

CHURCHES MUST MEET NEW TIMES WITH NEW METHODS

BY NEWELL DWIGHT HILLIS.

The following is a stenographic report of an address by Rev. Newell Dwight Hillis, D. D., of Brooklyn, at a meeting of ministers and others called to promote the summer tent campaign in New York:

In the providence of God, we have come to a great crisis, not only for the churches, but for the ministers. For the first time in twenty years the working people are hungry for a message. God has turned the heart of the common people toward us and they hear us gladly. Go where you will, into the park, or the marketplace, preach in the tent, or from the wagon, and the multitudes will crowd and throng about you. The common people are tired of materialism and pleasure, of mere food and raiment. They have tried the seaside and the beer garden, the baseball and the bicycle, they have tried all the things that perish with the using, and they have discovered that these things end with the use. The old century is gone, and many old things, thank God, have gone with it. Once more the people are plastic. They are earnest, also, and eager for the great truths of God and his divine love, of Jesus, Christ and his redeeming cross. The time when the working people seemed to have turned away from the church, but we are at the beginning of the new era. Today the church that wants the people can have them. No need, therefore, for a minister to ask for an audience if he really has a great passionate love for the common people. Only we must deserve the audience, and by very force of affection compel the people to come to him. The minister who would have friends among the poor must show himself friendly.

And most striking the change! Men are coming to church today whose feet have not crossed the threshold of the church for years. But the minister must meet the new times with the new method. It is not enough to preach once or twice on Sunday. The politicians know how to grow a movement and how to give it momentum. The politician speaks four and five times a day for two months at a stretch. The ministers have yet to discover that the way to learn how to preach is by preaching. When a man has been making sermons for six months, polishing them and perfecting them, he ought to close the study door and go forth and preach them. Let him repeat the sermon in the forenoon and again in the afternoon before an attentive audience, and twice in the evening, and he will acquire skill, accustom himself to public speech, and discover that it is an exercise that makes for health; that it builds the body up. I have spoken here in the open air half a dozen times during the past week. I spoke today from a cart over at the gate of the Brooklyn navy yard. No man ever had a more attentive audience, nor one more keenly appreciative. It was to me no concern that they smoked while I preached; it was of infinite concern that they listened eagerly. It is all nonsense for ministers to say that we are overworked. Look at George Booth. When he was 15 years of age he was speaking three times a day. Think of John Wesley, at 24 years of age, starting out on a preaching tour! He arose at 6 o'clock and made his sermon; he preached from 8 to 7. After breakfast he rode twelve miles over the hills and preached in the open air from 10 to 11. After luncheon he mounted his horse for another long ride and preached from 2 to 4 o'clock. He then made a ten-mile drive over the hills to another village and a sermon from 9 to 10. During that long preaching tour, that old man, John Wesley, travelled 2,000 miles, and addressed audiences of three millions of people, and was more than a four-score years of age. Meanwhile he was doing other work. He was organizing churches and churches, forming temperance societies, editing a library, of cheap literature, getting out a book on medicine, giving sermons. Preaching, when he was dying, John Wesley said to his physician, "I think if I could only preach a sermon and have one more pulp, sweat, I might yet recover." It is in the working with the sense of failure that kills ministers. Preaching that is successful is medicinal. The man that has a flaming heart, who has the love of God, and has experienced the saving power of Jesus Christ, and wants to give the good news to others who are starving in their work. The multitudes are ready for our message. God is abroad working upon the hearts of the people. It is the day of God's power, and he has made the people willing. To care for the work of God has given a flock to be fed. Alas, for the shepherd if the sheep starve! Blessed are those who, when life is over, can say: "Here are the sheep that thou has given me and not one of them is lost."

But what about the sermon and the message? I criticize no one, I judge no one, I judge myself. For every mistake you have made, I will offer you ten. For myself, I have been interested in subjects and in good sermons. Preaching is coming to think that no minister will reach the common people until he is willing to preach a poorer sermon than he can preach. We must be willing also to give up the luxury of preaching on the subjects which interest and make for our personal culture, and preach on the themes that will save men. What matters it that you are built up by your preaching if the people starve? Here is a minister who likes philosophy and theology. He

preaches along that line because it builds him up intellectually. Meanwhile his audience is dissolving. He will die an unfulfilled prophecy. He has quite forgotten the days of power in his youth. The time was when the people crowded his pews. They would now, if they were fed the fruit of God instead of the dry hay and straw and chaff of metaphysics. In your early ministry your preaching was largely the statement of your experience. In the fresh ardor of your faith you told the story of what Christ had been to you. With flaming heart you poured forth the story of God's love and you moved men mightily.

What exquisite happiness then was yours! Like Paul you were a witness-bearer. Like the apostle you told "the heavenly vision." Listening men wept, and, like Christ, they left behind the slough of Despond. While sinful men heard, the burden dropped away. But now you have lost the art of wearing your heart upon the sleeve. You have ceased to be a witness-bearer. The personal note has gone out of your ministry. Today you preach on subjects. Your sermons are become essays. Not an essay has a subject; a sermon has an object. Now for you the theme is everything. Once the object-bearer was everything. No sermon has power that has lost the personal note. Henry Ward Beecher had one theme, the story of that May day when he met God and experienced his forgiveness while he prayed in the forest of Indians. All the great sermons of Robertson, also, are confessions of faith, and so are those of Phillips Brooks. We, too, like Paul, are to go every whither telling the evangel of God's love.

AN ESSAY ON BRIDGE WHIST

IT IS ORDINARY WHIST WITH A
WHEEL-OF-FORTUNE
ATTACHMENT.

Bridge whist is ordinary whist with a wheel-of-fortune attached. It is a cross between double-entry bookkeeping and roulette, and is played with a deck of cards, an adding machine, and a promissory note. It is listed as a game, but generally varies between a vice and a life-claiming. That is the way George Fitch defines it in the current Collier's. Continuing, he says:

Bridge whist can easily be explained to any one who knows all about ordinary whist, compound fractions, Robert's rules of order, wireless telegraphy, mind-reading, and silent signals. The rules of ordinary whist prevail as far as they go, but, in order to make the game appear more like real life, each suit is given a different value in the counting. Each trick over six when spades are trumps counts two pennies or automobiles, depending upon the location of the game. Clubs count four, diamonds six and hearts eight. It is also possible to cut out trumps altogether by a simple mechanism in which case each trick counts twelve.

Then, in order to add a Wall street touch to the game, the values of these tricks can be doubled or quadrupled by anyone with a taste for plunging; and in order to complicate matters still further, so that the experienced player may get her just dues from the beginner, each court card is permitted at times to break into the score with a count of its own. This explains the double-entry feature of the game. After a hand has been played, and the winner's extra tricks have been multiplied by 2, 4, 6, 8, 12, 24, 48, or 96 according to the value of the trumps and the intensity of the proceedings the losers appropriate the pencil and do a little harvesting of their own. If they have held a majority of the court cards in the trump suit, they may count themselves twice the value of the trump suit. If they have held four court cards, they get four times the value of the trump, and if they have held five, they get five times its value. That ought to be the game was invented by a firm believer in monopoly. It is possible, if you hold four court cards in one hand to count yourself eight times the value of the trump, while five court

THE GRAVE ROBBED OF ITS PREY!

GIVEN UP BY DOCTOR--NOW IN PINK OF HEALTH!

No words of ours could be more convincing of Psychine's power to make the sick well than those of John A. Galbraith, a well-to-do farmer of Plympton, Ont. He says: "I did not seem able to gain any strength after the attack of pneumonia. One doctor said that tuberculosis had developed, that I could not recover, and advised me to settle all my affairs as quickly as possible. This was the condition I was in when my pastor, Rev. C. E. Burrell of the Baptist Church, advised me to try PSYCHINE, and procured for me a trial bottle. This was in May, 1906, and at that time I was reduced in weight to 120 pounds.



PASTOR SAID PSYCHINE SAVED HIS WIFE

I GAVE HIM HOPE

THE PASTOR TESTIFIES.

Rev. C. E. Burrell, Baptist Pastor, Fore St., says: "Several years ago my wife was so seriously ill of lung trouble as to be unable to walk, at which time a noted physician told me that the next dress that I would buy for her would be a shroud. She used PSYCHINE and is now reasonably well."

Through Mr. Burrell PSYCHINE was brought to the notice of Mr. J. A. Galbraith of Forest, a well-known and successful farmer, and the story of his remarkable cure appears above. Look at it. Vouched for by himself, and the local druggist.

PSYCHINE
THE GREATEST OF TONICS FOR HEALTH AND ENERGY

Trial Bottle Free

Send Coupon, with your name and address, to Dr. T. A. Slocum, Limited, Slocum Building, Spadina Avenue, Toronto, and receive a trial bottle of Psychine FREE. London Advertiser, Sept. 5, 1908.

"The PSYCHINE did good from the start. I gained 1 lb weight at the rate of half a pound a day until I went up to 150 pounds, steadily regaining my strength and feeling better. I actually had to have my clothes enlarged, not through any corpulence, but owing to a putting on of good flesh all over. I have resumed my work and have gone through a severe and sickly winter with nothing worse than an attack of grip, which my system was able to throw off without any serious results."

Others may be likewise benefited by its use. PSYCHINE is the greatest of tonics. There is life in every dose. PSYCHINE regulates and strengthens the stomach and is an infallible remedy for all disorders of the throat, lungs and chest. All druggists and grocers, 50c-1.00.

FREE TRIAL SENT ON APPLICATION. (SEE COUPON).

"I SAW HIM"

H. J. Pettypiece, Esq., ex-M.P.P., publisher of The Forest Free Press, says: "The Galbraith cure is considered a miracle here. I know his case was considered hopeless by his physician, and that something had pulled him together. I have only just learned that it was PSYCHINE." The months after Mr. Pettypiece writes: "I saw Galbraith in town yesterday. He is looking the pink of health—says he never felt better, and that he is doing his share of the work on the farm, instead of being under the sod, where just one year ago, the doctors told him he would be."



DRUGGIST SOLD PSYCHINE AND NOTED IMPROVEMENT

I Sold Him Psychine

THE DRUGGIST SPEAKS.

Mr. Ralph Scott, druggist, Forest, says: "I have read the statements made by Mr. J. A. Galbraith and Rev. C. E. Burrell regarding the results of the use of PSYCHINE. I know both gentlemen personally and can heartily endorse all that they have said. Mr. Galbraith obtained his supply of PSYCHINE at my drug store, saying from time to time that he was doing his good. I took interest in his case and noted a steady improvement. Altogether I sold him about \$15.00 worth of PSYCHINE. It is a big run here, and so far as I know is always used with beneficial results."

Water Parties On Thames

ONE MAY USE PUNTS, SCULLING
BOATS AND CANOES.

Each Has Its Advantages, But the
Launch Is the Lazy Man's Craft
—A Guest to Be Shunned.

The Thames, with its backwaters, its locks and its tumbling weirs, may never provide so many opportunities of amusement as it does at the present time. The interest of the fishermen friends would like perhaps even the chances of a roller coaster with pike, or roach, or barbel may be slighter than they would if restocking were easier and fishermen fewer.

But in one respect it is unequalled by any river in the world, that is, in the opportunity it gives for the pleasant and most restful of all entertainments, a full day spent on its quiet waters by the foam of its racing falls, under its dreaming trees. From Badoek Hythe to Richmond it is a widening stream of many purposes and many uses, but none know its purposes better than those whose shining blades dip in the steady current, or whose punt poles thrust into the weedy gravel perhaps only a less stately mode of moving over water than the graceful ease of the gondola.

Henley possibly would be decided by the foreigners to show the English water party at its best, and certainly Henley shows the Frenchman and Belgian and American something that he cannot find in his own country, but a Henley water party, though it gains double points in the racing and the peculiar charm of the crowded sunny river, lacks one of the chief essential pleasures, and that is the solitude and space of the water on less fashionable occasions. An ideal water party does not ask for a deserted river, but it ought to be possible to be alone. The choice of a boat is one of the first attractions. Each kind of boat has its own conveniences and drawbacks. For those who like exercise a double scull is the best, and certainly the best to be chosen. It should have plenty of room, especially behind the steersman's seat, where luncheon baskets and cloaks can be packed; but it need not be heavily built or have too broad a beam, or it will be a weariness to get through the water, especially at the end of a long day.

BOAT VERSUS PUNT.

One great advantage of such a boat is the pace at which it can be rowed along, especially if any need for extra quickness should spring up suddenly, as may easily happen on turning a corner, and seeing that the lock at the end of the cutting is open. To be in a punt in deep or difficult water in the lock will evidently shut in about two minutes, and it will take at least five to get there, can be the height of exasperation.

But a punt has its own advantages. To lie on the broad, easy cushions is a rest in itself; to move slowly over the water, looking up into the shade of alders quivering in the wind, or watching the willow her and the wild parsley on the gliding banks with the cool ripples lapping gently under the bows is one of the most luxurious forms of rest imaginable. Punting, of course, can be tried, especially against a heavy stream, or in a high wind, when it is tiresome into the bargain; but one would not choose a punt on a windy day or for heavy water, and with an ordinary stream it combines a pleasant form of exercise with the amusement of demanding a considerable amount of skill.

Then, again, it is so much easier to talk in a punt than in a rowing boat.

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CORN ON THE COB.

David Benson holds the present roasting-ear record with fifty denuded corn cobs at one sitting. Weather like this is more suitable to read of a green corn contest than of a beefsteak dinner. Corn is the great North American vegetable, and there should be a great deal more of it eaten. It is cheap, wholesome, toothsome, and, eaten from the cob, it encourages dexterity and penalizes clumsiness. Corn was here long before Christopher Columbus. It is found in the mound-builders' homes, in the Pueblo rock houses, in the Aztec kitchens. To the Indians it always was the staple vegetable. Green, roasted, parched or dried, it furnished the main food.

In the old American cooking, which far surpassed anything in imitation of Paris or Berlin restaurants, corn stood first. For breakfast, corn cakes or fritters; for dinner, corn bread; for supper, corn biscuit or mush, fried or broiled; for dessert, corn pudding—nothing can beat them if made by the hand of loving experience.

To cook corn properly the cook must have been born in the United States. White corn a black cook can grow. For white corn a black cook and for

ST. VITUS DANCE

A SEVERE CASE CURED BY DR.
WILLIAMS' PINK PILLS.

St. Vitus dance is a disease of the nerves brought on by a morbid condition of the blood. It is a common disease with children and attacks females often than males. The only cure lies in plenty of pure blood, because good blood is the life food of the nerves. Dr. Williams' Pink Pills cure even the most severe forms of this trouble because they enrich the blood supply, thus carrying the necessary food to the nerves. In proof of this we have the statement of Mrs. Alex. Cameron, Summerside, P. E. I., who says: "Some years ago my daughter Lena, then a child of ten years, became afflicted with St. Vitus dance. At that time she was attending school and the first indication I had that something was wrong, was that she appeared easily discouraged in her studies. She was naturally a spirited child, not given to tears, but she would cry over what I thought should be easy work for her. The disease progressed so rapidly that in the course of a few weeks she became unable to hold anything in her hands, and we were obliged to take her out of school. She became so afflicted that she could not hold a cup to her lips without suddenly losing hold of it. I knew from the first by the symptoms that her ailment was St. Vitus dance, and despaired of seeing her cured, as it was looked on as such a hopeless ailment. She became so bad that she could not hold herself still for the space of ten seconds. Her hands or feet were continually moving and last of all she would comfort her features so that she was losing her natural expression. At this stage I chanced on a paper containing a testimonial in favor of Dr. Williams' Pink Pills, describing the cure of a little girl afflicted as mine was. I hastened to get a couple of boxes of the Pills, and by the time she had used them I noticed a decided change for the better, and purchased a further supply. By the time she had taken seven boxes she was entirely cured. Although she seemed thoroughly cured I was afraid the disease might return again, but it never did, and she has since enjoyed the best of health. I cannot thank Dr. Williams' Pink Pills enough for what they did for my child, and I hope my experience may be of benefit to someone afflicted as my daughter was."

Dr. Williams' Pink Pills are sold by all medicine dealers or may be obtained by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Company, Brockville, Ont.

MINARD'S LINIMENT CURES COLDS, ETC.

Like the sun, which dispels all darkness, the Pen-Angle trademark dispenses the gloom of uncertainty which enshrouds the buying of underwear. Pen-Angle garments fit best, wear longest, are unskrinkable, and guaranteed.

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EGG-SHAPED HEADS.

The egg-shaped heads of some of the natives of Malekula, in the New Hebrides, were once thought to be naturally conical. For that reason scientific men decided that the Malekulan were in the lowest rung of the human ladder.

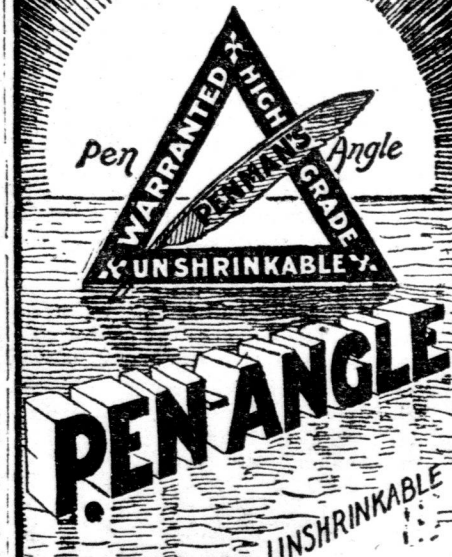
Later it was found that the conical heads were produced as the Chinese women distorted their feet, by binding them in infancy. The egg-shaped head is still fashionable in Malekula, where some extraordinary results are achieved.

A conical head retreats from the forehead in such a manner that one is amazed to know the owner of this remarkable profile preserves his or her proper senses, such as they are. I could not hear, however, that the custom was supposed to affect the intellect in any way.

The conical shape is produced by winding strong sinnet cord spirally about the heads of young babies and tightening the coils from time to time. A piece of plaited mat is first put on the head and the cord is coiled over this, so as to give it a good purchase. The crown of the head is left to develop in the upward and backward fashion that is so much admired.

One fears the poor babies suffer very much from the process. The child I saw was fretful and crying, and looked as if it were constantly in pain; but the mother, forgetting for the moment her fear of the strange white woman, showed it to me quite proudly, pointing out the cords with a smile.

She had a normally shaped head herself, and it seems that she had suffered by her parents' neglect, of this important matter, for she was married to a man who was of no particular account. A young girl who was standing beside her had evidently had a more careful mother, for her head was almost sugar-loaf shaped. It is interesting to know that this well-brought-up young woman has married a chief.—National Geographical Magazine.



UNDERWEAR

"Silver Plate that Wears"

Fancy Serving Pieces
Spoons, knives, forks, etc.,
can be copied to match—
all marked

"1847 ROGERS BROS."

Unexcelled for exclusive designs
and lasting quality.

SOLD BY ALL SETS, TURENS, LAKING
DISHERS, ETC., INSIST ON GOODS MADE BY
MERIDEN BRIT CO.

SANTAL-MIDY

Standard remedy for Gleet,
Syphilis and Runnings
IN 48 HOURS. Cures Kid-
ney and Bladder Troubles.