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What Others Say.

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"ACCORDING TO YOU."

The world does not read the Gospel according to Mark, Luke, or John. It only reads the Gospel according to the lives of the professed followers of Jesus Christ. What is the Gospel according to you?—*Forward.*

JUST THE SAME.

There has been so much laudation of the Pope of Rome recently that one might almost imagine that the Protestant world had forgotten the evils and dangers of the papacy and the false and blinding teachings of the Papal Church. But much that has been said has been from interest in an old gentleman who has reached the unusual age of ninety-three in remarkable preservation of his powers. No glamor, however, can hide the real facts. Dr. Burt is the Superintendent of Methodist Missions in Rome, and to him, in 1899, a distinguished diplomat said: "Tell the people in America that the Papacy is the same as it was a thousand years ago. Before I came to Rome I used to deride as bigots, narrow-minded and unchristian those who spoke against the Roman Catholic church; but since I came to Rome I have been fully converted."—*Journal and Messenger.*

THE CHURCHES THAT SUCCEED.

Says the *Journal and Messenger*: We are told that if "the church," or the pulpit, would maintain its influence and its leadership it must adopt the ideas of the times, must take to itself the modern theories and the scientific conclusions of the twentieth century. But it is remarkable that, in this age, peculiarly devoted to missions to the heathen, those who are accomplishing what of value is accomplished among the heathen peoples are the same old "orthodox" preachers—the same old first-century gospel which availed in the sixteenth century; the same old gospel which Whitefield and John Wesley and John Bunyan and Martin Luther preached. The New Theology has done next to nothing, whether in sending out missionaries, or giving them power with God and with men in mission fields. For successful missionary workers we need, and must have, men who believe the "old gospel," and preach it. The most successful of our missionaries are those who believe most implicitly in the doctrines taught fifty or one hundred years ago, the same gospel which Paul and Peter and John taught. And so at home, the churches that are waning are not the evangelical, those which adhere to the old doctrines of sin and grace and atonement, but those which are seeking to modify the doctrines of the New Testament to suit their uncircumcised conceptions of what ought to be looked at from their point of view.

TWO OF CHRIST'S PRECEPTS.

Is the Golden Rule generally recognized, even among professed Christians, as a binding rule of conduct between man and man? Do business men, whose names are on our church rolls, do unto others as they would that others should do unto them, in their business dealings with each other? Do preachers and editors observe this rule with respect to each other? Some of them, no doubt, do so, in a large measure, but the exceptions are so numerous as to raise serious doubts in the minds of many people as to the practicability of this and other precepts of Jesus. If the sceptic should characterize Jesus as an idle dreamer and a teacher of impossible and impracticable precepts, we would all hotly resent the charge. But after all, doesn't our practice, as a rule, harmonize more with the charge of the sceptic than with our own claims? The point raised by this modern Jew—that the ancient Jews are not the only people who have rejected the teachings of Jesus, is well taken. He still comes to his own, and his own receive him not. He is crucified afresh in the house of his friends. Why do we continue to call him Lord while we refuse to accept his plainest teaching? Which is the worse, to deny him with the lips or in our daily lives?

Let us take another precept. Jesus taught his disciples to "seek first the kingdom of God and his righteousness," saying that all else would be added. That is, the kingdom of God is to be the chief matter of concern with those who call Jesus Master. They are to give far more thought and time and labor to the advancement of the kingdom of God than to seeking material blessings. Do we do it? To ask the question is to answer it. The full recognition and practical carrying out of this precept on the part of Christians, would revolutionize the religious world in a year, and would soon flood the earth with the light of the gospel. Infidelity would stand dumb in the presence of such a sublime exhibition of the power of Christ's life and teaching over the lives of men. In spite of the saying of Jesus, that we "cannot serve God and mammon," even his followers keep on trying the experiment. Does the power of money influence the lives of professed Christians less than it does men of the world? The difference is so little in most cases as to be imperceptible. We spend our thousands for the luxuries, comforts and enjoyments of life, and give a mere pittance for the extension of the kingdom of God. What kind of an impression can we make on the world, so long as we ourselves give so little heed to the teaching of the Master?—*Christian Evangelist.*

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