

A GREAT HEART GREATLY MOVED.

It is possible for one who is highly intelligent to have a tender heart. Deep feeling is no sign of weakness. Paul was a man of superior culture and strength and also of deep emotion. In more than one of his letters expressions full of tears occur.

At one time he was detained at Athens, waiting for his companions. It was to him a strange city, but he was not idle. On every side he saw marks of culture and refinement. The Athenians boasted of their literature, their sculpture, their architecture, their poetry and their great men, and looked down on other cities and other people with mingled feelings of pity and contempt.

But their culture failed to lead them to the highest truth and to make them strong in righteousness. They worshipped graven images, and those vile practices which always accompany idolatry were fast eating their life. The proudest and most highly cultivated people in the world were deceived, blinded, degraded, humiliated. Paul saw there a manifest example of spiritual ignorance and imbecility. In Athens the true God was an "unknown God" and the true righteousness was an unknown quantity.

While Paul waited at Athens his spirit was stirred in him when he saw the city wholly given to idolatry. Fires of righteous indignation and holy zeal burned within him, and he could not hold his peace. He had a message for the Athenians and could not rest until he had delivered his soul.

American cities are not so bad as the cities of Ancient Greece were; but if Paul could take a walk through an American city he would see wickedness enough to make his heart ache as it ached on the day when his keen eye took in the situation of the ancient city. Christian ministers and laymen might see it all if they would open their eyes, and if they were as loyal as Paul was to Christ their hearts would ache also.

How little Christian ministers and laymen see of the real conditions in the cities where they live. They read what the papers say, but seldom visit the slums, the police court or the city prison. The conditions of a large part of the people in our cities are a sad commentary on our modern civilization. Jacob Riis has written a book entitled *How the Other Half Lives*, in which he has pointed out, as far as decency will allow, some of these conditions; but no tongue can describe, no artist can paint, no tongue can tell the wretchedness, the poverty, the vice, the wickedness, the shame that lurk under the shadows of all American cities. Many years ago we used to hear that certain streets in the big cities were not safe after nightfall; but we are beginning to feel that no street is safe after night or in the daytime. Have not burglaries, holdups, robberies and unmentionable outrages been perpetrated recently in the best streets of the cities in broad daylight, and all this in spite of an exceedingly expensive police force and city government. Has the city government become impotent?

But the wickedness and shame are not all in the slums. Much of it is in the mansions. Are we not hearing every day about bankers and public citizens being detected in bribery and robbery? A public man who has spent much of his time in Europe for twenty years past, and who knows Europe almost as well as he knows America, tells us that the worst governed city in Europe is better governed than the best governed city in America. The small cities are not much better than the big ones. Bribery, conspiracy and treason, violation of the oath of office and misappropriation of the people's money are so common among city officials that we are no longer startled when we read of them.

The psalmist said: "Rivers of waters run down mine eyes, because they keep not thy law." Paul felt the fires burning within him when he saw the disloyalty of the Athenians. And shall we look on with indifference while wickedness flaunts the black flag in our faces?

It is so easy and so pleasant to be optimistic, to flatter ourselves that all is well. The Athenians were as optimistic as we are. The Hebrews were optimistic in the time of Isaiah, and when the prophet proclaimed in thunder tones that there was danger at hand, they scoffed at his preaching and put him to death as a traitor. When Jeremiah, with tears streaming down his manly face, warned them that the tempest was about to break on the city, they thought he was a pessimist and cast him into the pit. They "flattered the false prophets, who cried peace, peace, when there was no peace."

It is good to be optimistic, but not thoughtlessly optimistic. This is no time for pessimism. True Christian ministers and laymen will face conditions as they are but face them with courage and hope. This is a time when the heart of the whole Christian Church should be deeply moved. There should be no indifferent Christian among us. Godly men and women will not be ashamed to confess their fears lest the moral conditions which prevail among us shall grow worse before the people shall awake to see the real danger and lay hold on the "hope set before them." *N. Y. Christian Advocate.*

HOW DEAL WITH A HYPOCRITE?

"Hypocrite" has an ugly and hopeless sound to most of us. What should be our attitude toward such a person? From the other side of the world, in British East Africa, a Christian worker seeks help on this question. He has been reading a book of studies in the principles of personal work, or individual soul-winning, and writes as follows:—

I have a passion for saving poor fallen souls; and I have just had the privilege of reading your book, "Taking Men Alive," and am therefore writing you to ask if you would be so kind as to give me your idea of the best way to deal with a hypocrite.

To begin with, it would probably be best to praise him. The hypocrite needs sincere, hearty commendation, and the best that is in him will respond to it; indeed, it will put good into him that may never have been there before. But there is always plenty to praise in a hypocrite. Not his hypocrisy, of course; the less said about that the better; it will be well to leave that on account entirely, and not to mention it even in condemnation or criticism.

A "hypocrite" is only a sinner, like all the rest of us; and the more we despise his hypocrisy the more like ourselves he probably is, for we usually dislike most in others those shortcomings that we have ourselves. As a sinner who sorely needs help, the hypocrite is to be helped in the way that has worked best ever since Jesus Christ made it so plain in his dealings with sinners; by showing confidence in him, not distrust; and confidence is often best shown by commendation. Let this Christian worker who wants to lift fallen souls study this man until he finds something in him—some tendency, or characteristic, or action, or impulse—that is of the right sort. Then let him recognize that in heartily expressed admiration for it. Winning the man's confidence in this way, and drawing out the best that is in him, the time will come when a straight appeal can be given for the making of Jesus Christ the Saviour and Master of his life. If love and prayer in patience and faith have been the soundation and accompaniment of the work, there can be but one end; that man will be won by the compulsion of Christ's love as shown and brought to him in his friend.

In the meantime, let us all be careful not to set off "hypocrites" too much in a class by themselves. Who is there in whose life there is no taint of hypocrisy? There are a good many of us who do not quite live up to the beliefs; who profess one thing and do another. But hypocrisy diminishes in every life in exact proportion as one gives to Christ the real control of his life.—*Sunday School Times.*

CHRISTIAN CITIZENSHIP.*

By Robert E. Speer.

The Christian's citizenship is in heaven, and he has here on earth no continuing city. These are not reasons, however, for his taking no interest in politics or the affairs of his land and his city. They are the very reasons why he cannot tolerate anything in the world which is out of harmony with the laws and life of his own true heavenly country. His faith in God is not a principle of removal from the earth but of service upon the earth. He is here to be prepared for his eternal home by the discipline of making his earthly home as heavenly as he can. Christians, instead of being aloof from human life, are the people who are to show what human life ought to be and can be made.

The Christian, therefore, instead of taking no interest in municipal and national affairs, will take the deepest interest. He will take his part at the polls, he will serve in office when he can render service, he will study what is going on, he will join in commending and supporting what is good, and in condemning and antagonizing what is bad.

He will import morals into life. The Christian sees no reason why the Ten Commandments should not apply over all the face of life and in every cranny of it,—in the affairs of the local post-office, the county court-house, the city council, the state legislature, the national capital; in labour unions and combinations of capital. He can't understand why "Thou shalt not steal" does not apply to every corporation of capital, and "Thou shalt not kill" to every organization of labor, and vice versa.

The quickest way for Christian citizens to get morals into life is not to preach them, but to practise them. There is no mistaking their duty to preach them, but preaching a morality which we do not seek to practise is a mean way of taking advantage of it. When Christians preach social purity and lease property for brothels, when they advocate temperance and rent buildings for saloons, when they pass the plate on Sunday and water stocks on Monday, when they talk justice and use sweat-shop labor, when they patronize art and dodge taxes, when they profess Christ in any way and do not honestly try to live him, they are bad Christians and bad citizens. They are no better citizens when they neither profess Christ nor live Him. They are good citizens when they both profess Him and try honestly, by His grace, to follow His ways.

And Christian citizenship involves good will and fair dealing toward all other nations, the keeping of our pledges and of the peace. Christian citizenship cannot approve of the turning of the world into an armed camp on the ground that that is the only way to preserve peace. It is time to be Christian now, not only in each nation, but among the nations, and Christian citizenship demands relief from the wicked and stifling burden of un-Christian armaments.

DAILY BIBLE READINGS.

MON.—Pure living (Psa. 34: 3-6).
TUES.—Social justice (Eccles. 4: 1-3; 3: 16, 17).
WED.—Combating evils (Ezek. 2: 6-8; 4: 8, 9).
THURS.—Doing every kind of good (1 Tim. 6: 17-19).
FRI.—Living as examples (1 Pet. 2: 13-17).
SAT.—God's will done on earth (Luke 11: 1-4).

"Travelling from Glasgow on a certain Saturday, he found he could only arrive home at Tunbridge Wells by travelling on Sunday, so when he arrived at St. Pancras station in the early hours of Sunday morning, he walked the remaining distance, more than forty miles, although over seventy years of age, and attended service at Rochester on the way."

*Y.P. Topic. Sunday, July 3, 1910. What is Christian Citizenship? (Psa. 124: 1-8; Rev. 21: 1-3. Consecration meeting.)