

to the melting of the heart and the raising of the spirit because of this private soldier's unflinching confidence in his general, his unconscious indifference to danger, and his unspoken loyalty to his country. And because we have been as strong as that, I declare I am reminded of Milton's words: "I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks." Wherefore, comfort ye—because she hath played the man—comfort ye, comfort ye England, and speak ye home to the heart of England.

A while ago a colony, separated from us by a vast distance, and living amid different circumstance, appeared, I only say appeared, to be a little cold, unfeeling, and perhaps her mother was a little negligent of her children. You never can tell what people feel till the hour of trouble comes; then is it you know a man's heart, then it is you can estimate his real affections.

WHEN ENGLAND WAS IN TROUBLE.

and before the day of her need came—for it never came in the sense of desperation and despair—before the day of her need came, her children girded on their swords and came to her aid. They have fought on the same field, the home-born, the distant-born, but all one blood; they have mingled their blood together, and I declare what they have done, from the men of the Northwest of Canada on to the men of New Zealand, and all between and round, what they have done will never be forgotten by England. A covenant has been made between England and her colonies, and the covenant has been sealed with blood, and today England and the colonies are one. They reviled us, those nations of Europe, with exceptions, they reviled us; but it does not matter what the outside world says if your own family is true. They would do this and that, but we did not care, and we do not care today, when England stands with her children round her, and the words of ancient prophecy, fulfilled to Israel spiritually, are fulfilled to England literally today—"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." We have had our discipline; the fruits of chastisement, the peaceable fruits remain, and are to be gathered. We have learned humility, we have learned where our trust is, we have learned that the fear of God in the hearts and homes of the people is the greatest power in a nation. We have found out who are our friends in the world, and we have found out who are our enemies, and we are not going to forget. We have learned that this great empire is one which God has given us, and must be preserved so long as it is his will. We have found out the riches of courage, of manhood, of steadfastness, and of loyalty, which are in the hearts of English men and women. And God has fulfilled to us another prophecy: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Comfort ye, comfort ye England; speak ye home to the heart of England: for the covenant stands between God and England.—The British Weekly.

The Pastor's Relation to the Development of Benevolence in His Church.

BY A. COHOON.

Benevolence is the desire of doing good. A benevolent man delights in beneficence, i. e., in active goodness: the doing of liberal things. If then it is desired to develop a church in active goodness, or the doing of liberal things and especially in the liberal giving of money for work outside of itself, the work should begin with the development of benevolence. It may be possible to induce an amount of active goodness, when the desire of doing good is not present, or in a very feeble state, but it will always be fitful and uncertain, and it will be necessary to resort to some trick or stratagem in order to draw it forth. If on the other hand there is the constant and growing desire to do good there will be an increasing fruitfulness in good works.

From the expression "development of benevolence in his church," it is implied that it already exists, at least in germ. And so it does. In every church of God there are always a few who have a strong desire to do good, and every regenerate member has this desire, though it may be very feeble and inoperative. The very idea of regeneration, the changes wrought by God by which the governing disposition of the soul is made holy, implies this. By this wonderful change the believer becomes a partaker of the divine nature, and so must, to some degree, be like him of whom it was said "He went about doing good."

We do not expect the newly regenerate to abound in utterance and knowledge in faith and love. We are content, if after much labor and training we see their faith becoming stronger and their knowledge of divine things becoming broader and deeper. In like manner it is a mistake to suppose that Christians will abound in this grace of benevolence without any culture or training. It

is with this as with the other graces, first the blade, then the ear, and after that the full corn in the ear.

But who is to give this training necessary for the development of benevolence in the church? Clearly this belongs chiefly to him whom the Holy Ghost has made the overseer and feeder of the flock of God. Other agencies may assist but he must be the chief agent. As well expect other graces of the members to be developed by the occasional visits of strangers as to expect this. The agent of some Board or Institution may by a stirring address or personal canvass, succeed in gathering a considerable sum of money for the cause he represents, and yet do very little towards developing the benevolence of the church. As in other features of Christian development, it requires line upon line and precept upon precept, here a little and there a little, and the pastor only can supply this.

If then it belongs chiefly to the pastor to develop the benevolence of the church, how shall he go about it? Is there some special art needed to effect this, or will the general rules of development hold here? What does the pastor do for example who has a number of members, say young converts, that he wishes to see become willing and ready witnesses and workers in the social meeting? He places before them from time to time the duty, privilege and blessedness of participating in such exercises, and provides opportunities for such participation. This is precisely what the pastor must do who wishes to develop the benevolence of his church. He must show from the word of God, the blessedness of giving and the obligation that rests upon the redeemed to carry forward the work of their Redeemer, and at the same time provide frequent opportunities for the exercise of this virtue. As the word of God abounds with instruction on this subject, no pastor need be at a loss for matter wherewith to instruct his people, nor should he feel diffident in doing so, for if some do not like to hear this subject referred to, this is a clear indication that it is the teaching they most need. No man objects to hear those duties presented and enforced which he believes himself to be practicing to a good degree. So if a man is doing what he believes God requires of him in the matter of beneficence, he will not object to hearing the subject referred to from the pulpit. Is not the fact that so many object to hearing this subject referred to, a clear indication that they are not doing what they know God requires of them?

When preaching on this topic the pastor should neither apologize for doing so, nor belabor and abuse his people as if they were sinners above all men in this particular, but patiently and lovingly deliver the whole counsel of the Lord as they may be able to bear it. I say as they may be able to bear it, because the Christian teacher must not give "solid food" where only "milk" can be received. The minister who should find a church where Armenian views were prevalent, would not act wisely if he proceeded at once to preach the opposite doctrine in the strongest possible way. Should he do so, he would very likely drive them further into Armenianism, or entirely alienate them from him, while by the adoption of a more moderate course he would soon bring them up as "high" as himself. So the pastor who comes to a church where this grace of benevolence has not been developed, must begin with the "milk of the word" on this doctrine, and after a little his people will be able to receive the "strong meat." The Christian teacher must avoid if possible, "cutting off the ears" of his people, for when he has once done that his opportunity for doing them good is at an end. He who will observe the Master's admonition, and be wise as a serpent and harmless as a dove, may still retain the ears of his hearers while at the same time he teaches the most wholesome truths in the plainest way.

In addition to his teaching on the general subject, the pastor should see that his family are kept informed concerning the work which the denomination is doing for the advancement of the Redeemer's Kingdom, and as far as possible keep his people in sympathy with this work. Not unlikely that he may see some things in the management of the different enterprises that is not in accordance with his mind. When such is the case it is not well to complain of these things before or in the hearing of his people, but in the proper time, and place, and way, seek to correct the mistakes, if mistakes they are.

But along with the teaching of benevolence there must be the frequent and regular opportunities for the practice of beneficence, and it is the pastor's duty to see that these opportunities are provided. At least once a quarter the people should be asked to bring in their offerings for the Lord's work outside of themselves. In some cases these offerings could be made monthly, or still better weekly. Or if the offerings are not made weekly the people should be encouraged to "lay by in store," weekly, so that when the offering is called for they may be ready. In favor of this frequent and regular offering, it may be rightly urged that a larger amount will be collected than if they are less frequent and irregular. This however, is not the great reason. What we are now considering is the development of benevolence, the desire of doing good. A desire yielded to or obeyed becomes stronger and stronger. A desire unheeded becomes weaker and weaker. The frequent and regular calls for offerings for the Lord's work, will be an additional incentive for yielding to the good desire, and thus the spirit of benevolence will be strengthened.

But it is little use for a pastor to preach or call upon others to practice what he does not practice himself. The enquiry of his flock is "thou that sayest we should give, dost thou give?" and the true answer to this enquiry they will not be long in finding out. As well might a pastor endeavor to preach down tobacco using, while he himself uses it, as to preach up liberal giving, if he does not himself give according to his ability. In this as in other things the pastor must be in a position to say come, instead of go.

As to the reasons why a pastor should seek to develop the benevolence of his church, they are not far to seek. First he should do it for the sake of the members themselves. Selfishness is the Christian's great enemy, and covetousness the sin against which he is especially warned by the Master. The best antidote against these is to develop the grace of benevolence. Thus the health of the soul will be secured, and the growth of the weeds and thorns, so apt to choke the word and make it unfruitful, will be prevented. Herein lies the greater blessedness of giving as compared with receiving. If then the pastor is concerned for the spiritual welfare of his flock, he should earnestly strive to develop this grace.

But secondly he should do it for Christ's sake. Christ has need of his people. He needs the best service that they can be made to give him. There is yet much land to be possessed and many works of the devil to be destroyed. To take possession of this land and destroy these works there is need of consecrated men and women. Every pastor should be anxious as Christ's servant, not only to render the best service he can himself, but so to train those under his charge that they too shall render the best service possible for them. One of the great needs of the present times is more money for the various Christian enterprises. This will not be forthcoming till the benevolence of the churches is more fully developed. Improvement in the times or an increase of wealth will not of itself insure a large increase, for the devices to draw away the money of the people to provide comforts and luxuries for themselves are constantly multiplying. Only as there comes to the churches a more general enlargement of this grace, will there be any marked increase in our contributions.

Profit and Equity.

The attention of the country has of late been rather startlingly called to the enormous profits of certain industrial corporations. The Standard Oil Company has just declared a quarterly dividend of 20 per cent., and it is said that the market value of its stock is nearly, if not quite, six hundred dollars per share. In consequence of the dispute that has arisen between the partners in the Carnegie Steel Works at Homestead, Pa., it has been declared by one of them, that the prospective profits of the concern for 1900 were \$42,500,000.

It is impossible for the average mind to appreciate the magnitude of these figures, or the extent of the operations which they indicate. A good many thoughts arise, however, in one's mind, and without any great effort, at the revelations that along this line have been made. One cannot help reflecting that the Standard Oil Company has built up a giant monopoly. It has gone on, crushing, absorbing all rivals, like a mighty colossus in the industrial world, until it stands alone, unapproachable. True, it has raised the standard of purity in the productions of its oils, making them safe for use in every household into which they come. By the capital too that it has been able to expend, it has enlarged the capability of its raw products and educated many useful agents therefrom. But at the same time, in the last three months it has increased the tariff imposed upon every gallon of oil, three cents or more, which in the light of its declared dividend, hardly seemed needful on the score of poverty. Mr. Carnegie has given away, during his recent years, many libraries. He almost seems to carry them in his breeches pocket, handing them out to whomsoever might seem worthy of his bestowment. This is very good on his part, but so far as is known, his partners have been pocketing the millions of profit their concern has earned. And meanwhile the government has been compelled to wait for its armor-plate because this, and kindred establishments, could not, according to their statements, afford to furnish their product at the price it was proposed to pay. It seems almost a wonder that the proprietors of these steel works (one has hard work not to spell that word another way) did not make almost any concession, rather than permit a revelation of the enormous profit secured therefrom.

But it is said that when thieves fall out, honest men get their dues. It may be that in the publicity that has been forced upon these corporations, that which is unjust may be modified or wholly destroyed. For while much may be said as to the profit attending these establishments, little can be said as to their equity. We find it very difficult to be able to connect the word equity with concerns that are able so enormously to enrich their management. Where is the equity in connection with the concern that accepts protection from the government, and would extract from its prices for its production to which such enormous profits accrue? How can one think of the word equity as applied to a concern that lines the pockets of its owners with gold, and drags its employees through a bloody strike rather than allow them an equitable relationship thereto? We have a name for the man who puts his hand into our pocket and steals our purse; and we have a word too for the corporation that adds to the price of its product that it may put into the purses of its owners an exorbitant dividend,—and that word is not equity.

It is no crime to be rich. One commits no fault when he makes money. A gift in this direction should be developed as much as a gift in any other. But equity should not be forgotten in the eagerness for profit. Selfish greed should not obscure all vision of the rights of others. The Apostle James has a word to say to rich men who do thus forget. His words are applicable to such, whether they act as individuals, or whether they are combined into mighty corporations. The day of reckoning, he seems to indicate, will come for all "who heaped treasure" with slight regard to the means used for its attainment, and "lived in pleasure" and "been wanton" with little care for the interests of others. Profit may dominate now, but the voice of equity will sometime be heard.—The Commonwealth.