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I have come to see that cleverness, success, attainment count for little, that goodness, or character, is the important factor in life.—G. J. Romanes.

EDITORIAL NOTES.

It does not injure gold to show that something else is not gold. So character is not harmed by afflictions which reduce its dross and refine its gold.

In every part of your life make Jesus king. He will not be satisfied with a partial recognition of His royalty. May it not be that one reason for His withholding His blessing from individuals and from churches is the little place we give Him in our loyalty and love?

It is said of a certain noted public man that he values every hour of the twenty-four as though it were his last. What intensity should this thought infuse into our actions! If we knew that the present hour was our last, would we act differently? Would it not stifle the angry word, or still the vengeful purpose? The larger part of the bickerings and quarrelings of this life would never take place if we thought it would be the closing act of our lives. Who would wish the curtain of life to be rung down on a tempest of temper or a tragedy of angry words?

Right-thinking and right-living are closely related, and are mutually dependent. Emerson spoke a truth when he said, "Our lives are what our thoughts are." But there is a truth equally as important, that our thoughts are what our lives are. Which has the ascendancy in your life? Are you controlled more by thought or act? Noble thoughts do not spring from a life trailing in the dust of sin and deceit. A clean life compels clean thoughts, and pure thoughts put purity into life. Evil thoughts will destroy the noble life, just as effectively as the evil life thwarts the best thought. If both life and thought are kept pure, the result will be happiness and peace.

One of the most important and pivotal considerations in the settlement of the Central University question will be, What can the Synod do? It will face the following situation: Since the change has been made in the method of electing the Board, the only possible way to reverse it will be by action under the general laws of Kentucky for the amendment of incorporated bodies. The resolution of the Synod can not accomplish this. Neither will the judgment of the General Assembly effect it. It can be done only in one way—upon the initiative of the present Board of Trustees. If they be unwilling to make the change back to the original status there is no power that can compel them. Half of these trustees are not amenable to the authority of the Southern Presbyterian Church, and it would require four more than half to amend the charter in this particular.

The world has wondered often at the remarkable work of faith of George Muller, of Bristol, England, and the wonderful answers to prayer which attended his work for orphans. But the Christian public is largely ignorant of the fact that a similar work is going on in the city of Louisville in the Colored Mission conducted by Rev. John Little and his associates. This work began the summer about \$400 in debt, and has gone forward through a most difficult period, often not knowing from what quarter the next day's support would come. Often the day's work has closed with

nothing or less than nothing in the treasury and the next morning's mail has brought them the money needed. It is a daily proof of the Scripture saying, "According to your faith so be it unto you."

This mission is also developing among the young negro people a degree of modern heroism. One day last summer a young negro boy joined the church, and the week following he asked his teacher to excuse him to attend a base ball game on Sunday afternoon. The teacher was horrified and remonstrated with him. He replied, "Miss B—nobody ever told me it was wrong to go to a base ball game on Sunday." When shown that it was wrong and inconsistent with his vows, he abandoned it, and has been in his place regularly ever since, and has evinced his determination to do his duty. Other boys have given up positions on teams because they would not play on Sunday. One gave up the captaincy of a military company because of the necessity of drilling on Sunday. Anyone who knows the conditions which surround the negro population will understand the degree of heroism, not to say martyrdom, which leads these young negroes to take the stand they have and maintain it consistently.

An American mechanic, writing of tenement house conditions in one of our large cities, says, "Just over the tops of the tenements I can see the shining cross of a big church steeple. There'd be a lot of comfort in that cross and what it stands for, if I could forget that these miserable ramshackle tenements all about me are owned by a great church corporation." Christian people claim on the authority of the Apostle that their citizenship is in Heaven; but unless they are striving to reproduce in this earthly kingdom the conditions of the Heavenly Kingdom, all their professions are empty words. There is no sorrow in the Heavenly Country, Christians must alleviate it in the earthly country. There is no suffering in the Heavenly Home, God's people must strive to lessen it in these earthly homes. There is no sickness in the Heavenly City, believers must help to heal in these earthly cities. There is no hunger in Heaven. Can those rich Church members who corner the markets of foodstuffs for their own enrichment and the impoverishment of the poor, plead "Not guilty" before the court of Heaven, when confronted by those who suffered through insufficient nourishment? The citizenship in Heaven is demonstrated by the heavenliness of the life here. Can we claim to be following the Master unless like Him we are "going about doing good?"

The Charlotte "Observer" (N. C.) announces the death of Rev. J. A. McMurray at his home, at Sharon, S. C., on October 6, of heart disease at the age of 69. Mr. McMurray was pastor of the Woodlawn church at Sharon, and was stated supply of Calvary, Harmony and Ramah churches, in the Presbytery of Bethel. He was a native of North Carolina, was educated at Davidson College, and Union Theological Seminary (Va.). He was licensed and ordained by the Presbytery of Central Texas in 1877. Eight years of his ministry were spent in Texas as pastor at Corsicana and evangelist of the Presbytery of Central Texas. Later he was evangelist of the Presbytery of Roanoke, and pastor at Roanoke, Va.

saved, must ask that question. He may think that he knows how to answer it himself, and, in a certain sense, he does. But this is a sense in which the wisest men must ask that question with the simplicity of a child: "What must I do to be saved?" And then, when he is told, "Believe on the Lord Jesus Christ, and thou shalt be saved," if he is in earnest he will ask a hundred other questions on that one answer. It seems simple to us, but really faith is one of the hardest things in the world to define, so as to make it plain and simple to an impenitent heart. And the trouble is, there are so few men who think enough about the matter, as to ask the question as to what faith is, or, as to how Christ can save.

The young ruler, who came running to Christ, seemed to be in earnest when he asked, "Good Master, what good thing shall I do, that I may inherit eternal life?" The Ethiopian, who was riding in his chariot, and reading Isaiah, seemed to be in earnest, for he did not disdain to invite Philip to take a seat with him, and explain to him the Scriptures. He was searching as if after "hid treasure" and so, he had just this inquisitiveness, and as such he was willing "to become as a little child," that he might be saved.

There are two things about little children that make them teachable.

A Child's Teachableness.

Their minds are plastic, and hence, very sensitive to knowledge. And their minds are not preoccupied. And both of these elements must come into play, in order that a man may become a Christian.

Take children and begin to teach them, and you will find it much easier to impress knowledge upon them than it is to impress it upon older persons, if they have not been trained to think. One reason is, the mind of a child is more easily impressed, and another is, the child has not to unlearn what is wrong and erroneous, in order that it may receive the truth—nor is the mind preoccupied in other matters.

And now, in order to become a Christian, a man must become as a child in this respect. Somehow, by the works of God's Spirit, the mind must be made sensitive to truth. It may not be a very brilliant, or a well-educated mind, or a very philosophical mind. All this is not required. But there must be thought,—deep, solemn, earnest, consecrated thought upon this one matter of personal salvation. He must be like Lydia, whose heart the Lord opened that she might attend unto those things which were spoken of Paul. Attend unto the things? Yes, there must be attention, close, fixed, undivided attention to these things. There must be a fixedness, a concentration of thought upon this one matter of the soul's salvation. All other matters of interest and concern must be laid aside, and the mind must be fixed upon that one subject, for the time at least, to the exclusion of everything else.

A Child's Faith.

Again, there must be the credulity of a child. When a child sits down to study the multiplication table, he is not expected to understand all the figures in that table. But he commits it to memory because it is in the book, and the teacher tells him it is true and correct. He could not prove, to save his own life, that seven times eight are fifty-six. But a certain amount of faith is required to take in the very simplest proposition, and granting all axioms, or first truths, of mathematics, by degrees the student will prove to you the accuracy of the results, in what is known as exact science. And so it is with the Bible, and so it is in religion, and so it is in becoming a Christian. To the child's mind, and to the wisest minds, there are mysteries in mathematics, and so there are in religion. And as faith, credulity, belief, call it what you may, is demanded in mathematics, but can not be proven, so there are first truths in religion. And more than that, the nearer we can get to the credulity, or the trustfulness of childhood in these matters of religion, the better

for us. For as some one says, "In this Bible there are shallows, where a child can wade, and there are depths, where an elephant can swim." And I will add, Happy is that man who has the faith to swim, where no human being can wade.

Among my first pastoral visits in my first pastoral charge, a little boy came timidly into the parlor, and his mother told him that I was the new pastor. He seemed to know what that meant, and after playing around awhile, he quietly climbed into my lap, and as we grown people talked on, he quietly laid his head upon my shoulder and went to sleep. It was to me a touching lesson of implicit faith. In one sense I was a stranger to him, but I was a preacher, and his mother's pastor, and that was enough to make him feel that I was his friend, and would do him no harm. A little girl was once telling me of a farm that her father had bought, and of the various fruits and flowers, and so on. I said to her, "Now, you are telling me all this tale, and yet you say you never saw it. How do you know anything about it?" Looking at me in a quizzical way to see if I distrusted her, with a flush of indignation she replied, "My father says so, and my father wouldn't tell a story."

And now, that is just what our Saviour means when He said, "Except ye be converted, and become as little children, ye can not enter the kingdom of God."

This then, is a matter not of reason, or of speculation, but of faith, in which we are to take God at His word, and believe, and act upon it, because it is "the Word of God, which liveth and abideth forever." It is called trusting in Christ, believing in Christ, resting upon Christ, accepting Christ, as He is freely offered to us in the Gospel, and to exercise that faith, or trust, we are to become as a little child, not expecting to understand all that is written, but to accept Christ in all His fulness with the unquestioning faith of a little child.

A Child's Humility.

This brings us to another element. In order to become a Christian, a man must become as a little child as regards humility. Here is just where the difficulty lies with a great many persons who long for peace of conscience, and the hope of heaven. They are not willing to humble themselves as a little child. They are not ready to accept salvation as a gift of God's grace. They are familiar with those wonderful invitations of the Gospel which they have heard from childhood, and yet it is almost impossible for them to accept the terms of peace and pardon as gifts of the free grace of God. The Publican smote upon his breast and cried, "God be merciful to me a sinner." Here was the humility of a child, a willingness to accept pardon as a gift of God's grace, a humbling of himself at the footstool of mercy, and a looking away from self, from all that he had done, to the freeness and fulness of the grace of God.

This is just what every sinner must do if he would find grace to pardon and mercy to save. A child when hungry will ask anyone for bread, or when thirsty will ask anyone for water. It is not ashamed to make its wants known, nor does it hold such a request in the light of a claim which it has to prefer. It simply asks for bread, not knowing nor caring where the bread is to come from, and taking it for granted that there is bread somewhere, and that anyone who wants it has only to ask for it.

And now that is just the way in which a sinner is to secure the bread of life. There is a bread which came down from heaven, which, if a man eat, he shall never hunger. There is "the water of life, which, if a man drink, he shall never thirst." But says Christ Himself, "The water which I shall give him, shall be in him a well of water springing up into everlasting life." And in reference to this He says, "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

But remember all this must be bought without money, and without price,—must be received as a gift of the grace of God, and as

such, with the humility of a child. Or as we have it in the old hymn—

True belief, and true repentance,
Every grace that brings us nigh.
Without money,
Come to Jesus Christ and buy.

Richmond, Va.

For the Christian Observer.

"IT DOTHT NOT YET APPEAR."

Once in a dark and troubled heart
A light stole in like waking morn,
And hope that made it glad and bright
Within a weary soul was born;
And, with a sense of sweet delight,
It found in Christ a peaceful rest.

Fain would it have that rest remain,
But in the ripening of grace
Both cloud and sunshine have a part—
At times the hiding of His face—
That faith might grow within the heart,
And hope more strength and vigor gair

And so the comfort comes and goes;
Sometimes the light is all aglow,
And then the shadows fall anew
Alike to changeful skies, you know,
That brightened and then darker grew,
And fitful light and shade oppose.

But you have seen such change at last
Give way to steady gleam of light,
And cloudless heavens win the day.
So hope comes to my heart tonight
That all its clouds shall drift away,
And every fear and doubt depart.

That in His light we light shall see,
And feel a warmer glow of love
When to the fount He brings us near,
And makes us all His goodness prove.
'Till then, "it doth not yet appear"
How great our happiness shall be.

Wesson, Miss.

G.

For the Christian Observer.

"THE MIRACLES OF CHRIST."

BY REV. WM. FROST BISHOP, D. D.

In the vestibule of that Temple of Truth, called the Gospel of Saint John, there is heard a weird voice announcing: "He came unto His own, and His own received Him not." In this fact is found the warrant and final cause of Christ's miracles, of which the negative criticism in our day complains.

Of all the wars of Grecian story, none is more famous than that of Troy, whose siege lasted ten years and whose renown has been made secure in Homer's song for all time. After the city had fallen, the return of Ulysses to his home in Ithaca was yet delayed twenty years by adverse winds and fearful storms. When at length, after an absence of thirty years, he regained his island home—to find his son now a man in midlife whom he had left a child, and his exemplary wife, still beautiful, now surrounded by a host of importunate suitors—his family did not know him. Even the wife of his bosom—a mirror of truth and honesty—denied her husband, so changed was he by an absence of thirty years and the hardships of a protracted war.

It was thus true of this illustrious but now vexed and astonished Greek, as of a far nobler King, that he came unto his own and his own received him not. In this painful crisis he called for a bow which he had left at home when, embarking with his troops for the siege of Troy, he bade farewell to the orange groves and vine-clad hills of Ithaca. With a sagacity that had distinguished all his movements under the far-distant Trojan walls, at home again he quickly saw how a bow—so stout and strong that none but himself could bend it—might be made to bear witness on his behalf. He seized it with confident eagerness. To their surprise and joy; like a green wand cut from a willow tree, it yields to his arms: It meekly and submissively bends, till the bow-string touches the ear of the king. Then the devoted wife, now sure that he is indeed her long lost and long lamented husband, throws herself into his fond embrace, and his subjects confess him the true Ulysses, the king of the kingdom of Ithaca.

By the same token, our Lord gave such proof of His Divinity, when He, too, stood a stranger in His own home, the world that He had made, despised and rejected of men. *He bent the stubborn laws of nature to His will, and*

proved Himself Creator by His mastery over creation.

Correct and logical was the inference—the only possible one—drawn by Nicodemus from this bending in miracle at the hands of Christ of nature's otherwise unbending laws, when he said to the Master: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

To complete the demonstration, it is necessary only to recall that Christ wrought miracles, not in the name of another, but in His own; and to complete the identification, it is necessary only to remember that Christ bent the laws of nature precisely as it had been predicted that He would, when He came as the Messiah in the fulness of time. In illustration of the first or former reflection; in contrast with Peter's command; "*In the name of Jesus Christ of Nazareth rise up and walk*" was the Master's word; "He saith to the sick of the palsy, *I say unto thee, arise, and take up thy bed.*" In illustration of the second or latter reflection, we have the message of the Master to His servant John the Baptist in prison: "The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up"—all which signs of His Messiahship had been predicted in Isaiah's chapters, 29, 35 and 42, as well as by other prophets of the Old Testament.

Why, then, stumble at miracles or quarrel with them?

St. Louis, Mo.

CHRIST AND THE CITY.

BY F. MASON NORTH.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness;
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountainside,
Make haste, to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again!

Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy Heaven above,
Shall come the City of our God.
—Home Mission Herald.

THE BEST DAY OF THE WEEK.

BY REV. C. B. F. HALLOCK, D. D.

"The Sabbath was made for man," by Him who best knows man, his nature and his needs, in body, mind and soul. It is one of God's "good and perfect gifts" to us all. Ought we not to accept it, and cherish it, and defend it? To be sure, some may have misread the commandment: "Remember the Sabbath day to keep it gloomy," but it need not be kept so in order to be truly kept. Brightest and best of days, beautiful and holy, "home-day," it need never be gloomy; but, instead, of all the days most cheerful and helpful and happy! As some one has said: "Let it be looked forward to as a serious but not a solemn day, the day of the best clothes and best books and best words and best thoughts; the day in the home as well as the church; the children's day with the earthly father as well as with the heavenly Father; the day of new books, and especially glad talks around the Book; the day of peaceful worship at church and Sabbath school. Let the Sabbath be in its joyousness indeed the Lord's day, the brightest and the best of the week, as much more gladsome than Saturday and Monday as the sun is more bright than Saturn or the moon—not the starlight or moonlight of the week, but its high noon of abounding joy.

For the Christian Observer.

Parable of the Talents.

BY JOHN F. FRIERSON.

"For the kingdom of heaven is as a man travelling into a far country, who called his servants and delivered unto them his goods." The goods, the estate, the property, which Christ has delivered to His Church is His Gospel, His Word, the veritable arcanum of His mysterious love. Our responsibility in the premises is to conquer the world for Christ, to break open that treasure house of eternal truth and publish its secrets to a lost world.

The manner in which we are left in charge of the business of the Master, as described in the parable, is nothing more nor less than a plain, business proposition that He has made to us and we have accepted. We cannot evade our part of it if we believe what we profess to believe, for we have voluntarily assumed our part of the contract when we professed His name and expressed hope of salvation through His blood. It is a compact more solemn than any we can imagine, as everlasting as the eternal transcripts of Heaven, as undeniable, as explicit, as serious as the Godhead itself was able to frame. An agreement that angels would desire to enter into and archangels rejoice to fulfill; for it exalts fallen man and puts him into partnership with Jesus Christ. It raises you and me from bond-servants and makes us stewards in the Kingdom of God.

The Church's Work—a Trust.

This relationship which Christ's Church sustains to Him in the work of evangelizing the world is one of the highest confidence. It partakes largely of that form of contract known in law as a Trust and defined as, "the obligation arising out of a confidence reposed in one who has the legal title to property conveyed to him, that he will faithfully apply and deal with such property according to the terms of the contract or confidence reposed." The terms are explicit and without equivocation, the purpose of the estate is clear and undeniable and the record thereof transcribed in the courts of Heaven and as binding as oath and obligation, as signature and seal, even the seal of the blood of the Lamb of God, can make it.

The Master has gone to that "far country" and has left His property and work in our hands as His trustees. What are our duties as such? I give you the legal definition: "To do whatever is necessary and proper to give effect to the purposes contemplated by the trust, to follow the directions, limitations and restrictions contained in the instrument declaring the trust, which is intended to guide our actions." The purpose of Christ's mission? "To seek and to save that which was lost." The directions contained in the instrument declaring the trust? "Go ye into all the world and preach the Gospel to every creature." Appointed by Christ to carry out His purposes, exalted to be co-workers with Him in His mission, from the low bondage of sin He has lifted us to be Kings and Priests unto God.

Who Are Using Their Talents?

The preachers and the women, in attending to their Master's business during His absence, are represented by the five-talent and the two-talent servants of the parable, and methinks that if the Master should return today to receive His own, ahead of us would they stand as they said to Him, "And behold, here are other talents beside them which we have gained," while we laymen, shamefacedly, would admit, "And I was afraid and went and hid thy talent in the earth." I fear our talents to the Master will have a very earthy smell. In other words we have left too long the business of Christianity to the women and preachers while secondary things have consumed our time, for the ordinary professing Christian regards his religion as a thing of minor importance. He has it as something that will give him a hope of salvation at death; not as the aim of life, but as an escape from eternal destruction.

The Present Condition.

Service is the thing required by the terms of the contract, service that will multiply the talents, not the talent of individual capacity, but the talents which represent the "goods" of the Master, the talents which are the gain in the Master's Kingdom. We have made second things first too long and the first things we have thrust aside or disregarded. I am no pessimist, for too great are the signs of the spread of Christ's Kingdom and the appearing of that prophetic day when every knee shall bow, but it seems to me that the lack of interest among the laymen of the Church, not in Foreign Missions simply, but in religion, in church attendance, in the Sabbath school, in prayer meeting and in the knowledge and study of the Scriptures is greater than it was a generation ago. A large proportion of the men of the Church, who are now in mature life, as boys in their father's homes, attended the reading of the Scriptures and the prayer of the family altar as regularly as they partook of their daily meal. Our grandfathers' sons

attended Sabbath school with the recurrence of Sunday morning while their sons' sons lie abed or congregate at the postoffice. Our grandmothers' boys, as a post-prandial Sabbath exercise, memorized a Psalm, recited the Shorter Catechism, or read the "Christian Observer," while their boys' boys slip off to a baseball game or devour the comic section of the Sunday paper. The consequence is that the knowledge of the Scriptures, which was bumped into the heads of their boys by the tender threats of a mother's love and absorbed from the father's daily reading at the family altar is greater, much greater, in the older generation than in the boys of today.

I charge then that our first and most serious shortcoming and breach of contract with the Master is the present day failing in family religion. If as the trustees and stewards in Christ's Kingdom we fail at the hearthstone, which is the very foundation and cornerstone of society, then great indeed is our neglect.

Not Doing the Master's Business.

Again, Christ said, "And I, if I be lifted up, will draw all men unto me." Yet the men we daily pass on the streets who are without hope in the uplifted Christ are as many, perhaps more, than those we pass who are saved. But the magnetism of the uplifted Christ is there, the blood from His bleeding body is sufficient for the sins of the dying world, the love of His broken heart is as boundless as the infinities of space, and now, after two thousand years, both at home and abroad, men continue to die in their sins.

How often do we laymen say to them, "Behold the Lamb of God that taketh away the sins of the world?" In this respect we are moral cowards and forget that the Master has said, "Whosoever denieth me before men, him will I also deny before my father in heaven." Too long have we forgotten the Master's business and pursued our own pleasure. Too long have we been worshipping God by proxy; namely, by the service of our wives and sisters and mothers and I fear that our entrance into heaven will be by the same proxies. I saw this parody recently,

In the world's broad field of battle, in the bivouac of life,
You will find the Christian warrior represented by his wife.

The impression that the unsaved have of Christianity is gotten from us. If they regard it as something effeminate and unmanly we must be the reason therefor. For there is more of courage and strength and masculinity, of heroism and zeal and manhood in one sturdy specimen of Christianity than in all the creeds of heathendom, than in all the indifference of infidelity, than in all the attacks of scepticism.

The Church's failure then to reach and to interest the men, both men of the world and men who are nominally Christian, is the second serious shortcoming and indicates a breach of contract which is to be laid largely at the feet of us laymen. "Who called his servants and delivered to them his goods." We are the servants who have possession of the Master's goods.

Derelict in Foreign Missions.

In the third place the Church has been derelict in missionary effort. Unconverted heathendom, nearly two thousand years after Christ has turned His business of evangelization over to His Church, rises like a giant spectre to condemn us. We have hid the bright light of Truth, that would radiate from Him who is the Light of the World into every corner of spiritual darkness, under the bushel of our indifference and lethargy. More reprehensible has been our conduct of indifference than if a life-saving crew would quietly decline to save a drowning man.

When the San Francisco earthquake and fire occurred, thousands of dollars were contributed by people over the entire land to relieve the suffering of the destitute. The money thus contributed was put into the hands of various committees for proper distribution. Suppose those committees had squandered or locked up the funds and refused to distribute while thousands went hungry and homeless. Their arraignment before the tribunal of Public Opinion would have been quick and peremptory and their just and deserved condemnation swift and in unmistakable terms. For he who fails in a trust or confidence reposed, or violates an oath, or breaks a solemn obligation becomes immediately abhorrent to every honest man. He is so reprehensible in our eyes that words are inadequate to express our contempt for him. Yet we are guilty of a similar breach of confidence reposed in us for we have violated our most solemn contract with the King of Heaven.

It seems to me that if sadness in heaven could be, when you and I stand on Christ's right hand with all of God's redeemed ones and gaze on the multitude of unredeemed on the left, while the horrible wail of despair rises from their souls as they