

## SELF-MASTERY.

By Rev. J. B. Remensnyder, D.D., LL.D.

"But I keep under my body, and bring it into subjection." 1 Cor. ix. 27.

Every man is a king, and to him is given the scepter of a kingdom. His body is full of vital forces and his spirit of vast and turbulent powers. If he controls, masters, holds these well in hand, his will be a successful and happy life. But if he allows these powers to run wild, to know no firm rein, to riot at caprice, his life will be a failure and wreck.

The apostle here, first of all, calls attention to the need of bodily self-mastery. "I keep under my body." The body is our most excellent servant, not a tyrannous master. Its appetites and passions must be governed, subjected to discipline. That the body is largely the seat of temptation, and that, as our text says, "it must be kept under," is the secret of the value of the Church season of Lent. It means that it is better to deny the body than to lose the soul.

Again, keep under the heart, the affections and the temper. The heart feeds the engines of the soul and is the nursing fire that moves it to deeds. A real man will be master of his thoughts, feelings and desires. That the world does not see them does not concern him. He sees them, and he will not tolerate that which is not clean, just and noble.

Here it is, this inner secret chamber, that men and women are made or unmade. "As a man thinketh in his heart, so is he." He who keeps under discipline his impulses and affections will be master of his words. He will not be at the mercy of his temper. He will not speak hasty words. His outbreaks will not pain those who love him. He will be cool under public stress, judicious in speech, calm under trial, kind and gentle in his home. In any test he will illustrate the Scripture. "He that ruleth his spirit is better than he that taketh a city."

To a true self-mastery we must keep under the spirit of selfishness. This tendency is one of the most insidious and powerful in human nature. The great majority of people almost unconsciously lead selfish lives. Their hearts do not go out in true brotherhood. They do not enter into fellowship with need and suffering. They pass by "on the other side" of scenes of sorrow and woe.

Sir Philip Sidney, as writer, soldier and courtier, was the admiration of his age. But his noblest act was when, dying from a bullet wound on the field of battle, he instantly handed the water brought to quench his burning throat to a wounded soldier carried by, whom he saw looking eagerly at it, with the remark: "Thy necessity is yet greater than mine." Such fine self-repression can come alone from a discipline of obedience to the rule. "Thou shalt love thy neighbor as thyself."

The struggle for self-mastery is the secret of individual fate. Victory or defeat, salvation or ruin hangs on the issue. This is the temptation that puts every man, woman and youth to the test, to tell of what moral stuff they are made.

"It is ruin to any one," says Ruskin, "if he lets himself alone, does not keep himself under the curb and spur of discipline." So Virgil, in Dante's great poem, first takes the poet through all the experiences of hell and purgatory, and then leaves him to be his own guide, saying: "Master over thyself, I now crown and mitre thee."

To gain this self-control requires a sharp fight against our lower nature, and success can alone be won with the help of God. Here religion offers her supreme aids—prayer, the Bible and the Church, with her uplift to heaven's altar. A perilous and wonderful course is that before every soul—life on earth, with its dangers and triumphs, and then the spirit's flight amid the stars.

And the first requisite, reader, for this great venture is self-mastery, that thou hast thyself, body and spirit, all thy powers and forces, under wise and firm control.—Lutheran Observer.

## HEATHENISM UNDER THE SEARCHLIGHT.

In heathenism the inner religion of revelation is a lost art, and the outer ritual of their worship looks to a dead past. This has caused spiritual stagnation, and arrested development in all phases of the nation's life. Particularly in China, Manchuria, and Korea, there is an utter ignorance of Divine laws which keeps men in slavery, and causes millions to perish from famine, pestilence and rebellion; and that, too, in one of the richest countries of the earth. Twenty millions are lost per annum through epidemics.

There are no homes in heathendom. Women are merely toys to be used as sport. Motherhood is a negligible quality. There is no blossom in its child life; and it has produced more craven-hearted men and women than are to be found anywhere outside of pagan lands.

Heathenism must be defeated by displacement. In the study of natural philosophy, one of the earliest lessons demonstrated is that a medium cannot be poured into a receptacle so long as it is filled. There must first be the displacement of that which it contains, before it can contain anything else. When we enter the realm of the intellectual and the spiritual, the same rule applies. We shall as Missionaries, by the preaching of the pure and blessed Gospel of Salvation through Jesus Christ our Lord, counteract and supplant heathenism by truth and righteousness.

What an opportunity lies before us now! Soon it may be gone! Will the Church of Christ allow the last and mightiest of the heathen nations to be proselytized by materialistic teachers? There is a splendid opportunity for the Church to send Christian teachers, who might in a decade so influence this mighty nation that it would become one of the greatest forces for the evangelization of the world. It is the crisis-hour in the purpose and plan of missions. Would that thousands whose prayer power is turned off at the dynamo, could be caught in the grand swing of these Divine movements, and give of their wealth and sons and daughters to this most blessed of all enterprises, the fulfilling of the imperial Commission of the Christ, in bringing the glorious Gospel of Salvation to those who sit in darkness and in the shadow of death!—Considered from The Christian.

## FIDELITY.

Fidelity brings, to all who display it, power and success in the highest sense. All men in the time of need want the strong and dependable man. The most cynical of the daily papers in one of our great cities in a time of great political need closed a leading editorial with the words: "If only an inscrutable, but ever-benign Providence would raise up the figure of a man of faith; a man of integrity and of courage; a man of head and of heart; how might the black and cheerless prospect of the morrow be changed to radiant sunshine! Oh, for a man, a full-grown, adult man!" The world is always crying for such men. They are not made by compromise and unfaithfulness. The men of this type who are to do the country's work in the next generation are the boys who are flying their colors fearlessly, and holding fast to all that is true, and good in the past.—Selected.

Charles de Gruchy, who claims to be a descendant of Napoleon, was sentenced at Leeds for begging.

## JOHN B. GOUGH.

The temptations of the drunkard follow fast one upon another, like recurring waves (v. 17).

Alcohol is an enemy too strong for any man; only God can conquer it for him (v. 18).

God has large places ready for all that will allow Him to lift them out of small ones (v. 20.)

Our fortune takes its tone from our character; to the drunkard all the universe seems drunk (v. 27).

## Gough's Life.

John B. Gough, perhaps the most eloquent and able temperance advocate that ever lived, was born at Sandgate, England, August 22, 1817. The castle, and other romantic surroundings greatly affected the boy. His father was a soldier and his mother a gentle schoolmistress.

His parents were poor, and to better the boy's prospects then sent him with a neighbor to America. His mother marked passages in his Bible for him to learn, especially the second, third, fourth, and fifth chapters of Proverbs.

He spent two years on a farm in New York, with no Sunday school or day school, but joining the Methodist church during a revival. Seeking advancement, he went to New York City with only half a dollar in the world.

Great poverty and many trials, together with the ability to sing well and tell funny stories, led Gough into a life of dissipation. He became a drunkard and an actor. His first appearance in Boston was in the play, "Departed Spirits, or the Temperance Hoax," in which Dr. Lyman Beecher and other temperance leaders were ridiculed.

Mr. Gough married, took up his trade of bookbinding, but fell to the most profound depths of intemperance, knowing all the horrors of delirium tremens. At one time he stood on the railroad track with a bottle of laudanum at his lips, and only the movings of the Holy Spirit kept him from a suicide's end.

The kind words of a stranger, Joel Stratton, a waiter in a temperance hotel, persuaded Mr. Gough to sign the pledge. The drink demon and the stratagems of saloon men caused him to fall twice, but he recovered each time through the kindness of friends.

He began to speak for temperance in a humble way, but his great ability was soon recognized, and he became a temperance lecturer, speaking to crowded audiences all over the United States and Great Britain. His speaking combined the richest humor, the tenderest pathos, the most powerful eloquence, the most convincing argument.

His autobiography and his "Platform Echoes" are among the strongest temperance books ever written. After winning many thousands to a life of sobriety, he died, honored by all the world, in 1886.

No one can read Gough's life without a deepened pity for the drunkard, and a deepened sense of responsibility for speaking the kind words that may save him from his awful fate.

## DAILY BIBLE READINGS.

- M., Apr. 6. Living to the flesh. Gen. 25: 30-34.  
T., Apr. 7. Drunkenness forbidden. Luke 21: 34-36.  
W., Apr. 8. Shunning temptation. Prov. 6: 23-27.  
T., Apr. 9. Drink Debases. Isa. 28: 7-10.  
F., Apr. 10. Leads to poverty. Prov. 16: 18.  
S., Apr. 11. Excludes from heaven. 1 Cor. 6: 9-11.  
Sun., Apr. 12. Topic—Temperance meeting: Lessons from the life of John B. Gough. 2 Sam. 22: 17-27.