

II. "His own generation." Dr. Herron said, We need men of the times for the times. Necessity of insight into the wants of our own day—of observing eye as to the signs of the times. There is a "present truth," demanded by forms of error in doctrine or practice, just now particularly needed.

III. "By the will of God." The true life is a part of God's eternal life. All our work is a part of God's. His work spans the ages and fills the universe. Over against each true servant of God stands a portion of God's work, bearing His name and the date of this year. The highest success depends on finding out God's plan in our generation and falling into our place in it.

Communion Service.

He brought me to the banqueting house, and His banner over me was love.—Song of Solomon ii: 4.

COMPARE Esther v. vii. Hamlin's "Among the Turks," p. 121. The

reference seems to be to a marriage banquet, and a seven days' feast.

I. Banquet. Banquet-hall a prominent feature of the Oriental palace.

1. Food, nutritious, abundant, delicious. Compare paschal lamb—not only roasted, but eaten and consumed. The highest satisfaction found in God. (Jno. iv: 6.)

2. Feast, a banquet accompanied with great joy. Hence in Greek same word means *feast* and *joy*.

3. Fellowship, companionship and converse of Christ and saints.

II. Banner. In banquet halls usually the escutcheon and flag of the distinguished host. Sometimes a royal personage. Thousands of devices and mottoes associated with various banquet halls. Here, Christ's banner, cross and motto: "Love unto death."

III. Brought by Himself. Special honor to be conducted by the host or hostess into the banquet hall. To sit by the host, to have a right there because placed there by him.

LIVING ISSUES FOR PULPIT TREATMENT.

Honor to Our Rulers.

Thou shalt not revile the judges, nor curse a ruler of thy people.—Ex. xxii: 28. *Thou shalt not speak evil of a ruler of thy people.*—Acts xxiii: 5.

THERE are few things that force themselves more constantly upon the attention of any one who reads our great dailies than the opprobrium that is cast upon almost every man in public life. To read one class of papers, one would suppose that the President and all his associates were men who had been false to every sentiment of truth and honor, to say nothing of Christian principle. Others take up their defense, admit not a possibility of criticism, and laud them to the skies as the highest examples of every virtue, but are equally severe upon those who oppose them. The same thing descends into the intercourse of daily life.

Men of one political faith deny the most common honesty to those who differ from them, and even those who refuse to bind themselves by partisan ties, too often make their independence an excuse for indiscriminate attack upon all alike.

One result is that in most communities the pulpit is debarred from preaching on some of the most important themes connected with the Kingdom of God. That kingdom, while not political in the common acceptance of the term, yet has most intimate relations to politics. The pulpit, consistently with its duty, can no more ignore those relations than it can disregard the sacredness of the family tie, the observance of the Sabbath, or any of the duties imposed by the commands of Christ. There is not one code for a man in public service and another for the private citizen, and the pulpit is bound