

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSPITHS AND POINTS FROM ST.
PAUL'S PULPIT.

Rev. W. D. Armstrong, D.D.

"Life and death are in the power of the tongue," and "A wholesome tongue is a tree of life."

"Put out your tongue," is the first request of a physician. A clean tongue means good health. The state of the tongue is also a good test of the moral health. A tongue clean, true and kindly indicates a good state of heart.

We are very anxious to have our young people taught to sing "true." Still more important is it that they should learn to speak "true."

From the loving heart will come loving words.

The tongue leaves the pen and printed page far behind because it gives tone, feeling, electric impulse—the force of personality—where one soul touches another.

A corrupt heart is called an "open septicæmia," sending forth through the tongue putridity and pestilence.

Carlyle's saying: "Speech is silver, but silence is golden," is more epigrammatic than true.

It is not the silent tongue, but the wholesome, speaking tongue that is a tree of life.

Silence may be prudent but it may also be stupid, selfish, wicked.

"Dare to be true. Nothing can need a lie," and "A lie which is half a truth is ever the blackest of lies."

"A little nonsense, now and then, is relished by the wisest men," but when nonsense is staple and cultivated, it is deplorable.

Sharp, severe words are sometimes as necessary as the surgeon's knife, but like the surgeon's knife should only be used with the kindest intention. The law of kindness should determine even the character of our jokes. We have no more right to hurt with our word than with our fist.

In our homes kindness should pervade our speech as the breath of flowers.

Unkind words have ten-fold cruelty when spoken to those who love us.

Christianity is the life of love and it should be manifest in all its sweetness in our homes.

What bitter tears of regret would be spared if we always spoke the kind and helpful word to those who are bound to us in closest relationship.

When death separates, how bitterly we regret the unkindness spoken—and the kindness unspoken.

Oh, friends, I pray

Keep not your kisses for my dead, cold brow,

The way is lonely; let me feel them now."

An illustration by John MacNeil tells how a pretty little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more effort; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said: "Oh, no, pa, I couldn't put out my fingers like that, for, if I did, I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold.

NOTES FROM IOWA.

By Rev. W. H. Jordan.

Though the churches in the United States are not contemplating organic union there is some interchange of pastors. The Marshalltown church, vacant for several months, has just called Rev. McCord of Dubuque, a Methodist minister. With the splendid exception of Rev. F. W. Russell's pastorate of six years, this church has not been successful in its work. It is to be hoped that now they have a man who can do something with and for them.

Rev. E. F. Liley, since September the pastor of Toledo, Iowa, was called upon to mourn the decease of his faithful wife. She was one of God's own and deeply interested in the work. Pneumonia did its work in less than a week. Elder Davidson was sent to Ohio with the husband, where the body was laid to rest.

Odesoit, Sac City, and Clarkville are vacant. The first two have men in mind and will no doubt be settled soon. Rev. Harvey Hostetter, at one time president of Buena Vista College, our youngest Presbyterian institution in Iowa, pastor of the Second church in Council Bluffs, has resigned, and may study in Europe for a year.

Meetings are now in progress in Wall Lake, where the Presbyterian and Methodist churches have united for three weeks. Rev. W. H. Jordan, of Carroll, is speaking each evening to a full house. The afternoons are given to an exposition of Ephesians and to prayer. Some good results are already seen. Children's meetings are also held. It is expected that a ten o'clock men's meeting will be held next week. Meetings are now in progress in many churches throughout the country. The mild winter has been exceedingly favorable.

The day of prayer for colleges—the last Thursday in January—proved a great blessing to the large number of young people in both the state and denominational institutions.

Rev. J. F. Hinkhouse, one of Iowa's indefatigable pastors, and a former moderator of the Synod of Iowa, has just finished his second year in the Second church, Sioux City. This is a thrifty parish; 60 persons have been added; \$530 raised for boards; \$4,700 for congregational expenses. He hopes during the first half of 1906 to clear away all the church indebtedness. Twenty-five were recently added as a result of the meetings conducted by Mr. and Mrs. O. E. Harvey. The First church recently added 162 members, results of the C. G. Jordan meetings, and hopes to build in the near future.

Rev. T. B. Turner, of Coon Rapids, does his work in April and retires for the present from the active duties of the ministry, and will assist his father in office work. Mr. Turner is an enthusiast in gymnasium work and has a gymnasium and bath rooms which he says is "a white elephant" on his hands. He thinks the cobbler had better cobble shoes and the preacher preach the gospel. Few men are big enough to do more than one thing well.

Carroll, Iowa.

In Germany among adults the illiterate would seem to be not greater than 1 in 2,500; in Sweden and Norway, 1 in 1,250; in Denmark, 1 in 500; in Switzerland, 1 in 106; in the Netherlands, 1 in 40; in France, 1 in 16; in England and Scotland, 1 in 40, while in the United States the proportion is 1 in 9, and in New York, 1 in 18.

God has left no night without its stars and no sorrow without its promises.

PROTESTANTISM IN HUNGARY.

From a very interesting article in "The Sunday at Home" for February we learn with much satisfaction that Protestantism in Hungary is a living force. Numerically it embraces about one-fifth of the population. Roman Catholics number about one-half—some twelve millions, Greek Church and Greek Catholics about one-fourth, the balance being made up of Jews and other persuasions. Of the Protestants about 2,500,000 belong to the Reformed or Calvinistic Church, and 1,500,000 to the Lutheran Church. The Reformed Church has no less than five theological colleges, one of the chief being a Budapest, the capital. The editor of "The Sunday at Home" tells us that he spent a Sabbath in Budapest in autumn last, when he attended the Reformed Church in Calvin Square. There was an attendance of about 1,500, chiefly men. The preacher was the Rev. Mr. Soros, who preached specially on behalf of their Home Mission work. Many of the lending laymen in Budapest take a very active and prominent part in church work; and do not excuse themselves because of their many public duties. The lay president of the Reformed Church is Herr von Szilassy, Judge in the Court of Administration, president of Y.M.C.A. of Hungary, and president of the Hungarian Home Mission Association. In conversation with the president, the editor tells us that he found him taking a most hopeful view of the position and progress of Protestantism in Hungary. It has a hard struggle, for Austria—priest-ridden Austria—is not yet disposed to show much consideration for the rights and claims of Hungarian Protestants. It has altered little since Mr. Gladstone's day, when, in his famous Midlothian campaign, he said—as many of our readers will remember to this day—"There is not an instance, there is not a spot upon the whole map, where you can lay your finger and say 'There Austria did good.'" Doubtless the same spirit is still alive which, in 1849, thirsted for the blood of Kossuth, and declared that unless he and his associates would consent to abandon the religion of their fathers they must die upon the ignominious scaffold. But Kossuth did not live and suffer in vain. And so it is that the arrangement of 1867 between the two States, Austria and Hungary, treats them as having equal rights with a common ruler. Each country has its own parliament, with a delegation elected by the two parliaments, for the common purposes of war, foreign affairs, and finance relating to these two purposes. The Monarchy and the army are not Austrian, but Austro-Hungarian. Thus it is that in Hungary civil and religious liberty is fully enjoyed, and full and fair play demanded and enjoyed by Protestants as well as by Roman Catholics. Not only so, but there is ample freedom for missionary effort on the part of the Protestant Churches at home. There is a Scottish Mission, which is doing, under the present guidance of the Rev. J. T. Webster, a great and noble work, specially in connection with the Jews. It will be remembered that it was from this mission in Budapest Adolph Saphir came (ordained by the Irish General Assembly as a missionary to the Jews), and also the no less famous Dr. Edersheim, whose Biblical works are in all hands, and that here Rabbi Duncan, the well-beloved Mr. Wingate—father of the Sirdar in Egypt—and the Rev. Dr. A. Moody labored with so much wisdom, faithfulness, and acceptance under the direct and unstinted aid of the fearless Protestant Archdukes. It seems