

outcasts. The "Golden Rule" can become efficient in the truest sense only when it is sanctified in the individual

heart, and the lost one can be truly saved only when he comes to see and feel and respond to the love of God.

EDITORIAL NOTES.

The Spirit of the True Reformer.

To seek to be right is more important than to seek to conserve influence. In every reform movement, the great majority who are convinced of the truth of the reform refuse to identify themselves publicly with it, persuading themselves that they can do more for the reform by remaining outwardly with those who do not believe in it. This is a common but none the less a frightful mistake. It was common in the Reformation times. Erasmus told Luther: "You are right. But as for me, I will stay with the crowd and not forfeit my influence; yet I will keep true to my principles and work for the reform from this side." That was simply self-delusion. He sought to save his influence, and did save it for a little while; but history is comprehended only when the perspective is a long one. Where now is the influence of Erasmus?

A true reformer cares nothing save for the truth. Christ's words are justified. He who would save his life loses it, and he who was willing to lose his life, his influence, his all, for the truth, will save all.

Moses, Paul, Luther, Wendell Phillips, were willing to lose their influence, their all, and now their influence is beyond measure. Erasmus was a timeserver, and lost what he sought to save. Truth is a jealous mistress.

Many young men, some of them just entering the ministry, men of coming influence, men of position, men to whom are opening doors of preferment, know that the principles of Prohibition and of many other of the unpopular reforms of to-day are right. They

have heard Phillips' ringing words, "Young men, identify yourselves with some righteous, unpopular cause." The wilderness is before them; and with the wilderness comes the temptation that came to the Divine One of Judea. The tempter's voice is the same: "I will give you influence among men, I will give you reputation, I will give you of the kingdoms of the world; see what good you then can do. If you follow the way you are now going, you will be in a feeble minority, despised of men. You will have no influence, no chance to do good." "All you need do," whispered Satan in the wilderness, "is to *seem* to be on my side. You need not sacrifice the truth, you need only to be wise and know when not to talk."

This was the crucial test in Christ's experience—it is the crucial temptation in the experience of every reformer. The great multitude yield to the siren voice of the tempter. Had Christ yielded, quite likely He would have been made a king, an emperor—greater than the world had ever seen.

His influence would have been stupendous; it would have been almost boundless in that first century. In comparison, Cæsar would have been a little one. But the omniscient eye looked further than that first century. To-day there are few so poor as to do reverence to Cæsar, while there are scores and scores of millions ready to die for the One who cared less to conserve His influence than to conserve the right.

Young men of talent, of education, go back to the opponents of the unpopular righteous reforms of to-day, and quite likely you will get honor and have position and influence. But