

doing their duty in so seldom calling upon Christian people to rally to the support of those who are engaged in fighting the greatest obstacle to the development of the power of the gospel in Christian lands. Christian ministers are not called upon to champion particular methods of political action, but from the stand point of God's Word—which denounces intemperance as a great evil and thunders out the denunciation "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also, that thou mayest look on their nakedness"—from this point of view every minister of the gospel has abundant warrant to speak out in support of all wise and honest efforts which are being made to curb the liquor traffic and lessen its evils—to destroy it, if that be possible; and it is possible, if Christian men and women rise to the occasion and do their whole duty. The Bible contains many texts upon which may be based vigorous and effective sermons in condemnation of the liquor traffic and in support of genuine gospel temperance. Here are a few of these texts: Habakkuk 2: 15—"Woe unto him that giveth his neighbor drink," &c.

Hosea 7: 5—"In the day of our king the princes have made him sick with bottles of wine," &c.

Proverbs 20: 1—"Wine is a mocker, strong drink is raging."

Ephesians 5: 18—"And be not drunk with wine wherein is excess"

Isaiah 5: 11—"Woe unto them that rise up early in the morning that they may follow strong drink."

Isaiah 5: 22—"Woe unto them that are mighty to drink wine."

The list of such texts could be extended indefinitely and might well occasionally be selected as texts on which to base excellent, rousing and educative sermons in support of temperance and other moral reforms.

Notes by Nemo

Nowhere more than in London, the metropolis of the British Empire are clergymen estimated so thoroughly from the practical standpoint. This fact is shown very clearly in the following extract from the "Sketch," taken from an article on the present Bishop of London. The thing that is emphasised is not the position of the man as a dignitary of the established church, or the learning that has often been regarded as the indispensable qualification for a bishop, but the man's strong character, and his real sympathy with those who need his ministry. In that great city a minister must be strong, self-denying and energetic if he is to make a mark and do good work, and if once succeeds in a really unselfish fashion he is admired and revered by all classes of people. Dr. Ingram is evidently worthy of the admiration of all sections of the Christian church:

"That such work can be made to appeal to even the difficult East-End is evident from a remark made by a man when he heard that Dr. Ingram had been appointed to his excellent office. "God bless him," he said; " 'e's a good 'un, and what 'e has done for me and my pals nobody knows."

Most Bishops preach temperance. Dr. Ingram practises tectotalism. He is said to believe in it for itself, but it is certain that he regards it as an indispensable qualification in anyone who wishes to advance the cause of temperance among the intemper-

ate. At a meeting of workmen, one day, he was discussing the usual question, when one of the men shouted, "Are you a 'tot'?" "Of course I am," said the bishop. "All right, then," he replied; "fire away. If you wasn't, I wouldn't listen to you.

Scarcely less striking is the incident which has often been told, that, when preaching to a lot of one day, he advised them to break the chains of sin at once. At the end of the sermon, a young man went up to him and handed him a flask of liquor. "That's my chain," he said; "break it for me. You knew it was my chain; I could see your eye on me all the time you were talking."

Perhaps because he knows the difficulties of life, certainly because, like his predecessor, he is a man before he is a Bishop, Dr. Ingram has a certain pity for those who drink, and he rarely even abuses those who supply drink; yet he has probably been the cause of the ruin of more than one publican who found that, when it was a question of Beer versus Ingram, Ingram won.

Dr. Ingram's predecessors in the Bishopsrics of London and of Stepney used to compose the sermons and addresses when on the road to deliver them. Dr. Ingram has had to do the same ever since he became Bishop of Stepney, and possibly even before. Punch some time ago playfully sketched the Bishop in the following lines, which are as literally true as anything that has probably been of him:

'From morning till evening, from evening till night,
I preach and I organize, lecture and write;
And all over London my gaitered legs fly—
Was ever a Bishop so busy as I?

For luncheon I swallow a sandwich of ham,
As I rush up the stairs of a Whitechapel tram;
Or, with excellent appetite, I will discuss
A halfpenny bun on a Waterloo bus.

No table is snowy with damask for me;
My cloth is the apron that covers my knee.
No man-servants serve, no kitchen-maids dish
up

The frugal repasts of this Suffragan Bishop.

And so he goes, doing all that comes his way to the uttermost, with patience, with energy, and with a touch of humor, unless his twinkling eyes belie him which, like a little leaven leaveneth the whole.

Sparks From Other Anvils

The Methodist Recorder: The differences of observation by two persons must be checked one against the other before they can arrive at any correct understanding of each other. Often that which we call ignorance or perversity in another is nothing but the force of the personal equation.

Pacific: There is no other power today equal to the press in shaping the thoughts and actions of the people. Its influence is greater than that of the pulpit. It is only when the pulpit is supplemented by the religious papers that it is able to counteract the streams of pernicious influences flowing into the homes from the many daily and weekly and monthly publications, whose management is either hostile to many of the teachings and undertakings of the church, or so unfamiliar with them and their fruitings as to greatly misrepresent them, although without any intent so to do.

The United Presbyterian: "Fight!" This is the trumpet call to the young man of today. He has many enemies to contend with, but the most dangerous is himself. He opens the door by which the legions of the world and the devil enter

the citadel of his soul. Live at peace with all men "as much as lieth in you," but not with yourself. Fight the brain, that it may not turn back from the problems necessary to success. Fight the hand that it may not weaken through idleness. Fight the heart, that it may not fix its affections on unworthy objects. Fight self, that it may not be your master. Your besetting sins, and not the besetting sins of another, should be led at your chariot wheels.

Journal and Messenger: Anent the nomination of a "minister" for an important office in Ohio, the Washington Post is reported to have said: "A minister of the gospel can undo all the good he has ever done by going into politics." But suppose that "minister of the Gospel" has not been accustomed to preach the Gospel; has little or no sympathy with the Gospel; is accustomed to cast contempt upon gospel truth and the gospel plan of salvation, is it not better for him to go into politics and thus the more readily get out of the pulpit? There ought to be no pulpit for the man whose thought and purpose are more in harmony with the forum and the arena than with the things of Jesus Christ.

Go Ye.

BY GEO. W. ARMSTRONG.

Go ye into all the world,
Raise Christ's standard high; unfurled
Be the banner of the Cross
Worldly glory count but dress.

Go ye, preach the Gospel free,
Over land and over sea,
Till the nations of the earth,
Life receive through second birth.

Go ye, tell God's mercy great,
Atonements, sacrifice relate;
Go ye, spread the word rous story
Of the Lord of life and glory.

How He left His throne above,
Full of pity, full of love,
And without a home or bed
Had not where to lay His head.

Go ye, tell His gracious work
Among the poor and common folk:
Curing maimed, and raising dead
Sickness owned His power and fled.

Go ye, tell of man's ill treatment,
Mocking, scourging and impeachment;
How they spat upon Him too,
"For they know not what they do.

Go ye, tell of crown of thorns,
That, as diadem adorns—
Royal brow, fair, calm, serene,
Dignified and kingly mien.

How He bowed His head sublime,
As one suffering for a crime;
And with malefactors died—
Just, for unjust, crucified.

Go ye, tell through all the earth,
How Christ's death gives second birth;
How the graves strong bars are riven,
For the Lord of Life is risen.

Who will go and tell the story
Of death, life and endless glory?
And proclaim salvation free,
Who will go? Christ says "Go ye."

London, Ont.

It is the glory of man that his life rises to moments of joyous consciousness, when he not only lives, but also knows that he lives.—Rev. C. F. Dole.