

Brotherhood of Andrew and Philip.

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HOOD OF ANDREW AND PHILIP.

(Concluded from last week.)

Individuals was written on his heart as the watchword of His ministry. When will we learn that the most important work is that which attracts the least observation, the quiet work of personal influence done in the seclusion of the family, in the presence of the little Sabbath school class, in the few words spoken over the counter or in the store, in private conversation with a neighbour, or in loving care of a little child, a waif, it may be, from the streets.

The most important special work for a young man is the daily personal endeavour to influence the man nearest him. Andrew goes and lays hold of the man nearest him and the one he loves best. But too often, that is just what we fail to do. There was a great man in the last generation who used to be greatly sought after, whose conversation was the brilliancy of every dinner table, but his wife used to say that "he hung his fiddle as he entered his own door." The home or the small circle of friends among whom we move is where we are to live and speak for Christ, first of all; there, if anywhere, we are to testify for Him. If the problem of the non-attendance of the men is to be solved, it must be by the personal work of Christian men. So long as we keep ourselves shut up in our churches, so long as we put our largest amount of reliance in the minister's preaching in the pulpit, things will get from bad to worse. There is no substitute for the personal work of Christian men, who have found Christ for themselves. Great multitudes are inspiring, but it is better for us to be occupied with the units of which they are composed. We may pray for a hundred souls or a thousand, but they must be saved one at a time.

And this special work, which is so old as to be Apostolic and Scriptural, must be done, let it be emphasized, by the young men, for upon the young men rests the work of the Church, as of the nation and the world. The solvent of many of the great problems of to-day is found in this personal work idea as it lays hold of the Christian young man, and as through him the next man is reached.

We are at the dawning of great changes, perhaps of a social and religious revolution. Monopolies and class laws must be blotted out, and enactments at once democratic and Christian written over them. The despotic dominance of dogma and mere profession in religion must give way to the fairer rule of conscience and heart. Pharisaism, priestism, bigotry and hypocrisy must be cast out and trodden under foot of men; and social and religious conventionalism and shams, as dead as they are weighty, must be buried out of sight. And you, young men, must do it. The old will not. Improvement for them is in the past. The spontaneous conservatism of middle age resists progress; only death and youth prevent stagnation in this world of ours. On you, young men, God and the ages cast the tasks of the times. As Moses sent young men to spy out the land of Canaan, and Christ called young men into the circle of His chief messengers, as the anointed One—the Christ—was a young man, so now heaven's choice fixes upon you. Accept the call and play the man.

Consecrating your life to a life of prayer and service, you will come to apprehend more clearly your personal responsibility, both for your own religious convictions and for the salvation of others. An ever-burning consciousness of our personal responsibility and the high privilege of being Christ's representatives, will give us a holy, constant enthusiasm in personal soul-winning. At a dinner given by a few friends to Daniel Webster, when he was Secretary of State, he was asked, "What is the most important thought that ever occupied your mind?" The great statesman considered a little while and passing his hand across his face, answered, "The most important thought that ever occupied my mind was that of my personal responsibility to Almighty God." And after speaking in the most solemn manner on this subject for twenty minutes he rose and silently left the room. The great Apostle has said, "We must all be made manifest before

the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." We are personally responsible to do all we can for all within reach of our influence.

Another message for the men of this era comes to us from afar, out of that storm which tossed the great ships of war before Samoa. In one supreme moment of agony it seemed as if the flag-ship Trenton must strike the coral reef and perish with her precious freight of four hundred and fifty souls. The steam had given out and the vessel, a mere plaything in the storm, seemed to be driving hopelessly to destruction, when her commander, as a last resort and forlorn hope, ordered the whole crew into the port rigging, that the compact mass of humanity might serve as a sail, and at the same time throw the whole weight on the storm side, in stern defiance of the tempest. The daring manoeuvre was successful. The stars and stripes were run to gaff. The band on deck played the "Star Spangled Banner." The men, who still clung as sails to the shrouds, lifted their voices in a mighty cheer, and when the sport of the wind drove the Trenton against the Vandalia the crew in her rigging sprang a-deck of the flag ship and were saved. For, when the flag-ship struck at last, it was on a friendly shore, rather than the ragged reef, and from her deck were taken not only her own complement, but those of the sister ship, who in her peril she had not failed to rescue. This, O men, is your work in the emergency of the Church. Run up the pennant of the Cross on which is written, "He loved me and gave Himself for me." Have all voices joined in the chorus of praises to God. And, then, O men, mount to the rigging with all the weight of your manhood to catch the breezes of God's grace and rescue the perishing in the Master's name.

For copies of the Constitution and full report of first Federal Convention, New York, 1893, in the Convention Report of the *Brotherhood Star*, address the General Secretary, T. A. Monder, 1423 Mosher Street, Baltimore, Md., Philadelphia, Pa.

Christian Endeavour.

Daily Readings.

First Day—Bear them trustingly—Ps. 119. 71-77.
Second Day—Bear them bravely—2 Chron. 32. 1-8.
Third Day—Bear them with God—Ps. 55. 1-6, 22.
Fourth Day—Bear them with Christ—Matt. 11. 25-30.
Fifth Day—Needless burdens—Luke 10. 38-42.
Sixth Day—Throw them away—Hob. 11. 32-40, 12. 1, 2.
Seventh Day—HOW TO BEAR BURDENS—Gal. 6. 1-5.

PRAYER MEETING TOPIC, May 13.—"How to bear burdens," Gal. vi. 1-5. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (Jno. xiii. 34), this is "the law of Christ," to fulfil which we must bear one another's burdens, (Gal. vi. 2). To be in a position to carry out this injunction one thing at least is necessary, and that is that we first dispose of our own burdens, for until such time we cannot bear another's. Now, how shall we dispose of them? "Roll thy burden upon the Lord and he will sustain thee," (Psa. lv. 22). "Casting all your care upon Him, for He careth for you," (1 Pet. v. 7). "Commit thy way unto the Lord and He will bring it to pass," (Psa. xxxvii. 5). These are God's answers to the question, have you taken Him at His word? When you have done this you will be able to help others place their burdens where they should be.

Thoughts About Bible Reading

Many a man says the Bible is a good book who could not for his life say what it is good for.

Some things in the Bible are hard to see unless we get down close to the words—down on our knees.

Some people profess to love the Bible who never read a chapter without turning the page to see how long it is.

People who read the Bible by fits and starts usually have a jerky sort of piety it is not pleasant to have around.