

PREACHERS SHOULD TELL THEIR PEOPLE.

Every preacher should tell his people, and especially his young people, all about the Bethany C. E. Reading Courses. Full information may be had, gratis, by dropping a card to the Bethany C. E. Company, 798 Republic street, Cleveland, Ohio. Begin at once to plan for systematic reading among the people of your church.

The indoctrination of the young people with apostolic Christianity, the necessity of all being able to give a reason of the hope that is within them, the great need of more knowledge of the message and mission of the Disciples of Christ, were the occasion of rousing talks at the rally of the brotherhood in the recent convention. Let every congregation be enlisted, and begin these reading circles immediately, and a rich harvest will be the result. The cost of the handbooks is very low, and this study is within the reach of all.

Selected.

REASONS FOR OUR ENTHUSIASM.

H. W. EVEREST.

Enthusiasm properly directed is an element of power. No political party, no reform, and no church can succeed without it. This is one reason why the young are more successful than the old. A religion that is not enthusiastic is worthless. To be neither cold nor hot in regard to such a subject is nauseating. Paul was so enthusiastic that he was thought to be insane. He determined to know nothing among men but Jesus Christ and Him crucified. If one is not enthusiastic for his religion and his church, he ought to renounce them or reform. I would not belong to a church of which I was ashamed. How full of enthusiasm were the pioneers of fifty years ago! Since I heard the gospel as preached in the Western Reserve by such men as Harrison Jones, A. B. Green, D. S. Burnett and Isaac Errett, I have been full of it; it grows upon me more and more. Nor is this exultation in our cause without good reason.

1. Our right division of the Word lets in a flood of light. The gospels give us Christ as a divine Saviour, the Acts tell us how sinners became saints, and the Epistles how Christians should live. We do not confound the dispensations and the covenants. We hear the voice from the excellent glory saying, "Hear ye Him."

2. We glory in the fact that our interpretations of the Scriptures have not been fanciful. We seek the grammatical and the logical meaning of what God has said. We ask who speaks, to whom, and for what purpose. We seek to find and accept the common Christianity, the certainties of life and duty, and have no use for extreme and hypothetical views. Hence, our writers and speakers rarely ever wander into the limbo on the back side

of the earth for new views and strange doctrines. We have followed the scientific, the inductive method, and so find the same harmony as in modern science.

3. We have a divine creed, the one announced by the Father himself and proved by the Holy Spirit—"Jesus is the Christ, the Son of God." Our creed is Christo-centric. It rallies us all around the cross. It brings us to sit at the feet of the Great Teacher. It makes us His disciples. It enables us to grasp the hand that saved sinking Peter. It is perfect, and can not be changed or revised. It is so simple that it is adapted to the needs of every sinner, however ignorant and guilty, and so sublime that the angels will never understand its full meaning. It unites the people of God instead of dividing them.

4. Our chief glory is our ability to present the Bible doctrine of conversion. How the mists clear away when we see how inspired men preached and brought men into the church! Faith comes by hearing, and hearing by the Word of God. Repentance is the soul's own act in turning away from all sin, in the submission of our wills to the divine will. Confession and baptism as acts of obedience bring the assurance that God has forgiven our sins. We ask for no miraculous experience, we seek no emotional evidence; while we pray for pardon we find it, not at the anxious seat, but in obedience to the gospel; for "the Word of God cannot be broken." A million souls are to-day rejoicing in this great light.

5. With regard to baptism and the Lord's Supper, our views and practices are beyond all controversy. No one questions the mode or subject of baptism as we practice it. To be baptized is a command of God, and it was designed that we should obey whether we fully understand its meaning and value or not. I have often challenged any one to meet me in debate, and affirm that a sinner can do all that we teach he should do, and still not be a Christian. I have had no debate. The weekly observance of the Lord's Supper cannot be wrong. We teach the whole truth concerning it: Close communion, for it was given to the disciples, and to none others; and yet free because every man must decide for himself whether he ever was, and is still, a Christian.

6. We enjoy the largest liberty of opinion and progress. We have not formulated a creed wherewith to blind our eyes to new truth; we have not manacled our hands by a man-made discipline, so that we cannot suit ourselves to changed conditions. We stand in no three-by-four pulpit, but on a platform as broad as the truth and as narrow as the gospel of Christ. Do you believe in Christ, and are you willing to follow him? Then you may come and stand with us, whatever your peculiar views or opinions.

7. I am proud of our brotherhood on account of its loyalty to Christ; proud of our great evangelists who are bringing ten thousand a month to Christ. I rejoice that none of our people are conspicuous as leaders in divisions, and great heresies. Our five thousand preachers stand as a solid phalanx, and a finer body of Christian soldiers does not exist.

8. At length we are orthodox. We always have been, but now the world sees it. The people are willing to pray with us, to hear us, and to join farms without a "devil's lane"

between. This is a gratification to those who have been under ban so long, though it may not be an unmixed blessing.

9. And finally, the world is turning toward us. The summer is coming, the days are getting longer, the harvest is waving, and the reapers are gathering it in. We are for Christian union. We stand on common ground, and when all the denominational standards have been brought in and leaned against the cross, we will be found there also; found glorying only in the cross of Christ.—*Christian Standard*.

PATIENCE WITH OURSELVES.

To break a bad habit or overcome a weakness means breaking a new path and resisting a well-defined movement of the whole nature. It is supremely difficult to reverse the moral nature when it is moving along a track which it had made for itself; it means stubborn fighting, frequent defeat, moods of discouragement which are dangerous because they tempt one to give up the struggle. If defeat sometimes befalls a man, it is not final unless he chooses to make it so; in many cases defeat is a preparation for victory; men learn to overcome through defeat, as Peter the Great learned the art of war at the hands of his victorious enemies. In the struggle with ourselves the great thing is never to accept defeat; the man who staggers to his feet after he has been thrown down and pushes on in weakness and sorrow is on the way to self-conquest. God will not suffer him to finally fail who hates evil even when it overcomes, and who struggles on in frequent defeat.—*Outlook*.

THE PULPIT.

Whatever else may be said of Dr. Joseph Parker, he is usually decidedly interesting. One of his recent one-minute sermons burst forth after the following fashion: "A nineteenth century church must avail itself of nineteenth century appliances. Congregationalism must re-read the Bible of its own history. A church of heroes, martyrs and revolutions must not drop in a church of bazaars and tea-meetings. The exodus of snobbery must complete itself, to make room for the incoming of intelligence, conviction and sincerity. Congregationalism has long enough enjoyed the preparation and the reading of papers upon the quantity of sawdust that can be got into a quart pot that has no bottom. We want fire-inspiration, the spirit and the power of Elias, before which despotism, bigotry and ignorance will flee in terror and shame."

Once when I was asking Mr. Meyer why I found so many hindrances and disappointments in the Christian life, he asked me to stand still and breathe out six times without breathing in one. Of course I could not do it. Did you ever notice that you breathe in before you breathe out? Did you ever notice that your breathing out is proportioned to your breathing in? Did you ever notice that you make an effort to breathe in, but make no effort to breathe out? If you would keep filled with the spirit, keep breathing in, and breathing in, and breathing in; and the path of the just shall be as the shining light, that shineth more and more until the perfect day. Thank God for that.—*Dr. Chapman's last words at the Quiet Hour*.