

THE EVENING TIMES AND STAR, ST. JOHN, N.B., SATURDAY, MAY 14, 1910

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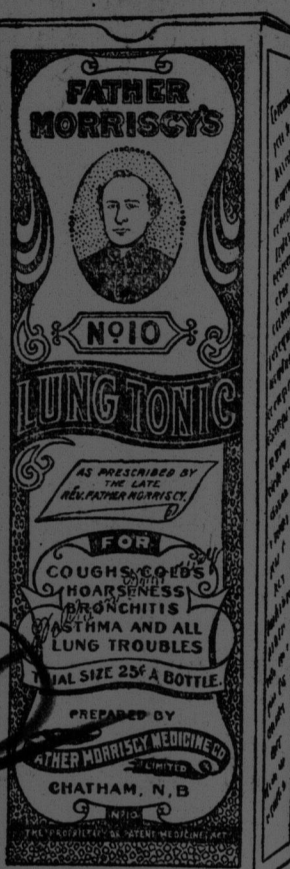
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THE MAN IN THE PULPIT

... BY ...
The Man With the Fountain Pen

THE REV. C. W. SQUIRES.

Mr. Squires is a man in the prime of life; of spare figure; with pale, thoughtful face, and wearing a mustache. He dresses clerically. His voice is not powerful, but can be well heard. His manner in the opening service is subdued. As he begins his sermon, too, he speaks quietly, and the unaccustomed hearer feels that there is an absence of that fire usually associated with the Methodist ministry. But as the preacher proceeds with his discourse, he grows more animated, he turns upon the people an earnest face, and his hands in their vigorous movements, help to enforce the uttered thought. His preaching is of a philosophical cast, and is more topical than expository. He takes his text as embodying certain principles, and these principles he states in the form of propositions, which he unfolds and applies in an interesting fashion. Through the sermon there are numerous references to historical personages and events. There are also indications that the preacher has a wide acquaintance with literature. This imparts brightness to his discourse, and the style has a fault, it is that of diffusiveness. It is like a widely spreading stream, rather than a deep, direct current. The expression of the thought is not closely connected; yet there is thought—good thought, and Mr. Squires knows before him a well-defined end, which he eventually reaches. We do not, for a moment, suggest that there is any lack of preparation; for there are certain signs that the sermon has been carefully prepared. The matter is said; the teaching is strong, though it seems to us that the ethical is more in evidence than the "evangelical." But the ethics are those of Christianity, with all that they involve of self-renunciation, and it is shown that the true finding of life is in sacrificing it for worthy ends. Mr. Squires sets before his people a noble standard of conduct, both for private and public living. He believes that righteousness is at once the glory of an individual and the exaltation of a nation. He applies his subject, with admirable earnestness, to the practical needs of his hearers, and his evident aim is their uplifting to a higher plane of life and labor. Happy the community and country where such lessons are laid to heart, an exemplified in the character of the people!

TOMORROW'S SUNDAY SCHOOL LESSON; INFORMAL TALK BY EVANGELIST KNIGHT

The following is a concise summary of the many men you bar yourselves out of My kingdom of Evangelist Knight's informal talk.

"Make the tree good—or make the tree corrupt." If I cast out devils and am a devil you are admitting that good fruit grows on a bad tree, so that the only logical ground you have to stand on is that the work in question was good fruit from a good tree or bad fruit from a bad tree. "When the unclean spirit is gone from a man, it enters into him, and dwells there, and the last state of that man is worse than the first; so shall it be with this wicked generation. In other words, you people have passed through a great revival through the preaching of John; you have received a strong impulse towards moral reformation; you are like that fellow who had the devil cast out of him; he was found no other spirit of control and mastery and fell an easy victim to temptation."

"A greater than John is here—a greater than Solomon—a greater than John. One to whom all power in heaven and earth is given to bind the strong man in every soul and cast him out utterly and keep him out, for—They shall not be ashamed that was for Me the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with them and triumph with thee, and I will save thy children."

Why? Because "whoever shall do the will of My Father, which is in heaven, the same as My brother, and sister and mother."

"The devil that gripped him met more than his match, and once more the arm of the Infinite was laid bare in the crown work of redemption—the saving of a soul from sin."

The scene changes. The sinner saved by grace is surrounded by a curious throng. "Is that you?" I could hardly believe my eyes. "Why, man, what has come over you?" "You are not the same fellow you used to be." It was a sudden and genuine conversion to God—a question about it. Saved and he knew it, and they knew it, and they knew that no earthly power could have done it, and asked—Is not this the Son of David? Nothing brings such credit to the Master as the saving of a soul. The scene changes.

"But when the Pharisees heard it they said, This fellow does not cast out devils but by Beelzebub, the prince of devils. The higher critics of the year 33 A. D. could not deny that the work had been done, that it was supernatural. But they belonged to a close corporation. They probably said, 'He is not a graduate of our school of thought. Our reputation with the people which support us in power and fill our purses, is at stake; and it is extremely irritating to hear on all sides, 'Is not this the Son of David?' As the people's estimation of Him increases our must decrease. One course is open to us. The tongue is sharper than any two-edged sword. Let us kill Him in the estimation of the people. How? Kill Him."

Satan's His Character. "People are always ready to believe the worst without taking the trouble to investigate charges. 'This fellow,' whose name we shall not condescend to take upon our lips, has formed a family compact with Beelzebub. This is our position, let us stick to it."

Again the scene changes. One stands forth—One fairer than the sons of men. One before whose majesty the devils tremble and cringe—dissemble—what does He say? "Every kingdom divided against itself is brought to desolation—if Satan cast out Satan he is divided against himself. How shall his kingdom stand? How can one enter into a strong man's house and spoil his goods except he first bind the strong man?"

It was as though He said, "that poor fellow belonged to the devil—he was his slave—but his old master will have to bind Me before he can make anything of him again. 'He that is not with Me is against Me, and he that gathereth not with Me scattereth.' I have gathered him to Myself of speech and sight of Myself. He who is not with Me in this work of gathering in the lost is against Me." Who is in the Beelzebub compact?

Which concerns are you working for? Are you gathering with Me or are you doing the devil's work of scattering? You critics come dangerously near to the unpardonable sin, for your criticism puts you out of touch with Me, and prevents the possibility of your ever being brought in, for if you persistently deny Me and oppose this work of saving lost souls, you are working for the devil."

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EVERYTHING GOES TO THE BABY'S MOUTH
In the run of yesterday's news appeared a little story of an eighteen-month-old baby who picked up a screw as he was crawling about the floor, clapped it down his throat and swallowed it. His five parents were horrified. He would munch the moon if he could reach it. So it is that straws, pins, strings, and needles find their way so specially to the cherub's mouth. This is all very delightful. But parents will do well to observe these two precautions: Don't as a rule, let the baby try to swallow anything bigger than his larynx and never let him try to swallow a screw. If you wish to be scrupulously careful, say about it. Some eggs don't delect that we all eat a peck of dirt before we die. But he sadly minimized the truth, for before the average baby has been crawling a month he has devoured at least a ton. To these tiny explorers a rug is a continent, and every speck or straw is a startling discovery. They see with the eyes of an ant, and they clutch with the greed of a pirate. A pin to them is like a chest of doubloons to Captain Kidd. very strengthening

For Tender Feet
Baths, feet, feet in warm water to which a little ammonia has been added. After drying, the feet should be dusted over with borax. Salt water is the best.

Heavy Dinners Harmful
A heavy dinner should never be eaten when the strength is exhausted by fatigue, as, for instance, after a long day's traveling. Remember that the digestion of food requires a certain amount of muscular exercise: the muscles of the stomach and intestines are involved in its proper performance. When, therefore, we are greatly fatigued, this part of the digestive process is slackly and imperfectly done, the food muscles are not up to their work; the result is some manifestation of indigestion. It often pays to remember from the least to the best.

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