THE REST THAT IS THINE.

What is it thou askest, dear heart of mine?
Rest from the cares of the life that is thine?
Rest from the toils and the sorrows of sin?
Freedom and ease a new life to begin?

Yearn not, Oh! yearn not for life free from care,
Rather rejoice to work out in the glare
Of the noon-tide with thy youth and thy hope
Than weary to wait for new days to ope.

The rest that is coming to thee, O dear heart,
Is not from thy laboring life quite apart,
But is near to it, near, O heart of mine,
So near its the soul and spirit divine.

—Annie M. MacLean.

THE YOUNG MAN AND THE CHURCH.

BY EDWARD W. BOK.

[Re-published by Request.]

The pastor of the fashionable city church and the minister of the humblest country meeting house are alike in one respect, if dissimilar in many others: they both want the young man of to-day at church. Every pulpit utters the cry. Yet the young men do not come, and the pastor looks at his elder, while the vestryman stares at his rector, and each in turn asks: Why? He is ungodly, says the average minister; he is indifferent to religious teaching, says the more conservative pastor. He is tired on Sunday from his week's work, and sleeps away the Sabbath church hours, says, perhaps, the charitable preacher. But, whatever the cause of the non-coming, it is the young man. He is to blame,—that is, according to the clergy. But are the clergy right in this assumption? Is it not possible that some of the fault may lie with the pulpit, and not entirely with the young man?

For a period of two or three years past, having in view the writing of this article, I have canvassed both among and outside the young men of my circle of acquaintance to try and see why they were more frequently absent from than present at church services. I have purposely put myself in the way of clergymen, and tried to ascertain how close they seemed to understand the thoughts and needs of young men. Whenever, in five different cities, I have seen announced a series of "sermons for young men" from some pulpit, I have attended and heard one or more of them.

I have talked with stewards of the Methodist Church, with elders of the Presbyterian Church, with vestrymen of the Episcopal Church, and with churchmen and laymen in general. I have probed their general views of the religious needs of the day; I have had them apply these needs to young men; they have told me why young men should come to church, and what they might expect when they came. I feel satisfied that I have looked at the question from the different and more important points of view, and the result of three years of this investigation has convinced me that the blame cannot be shifted entirely on the shoulders of young men. I have failed to find the young men with whom I have talked either ungodly or disrespectful of sacred matters; on the contrary I have found them just as desirous of attending church as the church is anxious to have them. A spirit of indifference I did find in some instances, but that is all; irreverence I failed to find in a single instance. The question that naturally arises, therefore, is: if young men want to go to church, what keeps them away from it? And it is this phase of the question which I purpose to answer in this article.

I am fully convinced that the present attitude of the church is not conducive towards attracting young men closer to it, and it is not too much to say that they will never be brought into the church by the methods at present in vogue. When a clergyman gets the notion that he wants the young men of his neighborhood to come to his church, he, as a rule, adopts either one of two methods: he announces a series of "sermons to young men," or he gives it out that he will give a series of Sunday evening talks on "the manly sports and amusements of the day." This is the average minister's method of attracting young men, it is what may be called the clerical "bait." But do the young men respond? Of course not. And why should they?

It is with the danger of erring rather on the side of the conservative than it is to make exaggeration, when I say that during the past ten years I have listened to not less than thirty different sermons, or series of sermons, especially directed to young men. I am fresh from such a sermon as I write. Of all these sermons, I cannot, with one exception, which I heard five years ago, recall a single instance which gave me one profitable thought presented in such a manner that I could carry it away with me. Out of these thirty and odd sermons, fourteen of their preachers took the text of the prodigal son as the theme of their sermons. To me this parable is the commentary of Jesus Christ upon the character of God,—a revelation of God quite as much as it is a condemnation of youthful folly. And yet, in each of these sermons, the idea advanced was that of the riotous-living young man. That it is as much a rebuke of narrowness within the Father's house as riotous living without, seemed to be absolutely overlooked by these men of the pulpit. Now I ask, in the name of common sense, what possible application can there be in such a constant treatment of the parable of the prodigal son to the needs of the active and respectable young man of to-day? What one point is there in common with the biblical wanderer and the average young man of these closing years of the nineteenth century, and what can he learn from the character? It may be all well enough to hold up this young man of the Bible as an example of reformed unrighteousness to an audience of Five Points vagrants, in New York City, but what possible link of sympathy is there between this character and the young man of respectability and honorable motives? No clergyman has a right to assume that because a man does not go to church, or attends church at intervals, that he is a prodigal from his Father. And yet this is precisely what these sermons seemed to infer. It may be far more in the spirit of present things to say that the young man does not go to church because he feels that he derives so little benefit from what he hears.

Nor is the mistake to attract young men with a series of "talks on manly sports" a lesser one. In the first place, the young man knows more about the sports of the day than does the minister; and, in the second place, he has just enough discrimination to recognize that the subject is simply chosen to attract him, and he feels, and rightly so, that the theme is one which has no place in the pulpit. He knows the wrong and right side of sports and amusements quite as well as does the minister, and, in the large majority of cases, he is within the proper limitations. All this a young man knows; he does not go to church to hear his sports brought into the pulpit and discussed. His ideal is higher, and correctly so. Nor does he ask, nor desire, that a special "series of sermons for young men" of any sort shall be provided for him.

What he asks for is precisely what is lacking in hundreds, yes thousands of pulpits throughout America: a common sense religion, a vigorous affirmative religion to help him meet the requirements of his daily life. He can generally solve the problems of his play-time, but he cannot always meet those which come to him in his work hours. He wants to feel when he goes to church that there is a man in the pulpit who understands him, who knows and appreciates what are the problems which a young man must face, and who tells him in a clear, honest, practical manner, how he must solve these problems. He does not need to be told that he must not swear; that he must not drink; that he must not be adulterous. His own self-respect has taught him that. He does not want to be told what he must not do; his soul thirsts and hungers to be told what he must do. He wants an affirmative religion; not a negative creed. His active life and his association with men and women of the world bring him face to face with social and ethical problems which he does not understand, and when they affect his own welfare he knows not how to meet them. This is what he expects the pulpit to build for him—not the groundwork for a goody-goody boy, but the strong, honest, fundamental principles upon which he can rear a sterling character. In my own personal case I know only too well how often has Sunday come to me with some moral problem uppermost in my mind which a lack of years and experience has made me incapable of solving. I have gone to church morning and evening hoping that some side light might be thrown upon my problem from the pulpit. And have I received it? No, a hundred times no! that which I had a right to expect from the teacher in the pulpit was withheld.

The discourse of the average minister is absolutely uninteresting to the great run of young men. However much I dislike personally to say this, it is true, Sunday after Sunday the same ground of statement and argument is threshed over and over. It is the one point turned over and over: Be good. But what a good life means is either left to the hearers inference, or is explained in such a prosaic manner as to leave nothing tangible in the mind. What reflection of the age in which we live, of the problems with which we have to grapple, is there in the average sermon? Dry statement follows trite maxim. Look into the faces of the average congregation, and it is surprising what little real attention is bestowed upon what is being said.

The modern pulpit is sluggish and stagnant. Old church-goers have again and again confessed to me that "Mr. —— was a little dry this evening, and the temptation to shut my eyes did come, I grant you." Now this is why young men will not attend ninety-nine out of every hundred religious services: they lack interest. I must not be misunderstood and have thrown at me the accusation that the young man of to-day is a paragon of wisdom, and that he thinks he knows it all. He is not a paragon of wisdom nor anything else. The assertion that he is too self-assertive comes principally from those whom he, in the very nature of things which prefers young manhood to old age, pushes to the wall. He does not claim to be any better than was his father as a young man, but neither is he any worse. At the same time, while he differs only in the minor sense that each generation must necessarily differ from the preceding one, it is unjust to ask him to accept, in 1894, the methods in vogue in 1824. With changing conditions comes different demands, spiritual as well as material.

It is said by some that this fact keeps young men from church attendance; that they are occupying more responsible positions in the business world than ever before, and that when Sunday comes they are too exhausted to go to church. If this is true of some, as it undoubtedly is, it is likewise true of a greater percentage that this very fact makes them the more desirous of listening to that practical wisdom on Sunday which will make their tasks easier during the week. As a young man progresses in business, he naturally feels the need of of a larger and broader knowledge, and if he knows that he can receive that knowledge in church on Sunday, depend upon it that he will be found in his pew. But this is precisely what young men cannot and do not find in Sunday pulpit discourses. Again and again have young men told me that they can remain at home Sunday mornings or evenings, go into their father's libraries, turn to some standard work, and derive more actual benefit and mental refreshment than if they went with their family to church. I know one young man of splendid character who resides in a small city and has heard the ministers of all its churches. He tells me that now, on Sunday mornings, he remains home, takes down the Bible, reads it himself, and extracts more actual help from one chapter of Proverbs than his experience with the ministers of his city has taught him he can expect from their expositions. Nor is this instance a single one by any means. A well-stocked library is to-day the successful rival of many a clergyman in the homes of hundreds of young men. It isn't that they prefer the library; they would gladly go to church if they could feel reasonably sure of listening to some sermon which would be of help to them,—or interest them for that matter.

The fact of the matter is, that go into any of our large cities, and the ministers who really interest young men, and draw them Sunday after Sunday to their churches, can be counted on the fingers of one hand. It is not that interesting ministers exist in these cities and that the young men do not know of them. Wherever they do exist, they are quickly discovered, and their churches are soon thronged with young men, showing plainly that young men will attend church when they know that there is a man in the pulpit who will say something to interest them. Why was it that men, old and young, always thronged to hear Henry Ward Beecher? Because they felt that there was a man who was one of them, and could and did enter into their lives. It wasn't the glamour of a great reputation which kept young men close to Mr. Beecher for years and years. Nor is it such a glamour or the reflection of past associations which gives Lyman Abbott an audience each Sunday composed two-thirds of young men, and makes him the most desired of speakers at college commencements. It is because Dr. Abbott knows young men, and they know it, and they come to him. It is a common remark made of St. Stephen's Episcopal Church, in Philadelphia, that so many men attend the services that there is scarcely room for the women. What is it that draws young men by the scores to hear the rector of that church, the Rev. S. D. McConnell, preach? What is it that makes the leading bankers of Philadelphia, its railroad president's, its foremost physicians and lawyers, and the most important business men of this city attend this church? It is because the practicalities of daily life are dealt with in this pulpit by a man who knows men, who meets them in business life, and rubs up against every phase of a city's pulsations. The same might be said with equal truth of Dr. Meredith, of Brooklyn; of Dr. Egbert, of St. Paul; of Dr. Service, of Detroit; of Dr. Rainsford, of New York; and of Dr. Purves, of Princeton, preachers upon whose words young men fairly hang, because they feel that the message which they speak has in it something which they can feel, understand, and take into their lives.

It is a lamentable fact that the average minister of the day—I speak now of the many and not of the few—is wholly out of touch with the times in which he lives. The modern requirements are as an unopened book to him. With a tenacity which does him no credit, he clings to the traditions of a generation ago. The real, living world, the world in which men move and have their daily being, is an enigma to him. The pulsations of the great business world, in which the men of his congregation move every day, and where they have the greatest need of the ministrations of his office, are unknown to him. He never goes into it; he never seeks it. He lives with his books rather than with men. The great fault here seems to me, sometimes, to lie in the fact that we educate the goody-goody boys of our families to be ministers. Let a boy give indication that he is apart from the great world, is studious when other boys are at play, has inclinations for ethereal rather than material things, and that boy is at once destined for the ministry. His boyhood is spent away from the world of boyhood. He is carefully nurtured and his every thought toward the unpracticable is encouraged. He goes direct from a misspent boyhood into a seminary, and from the seminary he goes into the pulpit to teach men and women how to live in a world of which he has never been a part. Life means nothing to such a man, and he conveys precisely that meaning to those who listen to him. "We don't expect our ministers to be business men," is the apology usually made. Then, pray, how are they to understand the needs of the business men of their congregation? If they have not exactly the same need of practical business judgment in their affairs as have men of other trades and professions, they at least might secure the knowledge of it, and know what the spirit of the business world is and means. "They deal with higher thoughts," is another excuse. But of what value are higher thoughts, if they cannot be applied to material facts?

Excuse these things as we may, explain them away as we choose, the fact remains that the crying need of the American pulpit is for men who are more in touch with the world-at-large,—in other words, who have an intelligent knowledge of those elements which enter into and form the greater part of nearly all men's lives. And until a greater number of men who understand the world, and have rubbed their shoulders against it, come into our pulpits, the attendance of young men at church will be what it is today, if it does not grow even less. It is not meeting the exigencies of the case to say that this is asking for a religion of the head rather than the heart. The spiritual and the material cannot be separated very far when it comes to a question of a man's needs. The young man simply asks, when he goes to church, that he will be mentally interested at the same time that he is spiritually benefitted. He does not ask for "light talk;" he asks simply for common-sense, every-day truths plainly put.

It is not an indication of religious degeneracy that the young man wants shorter sermons than did his forefathers. But he does want them, and he will go where he will get them. And just here is where the Episcopal Church is adding so largely to its membership of young men by its twenty-minute sermons. To be compelled to listen to a thirty-five or forty-minute sermon is not only asking too much of people nowadays, but it is unnecessary. If a man be of the proper mental calibre, he can say all he need say, on any given subject, in twenty or twenty-five minutes. A man rises from a good sermon of that length in a refreshed state of mind—he rarely does from a forty-minute sermon which must, of necessity, have offended the laws of concentration and condensation. In every branch of our literature, the order is concentration. Space and time are alike valuable commodities in journalism. Why should they be of less value in the pulpit? The minister of today must remember that he is not the only fount of intellectual or moral inspiration in the community, as was true a hundred years ago. He talks today to a far more intelligent and broad-minded audience than did his predecessors of Puritan times. Men and women are thinking more for themselves than ever before. The minister can better hope to suggest than to teach. Therefore should his sermons be more compact filled with a living knowledge of the times rather than of a borrowed knowledge from history. Things of the present are uppermost in the minds of the people of today, and this example and this tendency the young man, of all others, is absorbing. And when he goes to church he expects, and has a right to expect that he will find the pulpit up to the times,—or, to use one of his own pet phrases, "up to date."

The minister of the present cannot afford to be behind the times in thought or method. He should rather be in advance of them. But if he cannot be that, let him at least be abreast of modern thought. If he seeks for illustrations in his sermon, let him go to modern life instead of history, or even to the Bible. A modern illustration of bravery, such as occur daily all around us, will be far more effective and better understood than if the heroism of David before Goliath be employed. The church is sticking too closely to traditions in these times, and its ministers are to blame. The living present is always the most interesting to those who make it and comprise it, and the clergymen of today should, of all men, feel this, and govern himself accordingly.

Some will argue that the real difficulty is not with the minister; that it is fundamental and concerns the church. It has been asserted that cumbersome creeds contradict the word which often comes from the pulpit. This naturally touches the intelligent young man who has been taught that Christ does not teach dogma, but life. The church again, it is often claimed, is too exclusive. Naturally, no proud-spirited young man will come to hear the gospel as a mere courtesy. Analogous to this, is the criticism that forms of worship in vogue in some of our churches fail to give the young a part. With these criticisms I have not sought to deal in this article. The minister is an important, if not the most important, figure in the church. As he is, so, very likely, will be his church. And, as he preaches, as he presents himself; as he is, or is not, a living example of "know thyself," so, in like proportion, will the young men come to his church or absent themselves from it. For the present, it is better to treat with the minister. Let him show that he is a man of the day, that he realizes that he belongs to the nineteenth century, that he knows what is going on around him, that his young manhood is not so far behind him but that he can recall it, and the problem of the young man and the church will be solved. The young man will be there, and he will bring to the church that same zest, that same vigor, and that same glowing enthusiasm in a spiritual way which he is bringing, in a material sense, to the business world, and which is making him a factor there.—*Cosmopolitan.*

A Very Useful Publication.

The character of "The Cyclopedia Review of Current History" is fully indicated by its name. A glance at the contents of the present number (third quarter, 1894) will prove it. It is impossible to think of any topic of general interest occurring in any part of the world which does not receive adequate treatment. The labor of preparing such a review can be appreciated only by those who have tried to keep themselves posted on the world's doings and progress and who have had to depend upon the unwieldy and fragmentary despatches scattered at random through the daily and weekly press. 'Current History' is in fact indispensable to every student of present-day occurrences, furnishing, as it does, an authoritative, unbiased, and comprehensive summary in which the tangled threads of daily events are woven into intelligent design, and in the light of which even the accounts of the daily papers acquire a new meaning and a new value. The present number gives a very able and intelligent account of the causes and significance of the war between China and Japan, accompanied with a specially drawn map. Among hundreds of other topics treated, special prominence is given to the new tariff and the political campaign in the United States, the life and work of Dr. O. W. Holmes (frontispiece portrait), the recent great strikes, the repression of Anarchy, the N. Y. State Constitutional Convention, the Lexow investigation, the Intercolonial Conference at Ottawa, the fatal illness of the Russian Czar, progress in Medical Science, Chemistry, Astronomy, and Geographical exploration, and a review of the leading books coming from the press. Subscription price $1.50 a year; single copies, 40 cents; samples, 20 cents; specimen pages sent on application.

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Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. HOOD'S PILLS cure constipation by restoring peristaltic action to the alimentary canal.

The oldest church in the United States is the church of San Miguel, at Sante Fe, N. M. It was erected seventy-seven years before the landing of the Pilgrims on Plymouth Rock, twenty years before the founding of St. Augustine, Fla., and fifty-three years after the landing of Columbus.

A German military journal publishes statistics of the shells discharged by the Germans against French fortresses in the war of 1870. Strasburg heads the list with 202,100 while Belfort received 112,500, Paris 110,800, Thionville 16,600, Neuf-brisach and Fort Mortier 11,200, Verdun 8,900, Soissons 8,400, Bitche 7,100, Mezieres 7,000, Toul 6,700, Montmedy 6,700, Longwy 6,400, Metz 4,900, and others following with 3,000 down to 100. The grand total reaches 521,000 shells.

The first newspaper in the United States was at Boston, April 24, 1704. It was the Boston *News Letter*, published weekly, being printed on half a sheet, 12x8 inches. It is claimed that in the State Paper office at London there is a copy, perhaps the only one extant, of a folio newspaper sheet, *Public Occurrences*, printed at Boston and bearing date Sept 25, 1690, to be issued monthly or oftener, and printed by R. Pierce for Benjamin Harris, at the London Coffee House, 1690.

The substitution of camels as working animals for horses and oxen has been going on rapidly in many parts of Russia recently. In some provinces the draft horse is almost entirely superseded, and the only horses in use are for riding or driving to light vehicles. The camel is a clumsy beast, but for heavy hauling he is admirable. He possesses immense strength, is gentle and tractable, cheap to feed, and fatigue seems to be unknown to him. Indeed he will pull till he drops dead unless his driver has sense enough to know when to give him a rest.

OUR YOUNG GIRLS

OVERSTUDY AND TOO RAPID GROWTH OFTEN PROMOTE DISEASE.

We See Sallow and Bloodless Faces and Attenuated and Lank Bodies.

Mothers Not Sufficiently on the Alert to Guide and Counsel Their Daughters

Paine's Celery Compound The Great Brain Food and Flesh-builder for all Young Girls.

Overstudy in school and in the home, confinement for hours each day in badly ventilated buildings, and a too rapid growth of body, very often promote disease and suffering. Thousands of young girls are suffering to-day. They may be seen going and coming from school. Their sallow, bloodless faces, their attenuated or lank forms indicate disease.

Mothers are to blame for the unhappy and dangerous condition of their girls. They strongly encourage their daughters in one direction—cramming the brain—but neglect to warn them of the rocks and quicksands on which many precious lives are wrecked. The results are often terrible. Headache, nervous prostration, debility, irregularities of the system, dyspepsia, liver troubles, and other forms of disease, bring quite an army of young girls to the grave every year.

Wise and prudent mothers, when any symptoms of danger assail their girls, invariably use that great brain food and flesh-builder, Paine's Celery Compound. This wonderful medicine enriches the blood and gives it a free and healthy circulation; it braces the nerves, gives physical strength, promotes good digestion, and gives sweet natural sleep.

No other medicine in the world can give the satisfactory results that flow from the use of Paine's Celery Compound. It should be the chosen medicine for every young girl who is delicate, weak and sickly. Mrs. A. R. Stinchcombe, 19 William St., London, Ont., writes as follows:—

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Dated this twenty-eighth day of December, A. D. 1894.

Sgd. J. F. MERRITT,
Sgd. G. WETMORE MERRITT,
Sgd. WM. W. TURNBULL.

PROVINCE OF NEW BRUNSWICK,
CITY AND COUNTY OF SAINT JOHN S.S.

Be it remembered that on this the twenty-eighth day of December, A. D. 1894, at the City of Saint John and Province of New Brunswick, before me Silas Alward, a Notary Public in and for the said Province, duly admitted and sworn, residing and practising in the said City of Saint John, personally came and appeared Joseph F. Merritt, G. Wetmore Meritt and Wm W. Turnbull, the parties to the above certificate, who severally acknowledge that they signed the said certificate as and for their act and deed, and as required by the law relating to "Limited Partnerships".

In testimony whereof I, the said Notary, have hereunto subscribed my name and affixed my official seal the day and year in this certificate above written.

Seal. Sgd. SILAS ALWARD,
Notary Public for New Brunswick.
jan 1 3m

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