooks, on both sides of the sea. He knew little of human science, human history and human literature. That last sentence I must modify, for Moody did know human nature to the core—and that is science, and he did know the holy scriptures—and that is literature, and he did know the Lord Jesus Christ—the centre and soul of history; and he did know well the ways of the Holy Spirit of God in the souls of men. Can any wisdom be higher than that?

Mr. Moody was a close and careful student. He spent many weeks every year at his home in Northfield in reading and study. He came in contact with the most thoughtful and scholarly men of his age. His steady growth in power of thought and clearness and force of expression was very evident to those who systematically watched his career from the early beginnings in Chicago to the crowning years of his educational, evangelistic and spiritual ministries at Northfield.

Mr. Moody was first of all a man of common sense, that uncommon endowment. He had a large heart and early turned it over to the loving and divine Master of men. Men opened their hearts to Moody. Men trusted him. He was frank, brave manly and tender. He had business tact and might easily have been a millionaire. His strong and masterful qualities would have given him a controlling place in commercial and political life. And this manly energy he brought into religious life. He made a business of spiritual life and service.

Phillips Brooks was an extraordinary preacher; free from pulpit mannerisms and affectations; rich in metaphor, his style characterized by clearness, force and precision; with rare analytic skill and persuasive power; making old truth radiant with heavenly light. He believed as Moody did in a positive Christianity and in its reality and certainty. He says: "There are many preachers * * * who are always discussing Christianity as a problem instead of announcing Christianity as a message and proclaiming Christ as a Saviour. It is good to be a Herschel who describes the sun's fire to the earth."

That is a fine analysis and tribute to the Boston preacher on the tablet in the central hall of the "Phillips Brooks House" at Harvard University: "A preacher of Righteousness and Hope, Majestic in Stature, Impetuous in Utterance, Rejoicing in the truth, Unhindered by bonds of church or Station, He bought by his life and doctrine Fresh faith to a people, Fresh meaning to Ancient Creeds. To his University he gave constant love, large service, high example."

The Boston orator in his official robes with his wealth of wisdom, his splendid rhetoric, his flow of eloquence, does not more effectively impress upon the hearer his genuine manhood than does the Chicago evangelist with colloquial English, his business suit, his homespun ways. Manhood of the true type is always impressive, always convincing. Moody and Brooks thus measured as worthy peers, God's men in a world that needs God's message.

The bold huge block of unchiseled granite projecting from the mountain side, and the stately temple with its impressive facade showing what genius can do with granite, alike arrest the attention and command the respect of man. A mountain may be as imposing as a pyramid.—The Standard.

A Comfortable Hope.

BY DAVID J. BURRELL, D. D.

Who would not have it? A man may reject the Scriptures and refuse the Messianic claims of Jesus, but it is hardly possible for him to be wholly blind or insensible to the charm of heaven. If an angel were to come and lay his hand upon the reader of these words saying, "God hath

annointed thee to stand among the redeemed ones," would he not rejoice and shout for joy? Yet there are infallible signs and tokens by which one may know his standing before God, as certainly as though his voice had spoken it.

If a man is not accepted in the beloved, but an alien in the commonwealth of Israel, without God and without hope numbered among the lost, we may know it. The marks are plain. Are we living far from God? Are we refusing the offers of salvation? Are we persisting in the neglect of known duty, above all that of confessing the Redeemer who was crucified for us? Are we putting off repentance until a more convenient season, knowing that every moment increases the burden of guilt and enfeebles our desire to turn? Or are we in the church living, as mere formal professors, a life that is a constant falsehood? Are we insensible to the fervent appeals which are frequently addressed to us, for greater zeal and faithfulness in the discharge of duty? Are we cold, idle, self-righteous, impure in our imaginations, or ungodly in our daily walk and conversation? If to any of these questions we sadly answer "yes" there is no ground for uncertainty. The plague spot is in our garments.

"There is no way," says Flavel, "for men to gain the assurance of heaven but by reading the work of sanctification written in their own heart. I desire no miraculous voice from above. Lord let me but find my heart obeying Thy calls, my will obediently submitting to thy commands; sin a burden and Christ my passionate desire, and I never will crave a surer evidence of thine electing love to my soul! And, on the other hand, if I had an oracle from heaven tell me that God loveth me I should have no reason to credit such a voice while I find my heart sensual, indisposed to spiritual things and averse to God."

What shall we do, then, if we find ourselves in this state? A prudent man will straightway seek to improve it. The Lord is ever waiting to be gracious. Will we be saved? The promise is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Come to him as a child to an earthly parent, not pleading any merit of your own, but the infinite grace, that your soul be accepted in the Beloved; and forthwith by the divine veracity, it shall be done.

God always meets a man more than half way. He will receive us into the family by the spirit of adoption, and he will put a new song into our lips, even the song of our salvation: "I love the Lord because he hath heard my voice; he hath taken my feet out of the horrible pit and planted them upon the everlasting Rock!"

But this act involves an absolute and unreserved surrender. He who desires a portion among the redeemed in glory must give himself, time and talents and possessions to the master, and must assume his lot and portion among the redeemed. This is enlistment. It begins with a "sacrament" an oath of loyalty. Whoever is willing to make this surrender may have the assurance of faith just now.

The conclusive proof of sonship is being led by the spirit. If as quaint Thomas Adams says, "thou but find in thyself this sanctimony, thou art sure of election. In Rome the Patres conscripti were distinguished by their robes; so thy name is enrolled in the legends of God's Saints, if thy livery witness it, that thy conversation is in heaven."

If these tokens of redemption be found, it becomes us to walk circumspectly, so "making our calling and election sure." If indeed we are light in the Lord, let us walk as children of the light; for as we know the fruit of the spirit is in all goodness and righteousness and truth. Are our names written in heaven? Then let us put away the spirit of heaviness and take the garment of praise. "Ye are no longer children of the bondwoman but of the free." Stand fast, therefore in the liberty wherewith Christ hath made you free! and be not entangled again with the yoke of bondage. Walk worthily of the vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace; letting your light so shine before men that they may see your good works and glorify God.

But if, after an honest self-examination, you cannot find these evidences of eternal life what then? In that event it certainly will not be wise or prudent for you to waste the opportunity of one blessed hour. Put no confidence in the voice that speaks persuasively of a more convenient season. "Tomorrow and tomorrow and tomorrow!" It may find you standing at the judgment bar of God.—Congregationalist.

Sunday Social Functions.

BY KERR BOYCE TUPPER.

Few problems are so broad and comprehensive, so varied and difficult as the Sunday question. Its relations are physiological, affecting the body; sociological, affecting the home and society; national affecting the highest interest of soul and of Christianity. Like the landscape, the Sunday question embraces all life. In view of this, one of the supreme dangers of our nation is presented to-day by the spectacle of laxity and license among us respecting the observance of this holy day.

Another petition of attack upon the Sabbath is now manifest: In this favored city of Philadelphia, a movement is on foot among a number of our fashionable people including several recognized "society leaders" to give their large social functions on Sunday. It is declared by these

leaders that men cannot be present at weekday afternoon social gatherings; that in our largest American cities these Sunday functions have been most agreeable and popular; that on the Continent, particularly, they have been most charming and attractive. And therefore it is suggested and asked that in this good city of Philadelphia—this city essentially and gloriously American in spirit and life, with the best type of American ideas and ideals—the Continental Sunday be encouraged and God's day be desecrated.

Shall Christian people sit quiet and make no protest? The wise and witty John Todd once said, "It is an amazingly hard work to keep piety alive in the world. In the country the people sleep it to death; in the city they kill it by ices and silks." Our Christianity, with its rich store of vitality, may be able to stand the harm there comes to it in our cities from "silks and ices" occasionally, but when these "silks and ices" occupy mind and heart and life on the Lord's Day—and that is just the meaning of these social functions on Sunday—then will come social degradation, heartlessness and forgetfulness of God; and with this, even conservative Philadelphia is threatened to-day. The time has come when men and women who love God and man, home and nation, and respect divine law and human rights should speak out their convictions with red-hot earnestness and with no uncertain sound. A demand is on us which our fathers knew not of, for a century ago the Lord's Day was hallowed and revered, (even though some Puritanical shadows rested on it), but to-day all kinds of sentiments touching Sunday are held and propagated; and unless God's people are both intelligent and heroic in its defense, we shall sooner or later gaze upon the spectacle of laxity and license presumptuously supplanting liberty and law.

On two grounds should we urge one day in seven as a day of rest for all, and as a day of worship for all who will: first, physical necessity; second, mental and moral elevation.

These social leaders should consider that one day of rest in seven is a physical necessity. France once established the tenth instead of the seventh day as one of rest; and with what sad result? Not only did the Seine run red with the blood of the slain, but the loss by natural death became enormously great. A great Englishman once exclaimed: "In the name of hygiene, if not of religion, let us keep the Sabbath, since one day in seven is indispensable to the man who works." Bring to mind the petition to Parliament a few years ago, of six hundred medical men against opening the Crystal Palace on Sunday, the plea being based on the fact that thereby "the hygienic stability of England is menaced." Chauncey Depew is right when he says "I never knew a man who worked seven days who did not either kill himself or kill his mind." A greater than Depew, Edmund Burke, declares, "They who work all the week have no true judgment. They exhaust their powers, burn out their candle and are left in the dark." Some labor may not be intermitted on Sunday, for the works of love and necessity must be done. But how much rest would be given, if only due respect were paid to broken down bodies? Our social leaders owe it to their employes, to the men and women who work for them and who have souls as precious in God's sight as their own to give to these employes, as far as practicable, one day in seven for rest and worship. Not to do this is, as one of our own citizens has recently said, the first step in social degradation; this Sabbath desecration involving a deal of unnecessary work, and thus robbing men and women whose rights of physical rest and relaxation God would not have us violate.

Oh! that man would realize that the Fourth Commandment is founded on natural law, as really as is the law of food-digestion and blood-circulation, and no one may violate it without physical penalty.

But on higher ground than the physical do I plead for a better observance of the Lord's Day. We are animal, but we are more; we are spiritual. We need visions that no earthly landscape can give. We can not live on bread alone.

That which largely differentiates man from the brute is that he has faculties capable of being stamped with the Divine influence; that he has a soul with capacity to see the invisible and grasp the intangible. Even with the manly form and manly intellect, the crowning glory of manly worth is wanting if the soul lack those high, transcendent virtues which are the girde of a man's strength and the garment of his beauty. God means every man to gaze sometime from the upper windows of his being from which are outlooks into the heavenlies. Above us are skies as well as ceilings.

Now, what opportunities the Sabbath rest gives for this heavenly vision—this day of conscious, formal, stately acknowledgements of God's supremacy, dedicated to thought and reverence—this "tallest and purest of white-robed angels" standing amid the glories of our Christian civilization. Take away from man his Sabbath rest and worship and you take away the sunshine and showers that develop the buds of his spiritual graces from which God would have grown fruit for the golden garner of immortality.

O, shall we not be true in this city to our American ideas and ideals? Shall we not defend and observe the Lord's Day on the broad grounds of economical, ethical, social and religious necessity? Shall we not believe and teach that what makes a nation great is not art nor science nor philosophy nor literature nor armies nor navies, but integrity and honesty, right and righteousness, personal, inalienable, unpurchasable and these crowned with the favor of him who has said: "Remember the Sabbath Day to keep it holy."

Righteousness exalts a people.

Righteousness is the palladium of a Republic.—Philadelphia.