

## Pastor and People.

### A SERMON.

The bells were ringing a welcome  
To the Father's house of prayer,  
But slow were the steps of the people,  
For all had a weight of care,  
It greeted their eyes in the morning,  
And stayed with them all the day,  
So a shadow was on their faces,  
And the Sabbath skies were gray.

Few sung a song of thanksgiving,  
Few hearts were wholly at peace,  
Some wanted the things which they had not,  
Some longed for trials to cease;  
Many were discontented,  
Or weary, or perplexed  
With the teasings of the daily life,  
When the minister read his text.

"Forget not all His benefits;"  
And a little flush of shame,  
As we heard the ring of the well-known words,  
To some of our faces came;  
But we had our thoughts and our cares to mix  
With the preacher's words, until  
They worked their way to our restless hearts,  
And made our doubts be still.

For what are the troubles to all the good  
Which the loving Father sends?  
And who can reckon the blessings up  
Of home, and love, and friends?  
And which of us has not looked our fill  
At the summer's earth and skies?  
And who has prayed to the God of heaven,  
And never had replies?

Ah! the years that are past grew strangely fair,  
As we glanced at them again;  
And we saw how many God's mercies are,  
And how few our times of pain;  
He who gave His beloved Son  
Has given all else that is best;  
And who can unthankful and gloomy be,  
Who has entered through faith into rest?

There were songs of praise for our lips and hearts  
As we left the house of prayer,  
And some of us left our restlessness  
And heaviest burdens there;  
For we learned that the way to be truly glad,  
In darkness or light the same,  
Is not to forget God's benefits,  
And ever to bless His name.

—Marianne Farningham.

### CHRISTIAN ETHICS MUST BECOME SUPREME.

The disclosure of the great rascalities of the day, startling in their magnitude and in their unblushing impudence, compel us to look for the cause or causes of the evil. Do they spring from the patent fact that neither religion nor ethics are taught in the public schools? We fear that this matter of teaching duty and right is about obsolete in the home. But the Bible, the only book that sets forth the relations of men to each other, and to their country, is not permitted to be read in our common schools. The foundations of all morals rest upon the Commandments, but these are never mentioned there. It seems doubtful whether genuine honesty has any place whatever in modern public teaching. To talk about it in society is somewhat dangerous. Somebody will be hurt, either in themselves or their kindred. Ethics are as much tabooed in public instruction as is religion.

But the country can only be reclaimed to integrity through home and school training. Religious instruction in our public schools must be made imperative if society is to be saved from chronic disgrace, and its foundations, political, social, and commercial, are to be preserved. The Roman Catholic Church is not altogether wrong in demanding that the Christian religion shall have a place in our public schools. The trouble in the way of a concession to this demand is that religion in the vocabulary of that Church means Romanism. The Bible, the chief authority on morals and ethics, is also excluded by their influence, but the fact is none the less apparent that if men and women are to be raised up for our places of trust, they must have in them that substratum of integrity which the Christian religion, with its profound convictions and its educational beliefs, imparts. If honesty and purity are to have a controlling place in the family relations, they must be put before the mind in youth. The difference between *meum* and *tuum* must be made painfully plain, if needs be, when the child's hand is first stretched out to indicate the idea of the desirableness of possession. If this distinction is not made clear in childhood, one may as a man be religious, and even a pronounced member of the Church, but the want of proper distinction between right and wrong will lead him into moral degradation. The trouble is so that many persons seem to have more religion than morals.

The pulpit also comes in for its share of the responsibility. Men and women have not been told unpleasant truths, because they would not draw audiences. Hypocrisies have not been duly uncovered. We have had plenty of mischievous sensationalism. Enough unspeakable nastiness has been paraded to poison, by suggestion, all the youth of the country. Crime full grown exhibited only in debauches. The nipping of crime in its conception must be the aim of the preacher's work, not by dwelling on its abominations—we have had enough of that—but rather by strangling it in the first motions of its life, and giving it a hasty burial before the moral atmosphere is even tainted. We have had more

than enough exposure of the dens of vice under protection of the police.

Common decency is offended with such low sensationalism in the pulpit. Society needs a regeneration through a fearless pulpit waking up the callous conscience, and startling men by the fearful truth that what a man sows he shall also reap. God's truth should be so presented as to stir guilty consciences with the disclosure of a judgment to come, while alongside the terrors of the Lord should be laid the winsomeness of virtue for its own sake, the beauty of holiness, the attractiveness of honesty and its sure rewards. The ethics of the law of Sinai and its spiritual interpretations by Jesus Christ are what our times and their exigencies require.

Honesty and moral cleanness are twins. This statement can be verified through the revelations of dishonesty made of late years, showing how many have their roots in violation of the Seventh Commandment. How much hard earned gains of honest men and women have gone to the support of courtesans! These are the fallen angels who soil the good name of our country. We need sermons pointed—incisive thrusts that separate the joints and marrow, not passing by those in the one hundred or one thousand dollar pews, for here the demon of illicit relations often hides. The preacher must be more faithful in unfolding the relations of the sexes as interpreted by Christ in His bold and direct Sermon on the Mount, or the Church will be carried down by the deadly influence of secret sins, while all confidence among men will lie prostrate, all fiducial relations be destroyed, and society be driven to anarchy.—*Presbyterian (Philadelphia)*.

### WHY YOU SHOULD NOT LEAVE YOUR PURSE AROUND.

The idea which I am going to urge is plagiarized bodily from a sentence that I read last week; but it strikes me so much that I want to enlarge upon it. The idea is, that at some moments there come with force upon us temptations which during ordinary circumstances do not come to us at all. The servant girl whom you "know to be honest," and whom, therefore, you remorselessly tempt with your purse and careless piles of small change, has times of pressing need; the worn out old mother at home may be sick, and the drug-store bill too big already, or the little brother may be wildly expectant of Christmas presents, or may lack just a few cents of the money for his sorely needed pair of shoes; or far worse calls may oppress her. Two or three coins, which she has every reason to hope would never be missed, look very attractive just then.

I knew a college student who seemed thoroughly a gentleman and a Christian, a rich man's son, who said to a friend, that, in the straits which strange to say shut him in at one time, across the ocean, mortified and helpless, he "was tempted to steal!"—"I actually threw myself on my knees and prayed to be saved from doing it."

Of course, there are other temptations which we may heedlessly spring upon poor human nature at its weak moment, but money is longed for to meet almost every difficulty. I heard of a young druggist's saying lately. "Yes, I knew that this store when I came to it had a bad reputation for selling liquor; but that is all different now; I am trying to stop it as much as I can." That struck me as a silly way of putting it—why need he "try" to stop it? and why "as much as he could?" Either he sold drinks, or he did not sell them, and that, it seemed to me, was the whole of it. But I thought I would help his efforts, and went to buy gum tragacanth—he "had none"—after great lookings, went to buy ten cents worth of orris-root—he "had only four cents worth;"—went to buy glycerine—"I would come next week," and so often. It was plain why he only tried not to sell liquor, his business was starving, something that must be in was always out, every little while an access of temptation overwhelmed him, a crushing need of money.

Keep your purse out of sight; do not let it sit around waiting, like the spider in his web, to take advantage of the bitter difficulties which must come now and again upon those about you who are poorer than you. —*Margaret Meredith*.

### THE UNSUCCESSFUL.

They are beside and around us, in every town, in every Church, in every circle of friends. We know them intimately or slightly, as it may be; we have a dim idea of their struggles, and a vague conception of their heartaches, and, perhaps, if we have succeeded where they apparently have failed, we have a complacent feeling of superiority, or an unconscious mental altitude of patronage which tinges our intercourse with our less fortunate neighbours and kinsmen.

To those who have attained, attainment appears easy, and they are always in danger of forgetting the steps, by which they climbed, the kind hands held out to assist, and the happy combination of circumstances which gave them the first impulse and aided their upward progress.

Leaving wholly out of sight the kind of spurious success which is built upon indirection or wrong-doing, or meanness, and which is, therefore, not success, but real defeat, there is much to be said for the unsuccessful.

They are often most lovable. Often the honest, steadfast and noble labour of their lives shames and reproaches those who have never toiled so strenuously, or endured so patiently. A generous act of self-sacrifice at the beginning of a man's career has been known to cripple him during the rest of his life. A man is handicapped sometimes by an inherited

prudence, a too careful thrift, and he holds on when he should let go; or, on the other hand, a nomadic drop in his blood impels him to change, and to new adventures and enterprises, and he never stays long enough in one place to be really successful.

Withal, he may be intellectually the gainer by his greater acquaintance with men and things, and may have broader views and a wider outlook than he who has always trained at home.

Not long ago I was an involuntary listener to the conversation of two men on a railway train. They sat opposite me, but took the whole car into their confidence as they chatted.

"Well," said one, a prosperous looking person of middle age, "we have gotten rid of our minister at last. He's resigned. Fact is, he had to. We made it so uncomfortable for him there was nothing else for him to do."

"What was the trouble?" said the other. "Didn't the church build up?"

"In a way, yes! People were converted. The membership didn't fall off. But nobody came except poor people. We are down town, and our rich families moved away, and he couldn't bring any more of that kind in. He was unsuccessful!"

"Unsuccessful! Heaven and earth might be called to witness that the unknown pastor, for whom my blood boiled with indignation, had been successful in the best and highest sense. He had failed to impress some of his congregation, among them this loud-voiced critic, but Jesus Himself has not impressed this style of man. If a church member, the man was yet unconverted."

Success, as we reckon it, may be a failure in the day when the books are balanced in the court of the great King, eternal, immortal. The infinite justice of the world to come may not compute by our arithmetic. There are unsuccessful men and women who can afford to await heaven's verdict.—*M. E. Sangster*.

### THE ART OF REPROOF.

Too many people, when they reprove others for their faults, do so in such a rough, unworkmanlike way, that they are positively cruel, and leave their subjects in a far worse condition than they found them. Such reprovers fancy that they are doing their duty in fine shape, and in a very thorough manner, when they proceed, with cudgel in hand, to strike telling blows on the luckless head of some one who has deviated from their own orthodox way of believing and doing. They are great sticklers for frankness, and think that they find a model of frankness in Nathan's reproof of David, when he said: "Thou art the man!" But they don't stop to notice the beautiful and blessed art which Nathan used in approaching the point of saying those frank words. The prophet told a little parabolic story to David, in which he displayed a splendid art, before he said, "Thou art the man." And let us not suppose that Nathan put a trip hammer emphasis upon that sentence when he uttered it, as though he would knock poor David flat on the ground by it. Yet there are those who, when quoting that sentence, put a grim vim in it, as they would, had they been in Nathan's place, have felled David into insensibility. The serious difficulty with such ones is, they do not understand the divine art of reproof. It is said that the late Thomas Sherwin, formerly Master of Boston's English High School, had a very happy manner of administering reproof. On a certain day, when one of his pupils had told a falsehood, he called him to the platform and began a soliloquy on the beauty and nobility of truth. So impressively was it spoken that the boy became very red in the face, and then burst into tears. No harsh word was spoken, and the boy was permitted to take his seat, but he was never known to indulge in falsehood again. This is an apt example of the art of reproof.—*Interior*.

### NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. He brought me up, also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my going. That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksand of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

### AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.