

Will this wonderful wealth and these wonderful forces be thrown onto the side of righteousness and truth, or onto the side of uncleanness and falsehood?

This may be a startling question, but it is one of the weightiest in the world. The one who controls this country and this people for the next quarter of a century will largely control the destiny of the world for ages to come. But it is said, "This is already a Christian land. Just see how all of the churches

have grown during the last ten years!"

Yes, but just look how the great evils, the liquor traffic, anarchy, socialism, monopoly, etc., have also grown! So this is, at best, still an open question; and there is no more important work in which any man who loves his country and his God can engage than home missions. This country and these forces must be taken and held for Christ and His Church; for America for Christ also means the world for Christ.

EDITORIAL NOTES.

Reading Sermons.

"WHAT," asks Julius Hare, in his "Guesses at Truth"—"what do our clergy lose by reading their sermons? They lose preaching—the preaching of the voice in many cases, the preaching of the eye almost always." True, in a measure; but there are some whose gain is more than their loss. Truth is conveyed by words, though it may be additionally emphasized by tone and look, and the object of preaching is the conveyance of truth in such wise that it shall find lodgment in the minds of hearers, and accomplish permanent results in their lives. It is one of the advantages of the written sermon that the words of it may have a pithiness and pointedness given them which are frequently wanting in the extemporaneous utterance. The preacher who writes will boil down where the preacher who does not write will boil over. Still there are preachers and preachers. "To every man his own gift." Each method of presenting truth has its advantages. Neither is invariably the superior of the other.

The Length of the Sermon.

THE true measure of a sermon's length is neither the patience of the preacher nor that of the hearer. Many a preacher has exhausted his hearer in

trying to exhaust his subject. Some sermons are long that last twenty minutes; some short that last three quarters of an hour or an hour. Every sermon should be timed, not by the clock, but by the continuance of the sympathetic relation between the occupant of the pulpit and the average occupant of the pew. When the speaker has lost his retention of the hearer's attention further detention is a crime, a violation of the right of habeas corpus. Restiveness in the pew should be construed as a signal for rest in the pulpit. The time to apply the brakes is not when the steam is giving out in the engine, but a little while before the passengers have reached the place where they want to get out of the cars. They are righteously indignant if carried beyond their desired station.

The Papal Ablegate.

As we predicted in our last number, the presence of Archbishop Satolli in this country and the decisions made by him in certain ecclesiastical matters have already aroused the pronounced antagonism of certain prelates and their followers—an antagonism that has manifested itself in strenuous though concealed efforts to effect his recall. It cannot but be a matter of sincere pleasure to all who have regarded, with