

WHO ARE REALLY GREAT?

There is nothing about which we talk more loosely and vaguely, than what makes a man truly great. We fail to discriminate between mere success in life—distinction in some department of work—and that full, rounded, and symmetrical development of the intellectual and moral forces of the individual, which alone constitutes true greatness. Xerxes was called "the Great," though he was vain, licentious, cowardly, and cruel, without a single element of real greatness. Alexander had more claim to be called "Great," because he was a great leader of armies and a great conqueror; but at the same time he was a tyrant, and yet the slave of his own passions—a drunkard and a debauchee, who in a fit of rage killed his own best friend, and at the instigation of a courtesan, set fire to Persepolis, the capital of Persia, whose architectural magnificence made it the wonder of the world. Such characters fill the pages of history. These are illustrations of what the world calls "great men," while it allows the deeds and names of philanthropists and benefactors of the race to be forgotten. Thus the most unworthy are often called great, and impudent pretension is taken on a trust of which it is utterly unworthy. Those only are truly great, who in the face of dangers and difficulties and self-denials, labor for the uplifting of a fallen humanity into the sunlight of the Gospel and the favor of God: "They shall be called great in the kingdom of heaven." *Evan.*

THE UNRULY MEMBER.

More trouble and sorrow came into human life from the unreasoning use of the tongue than from almost any other cause. An idle word is a spark that not infrequently falls upon a powder train, that springs a mine or explodes a magazine. There may have been no evil intention, no real malignity, no purpose to harm, but the harm is done all the same as if there had been. Fire burns irrespective of intention, and words work irrespective of the motive that prompts their utterance. To do evil one does not need to set himself deliberately to act in a certain way. Evil is so akin to us, so inbred that it requires no thought—only to curb and to crush evil is thought necessary. It is a truth that ought to be strongly emphasized—"Evil is wrought by want of thought as well as want of heart." And, as James saith, "The tongue can no man tame; it is an unruly evil, full of deadly poison." If any man offend not in word, the same is a perfect man, able to bridle the whole body." How can we attain this perfection? By thought and

watchfulness. By keeping before our minds such considerations as will educate us to be silent at all times except when we ought to speak. There is a time to speak, and to discern that time is part of the highest wisdom. A loose tongue is an open floodgate. Perpetual talk is a mark of an uneducated mind. In much speaking great wrongs are sometimes done to innocent men. And so we read in the best of all books: "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." "A fool's voice is known by a multitude of words." Idle incessant talk mark a man as possessing a poor judgment and an unregulated mind and devoid of understanding. Perhaps himself may imagine that he is the only wise man, but listeners judge otherwise. There is an old rhyme that is just a little storehouse of truth touching this matter. It runs this way:

If wisdom's ways you truly seek,
Five things observe with care,
Of whom you speak, to whom you speak
And how and when and where.

Thomas Carlyle was while he lived—and he being dead yet speaketh—the prophet of silence. His oft-repeated maxim is, "Speech is silver, silence is golden" *Sel.*

REVIVAL IN ARMENIA.

A great revival of religion in the city of Aintab, in Armenia, has attracted much attention. "The immediate human instrument in the revival was Mr. Jenanyan, a native pastor from Tarsus, whence also came the great Apostle to the Gentiles. He had been educated in America, and had seen something in Mr. Moody and his work, and had caught his spirit. His preaching is marked by much fervency and loving appeal. The nightly services began in the smallest, numerically, of the three churches. Soon crowds came. On the first Sunday night the place was filled to the door, all sitting, as usual, in rows on the floor. Again and again they were appealed to to move forward and closer, which they did, others crowding in. The windows were filled, also the yard, also the low roofs around. As one looked out on the street a sea of heads was to be seen. The pulpit was placed in the doorway. A remarkable feature was the attendance of women, they forming the majority, an unusual sight in an Oriental land. The second week the services were exclusively for women. Fifteen hundred would crowd the place to hear the word, and then the church would be emptied and immediately filled again with women for another service. Work was also begun in