

Be Not Weary

Yes, he knows the way is dreary,
Knows the weakness of our frame,
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to him who once was willing;
All his glory to resign,
That for thee the law fulfilling,
All his merit might be thine.
Strive to follow day by day
Where his footsteps mark the way.

Look to him, the Lord of glory,
Tasting death to win thy life;
Gazing on that "wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to him who ever liveth,
Interceding for his own;
Seek, ye, claim, the grace he giveth
Freely from his priestly throne,
Will he not thy strength renew
With his Spirit's quickening dew?

Look to him and faith shall brighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee! Return!
Be not weary on thy way;
Jesus is thy strength and stay.

Pulpit Millinery.

By pulpit millinery we mean all false finery in the pulpit, whether that finery manifests itself in speech, manner or matter. The thing is very popular in our day. It is sometimes called refined preaching, and occasionally it is dignified with the name of cultured preaching, but it is really neither the one nor the other. In truth it is mountebank preaching, consciously or unconsciously aping a part, instead of delivering a message with that prophetic earnestness in which the speaker forgets himself in the intensity of his desire to unburden his soul.

The most common form of pulpit millinery is the cheap eloquence which conceals the poverty of its thought in the eloquence of its high-sounding phrases and big words. There are preachers who never call a spade a spade. As the late Paxton Hood once wrote, they speak of it as "that marvelous illustration of the inventive resources and manipulative processes the essential genius of the being we man, wherewith we penetrate into those dark recesses beneath the mold, and by whose agency we compel coy and reluctant nature to deck herself in her mantle of virgin green." That is sound without sense, but it tickles the ears of many hearers, and wherever a demand for it exists, the supply is sure not to be lacking. Even John Ruskin confesses that there was a time in his life when he thought fine writing was art. In those days, a certain school of critics call him a good writer, that now denies he can write at all, because, for instance, if he thinks anybody's house is on fire, he now only says: "Sir, your house is on fire," whereas formerly he used to say: "Sir, the abode in which you probably passed the delightful days of youth is in a state of inflammation." The effect of the two p's in "probably passed" and the two d's in "delightful days" was charming, while the grandiose roll of the sentence was imposing, in the judgment of the critic. There are preachers who have passed through a similar experience, but, like Ruskin, they are sensible enough to see that the old way of putting things was a sin against both art and effectiveness. The straightforward simplicity of speech which tells its tale as an arrow seeks its mark is undoubtedly the best for preacher and writer.

The great preachers of our generation, the men who win the ears and move the hearts of the multitude, are distinguished for their disregard of pulpit millinery. Spurgeon delighted in terse and racy Anglo-Saxon. Mark Guy Pearse began his pulpit career by letting off intellectual fireworks and by seeking to produce an impression by rhetorical display, but experience soon taught him a more excellent way. His brilliant colleague, Hugh Price Hughes, is a king on the platform in virtue of his command of nervous and incisive English which is so absolutely clear that no hearer can have a doubt about its meaning. John McNeill—in Mr. Moody's judgment the greatest living preacher to the people—tell us that he often travels in the cars with artisans that he may enter into conversation with them, and learn their phrases and way of putting things. And so we might run over all the pulpit orators who came nearest to the example in preaching, of whom it is recorded that "the common people heard Him gladly." Widely different as they are in conceptions and expressions of truth, they are at one in their abhorrence of pulpit millinery, and in their love for simple and straightforward speech.

Another form of pulpit millinery is the false deference to culture which

leads the preacher to tone down his rugged peculiarities and to suppress his individuality. It does not do for a preacher of the Gospel to be too squeamish in the choice of his words. At any rate, he must not imitate the courtly minister who told his congregation that if they did not mend their manners, they would certainly go to a place—which he could not think of naming in the ears of so polite an assembly; or the affected creature who, having occasion to quote the words, "he that believeth not shall be damned," apologized for the necessity of having to mention so coarse a thing. Such men caricature and degrade the sacred function they are called upon to discharge. There is the false refinement which is real vulgarity as well as treachery to eternal truth.

A very common kind of pulpit millinery is the effeminate preaching which is largely responsible for the small representation of men in our congregations. Ministers are compelled from causes outside their own control to associate mainly with women and children. Such society gives a tone by no means masculine to their sermons. Sydney Smith classified the sexes as three—men, women and curates. The third were neither men nor women, but dandified or sentimental creatures who wore the appearance of men, but talked like women of a weak and wishy-washy type. When a representative of the third sex occupies the pulpit, we can hardly wonder that many men are conspicuous by their absence.

The need of our day is men in the pulpit—not automata, imitators, or courtly actors. The coming back of the old prophetic spirit would soon annihilate the pulpit millinery we deplore. If preachers realized the importance and urgency of their mission, they would preach with hot hearts and burning words so as to persuade their hearers to flee from the wrath to come. "That is a good sermon," says old Matthew Henry, "which does these good." Logic, style, thought and imagery, all have their place in the pulpit, but they all ought to be severely subordinated to the supreme purpose of the sermon. He would court a grin or bids for personal praise when he should be seeking to save a soul, writes himself down in the sight of high heaven a traitor to the duty given him by his Master. —New York Observer.

Man's Dependence.

Every human being soon comes to realize that he does not and cannot exist by himself, that he is not a self-sufficient creature. His life is simply the efflux of some larger, deeper, more fundamental life; and out of that larger life flow the currents which vitalize and animate and perfect all creature existences.

Since the very beginning of his earthly history man has recognized this dependence. One of the earliest instincts of the race is the instinct of worship, which is the recognition of a transcending and all-enfolding Power, in which man lives and moves and has his being. The first altar was really the first creed, for therein manifested, "I believe in a Being who is above me and beyond me from whom I draw my life, and to whom my homage and gratitude are due." The same sense of dependence breathes through all the tradition and mythology and poetry of the ancient world. It crystallizes in all religions. It is the keynote of philosophy and literature. It began with the perfection of the Infinite or Divine in nature. Then it advanced to the anthropomorphic conception of every natural element as a separate god—the sun-god, the sea-god, the wind-god, the sky-god, etc. And finally it rose to the grand idea of the one God, eternal, self-existent, omnipotent and omnipresent, who manifests Himself in all the phenomena of natural and supernatural life, who dwells in all things, and in whom all things dwell. This infinite and eternal God is the source of life and the sustainer of life. He is the Essential Existence, from whom all other existences proceed, and upon whom they depend.

As the spiritual or religious life of man is the highest and best and most significant life that is in him, so the conception of this life as dependent upon Christ, the Son of God, is the most significant and important of all conceptions of man's dependency. "I am the true Vine," says Christ. It is in our dependent relation to Him that the significant figure of vine and branch finds its most essential correspondence. The physical or intellectual dependence of man upon the Divine is of comparatively small import beside his spiritual, his religious, dependence. The letter, our Lord would impress upon us, is the vital thing. It is of chief moment that we should recognize our dependence upon Christ as the

K. D. C. Cures Dyspepsia and makes them cholera proof

source of the spiritual life, that life which is to be eternal and eternally progressive, which is to go on when our material life is no more, when muscle and nerve and brain have crumbled into dust, and all that lies upon the surface of life shall have passed away.

Pitiable indeed is the spectacle of a man whose spiritual life is without foundation or stay, who stands alone in this vast universe that rolls about the throne of God, unsupported, unsustained in the weakness of his moral insignificance! The life in him that holds within itself the power and prerogative of immortality he has withdrawn from its Eternal Source. The very condition of its immortality has been destroyed. What future can there be for the godless soul but eternal death, since by its own suicidal act it has cut itself off from the fountain of spiritual life? Dependence upon Christ—that is the chief condition of immortality. No man as a self-existent, self-sufficient moral being can ever find an entrance into the kingdom of heaven. —Z. Herald.

Ways of Giving.

We like best of all the good old way of placing your contribution in the plate or box at the door as you enter. Let your giving be thus an act of worship, of devotion to Him whose house you enter. Another very comely way of contributing is by the inclosing of your gift in an envelope and handing it in as the plate is sent round. Another way is, open collection in the plates. Still another is dropping your gift in the long handled boxes or bags sent round from pew to pew. We have seen a way considerably different from all these which deserves to be described. When the sermon is over a hymn is sung and during the singing comes a "copper collection," all, young and old, apparently placing a cent or two on the plate. The service is concluded all except the benediction. Then an announcement is made by the preacher or by a deacon that a special collection will now be taken up for the Pastor's salary. The number of dollars required is mentioned. "The choir will give us a piece or two and while they are singing please come up with your money. The Lord loveth a cheerful giver. Come 'long quick, now.' The choir sings a hymn abounding in fugue choruses. When the last fugue is vanishing, a good brother comes up the aisle feeling the solemnity of the occasion and deliberately places 25 cents on the plate which is on a table just in front of the pulpit. A deacon stands or sits to the right of the table in order to count the money. Another brother gives ten cents. There is a pause. The choir are asked to give us another, which the choir cheerfully do. Then a bright-eyed pretty child walks up the aisle and places on the plate her five or ten cents. Adults are stirred by the example. Quite a number of fives and tens, and a few quarters come. This is continued for possibly 25 minutes, the choir doing their best to soften the hearts of all and to induce them to contribute. The coy reluctance of some contributors is strange to behold. On rare occasions paper money is seen on the plate, and less rarely 50 cent pieces appear. When the choir have done their best the service closes; the collection is counted and the total announced. The objection to this method of giving is that it appeals to motives not up to the Heavenly standard. It has evidently been an effective method in the past; but our coloured brethren are making such progress that they may soon with safety adopt a more scriptural way.

But, after all, it is not by methods that we are judged. The Lord will receive our gifts if they are from a sincere heart, whatever the method of collection may be. Inferior methods well wrought out by earnest Christians are far surer of succeeding than the very best where Divine love is lacking. —Pres. Witness.

Don't Be a Gloomy Christian.

First. Because we have too many of that sort now. Numbers of the disciples are shady, not sunny—have more of November in their countenance than June. They do not seem happy as Christians, and probably are not. Let there not be added even more to this number.

Second. Because there is everything to make you a lively, animated, cheerful Christian. You trust you are forgiven and accepted in the beloved, which is the greatest blessing Infinite Love could bestow upon you; and that blessed fact should shed a brighter gleam of gladness over all your days of prosperity, and chase away all the gloom of the trials of life. With such a Saviour as you have to love and enjoy, such a home in prospect above, such a Comforter as the

Try K. D. C. while cholera threatens.

Holy Ghost, such travelling companions towards heaven as God's saints, and such employment as that of leading others to reach the world of light—it is a shame to hang one's harp on the willows.

Third. Gloomy disciples misrepresent religion. A gloomy sinner fairly represents the master he serves and the side he has chosen. But a gloomy Christian makes people think religion is a gloomy affair, and leads them to believe that they shall have to become gloomy, too, if they become religious which is false. He is a proper interpreter of the Christian faith who rejoices in the Lord, and whose joy would not be more than is meet if it should become a "joy unspeakable, and full of glory."

Fourth. Gloomy disciples can do very little good. Sinners are not fond of their company, but are likely to avoid it. Besides, the gloom of such a mind snaps the sinews of all exertions for the good of others. How can such a disciple maintain a cheerful, lively and animated conversation about the glorious things of the kingdom of God, thereby bringing up the souls of God to enter into the joy of the Lord? The gloom of the soul implies that all sin there has not gone out, and of course the lips are sealed, and usefulness is out of the question.

Therefore, let the gloom find its victims where it can; but let every Christian feel that he is born to be the happiest person in the community where he lives; is sacredly bound to be a specimen of the hallowed joyfulness true religion is capable of producing; is bound to let the observing world know that God does "make Jerusalem a rejoicing, and her people a joy;" is bound to make it appear that redeeming love can give such substantial joy as cannot be produced by all that is loved and sought by the followers of the world.

Pulpit Don'ts.

1. Don't try to be eloquent; only try to be simple.
2. Don't preach your own doubt or the doubts of others. Your people have doubts enough of their own, and can always pick up more.
3. Don't try to please everybody. The man who does compromise his convictions, mutilates the Scriptures, and offends God.
4. Don't deal in generalities. All cides shot at the stars and hit nothing.
5. Don't mistake philosophy for Christianity, can for piety, noise for zeal, or crowds for success.
6. Don't forget that people have hearts. Not every person has a head, but every one has a heart: if you aim at the head you will miss some of your hearers, but if you aim at the heart you will hit them all.
7. Don't be elaborately imaginative, profoundly learned, or excessively poetical.
8. Don't sacrifice unity of thought for the sake of variety. A certain shop in England displays the sign, "Tea, Tar, Testaments and Treacle Sold Here!" That would be a suggestive caption for certain kinds of preaching we have heard.
9. Don't get into mannerisms, or repeat stock phrases, or flourish your pocket handkerchief. A congregation is quick to catch peculiarities, and such may almost utterly spoil your influence.
10. Don't harp on one string, or preach on one theme. Congregations tire of one dish. Vary your themes. The number of practical, live, interesting topics is infinite.
11. Don't be afraid of your congregation. People know right away whether you are afraid of them or not, and men hate a coward. You've got a right to preach the Gospel, and don't need to apologize for doing it. There is a judgment seat in every man's heart. Appeal to that judgment seat and you'll make men hear. They know that they are sinners, and whether they like what you say or not they'll come again.
12. Don't be afraid to tell the whole truth. For one who goes five will come. If a man goes off very mad he'll talk about it, and people will come to see if it is so. —Rev. G. B. Hallock.

Six Reasons for Becoming a Christian To-day.

1. Because of Christ's loving invitation. Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew xi. 28.)
2. Because Satan is a hard master. "The wages of sin is death" (Romans vi. 23.)
3. Because life is uncertain. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Proverbs xxvii. 1.)
4. Because the Spirit may leave you. "My Spirit shall not always strive with man" (Genesis vi. 3.)
5. Because coming to Christ will bring real happiness. "Whoso trusteth in the Lord, happy is he" (Proverbs xvi. 20.)

Drive out Dyspepsia or it will drive out thee, Use K. D. C.,

6. Because mercy is offered only to-day. "Behold, now is the accepted time; behold now is the day of salvation" (2 Corinthians vi. 2)

Are not these reasons sufficient to lead you to surrender? Think the matter over seriously. Do not put it off. Delays are dangerous. What doth hinder your coming to Christ? Will you give it up? Will you now yield yourself unto God?

F. A. E.

Random Readings.

In the consciousness of sin we seek not only pardon, but also return from the sin and restoration to the favor of God. "Turn us unto thee, O Lord, and we shall be turned."

God created man in his own image; a spirit with understanding, with will or affections, and liberty. Were human liberty taken away men would be as incapable of virtues as stones. —Wesley.

Head-knowledge is our own, and can polish only the outside; heart-knowledge is the Spirit's work, and makes all glorious within. Nothing is well done in our spiritual building, but what is done with prayer and God's help. Fight and pray; flee and pray.

As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the spring-tide, so God feels it his joy to give liberally, and to give all we can ask or think or desire for Christ's sake. —Cumming.

It is not enough that your labors be abundant and earnest, but they must at the same time be wisely and prudently directed if you would accomplish the greatest amount of good.

Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and to make a further growth in holiness. —Thomas a Kempis.

God has made us to feel, that we may go on to act. If then, we allow our feelings to become excited, without acting from them, we do mischief to the moral system within us. —J. H. Newman.

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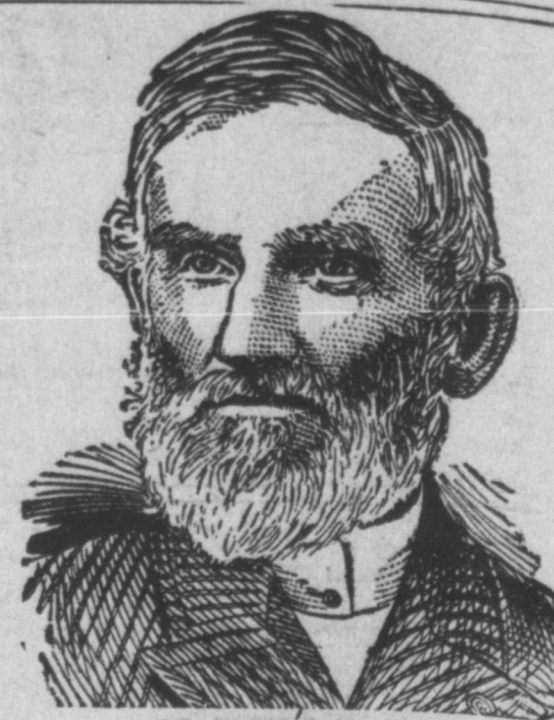
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