

heart, unclean, unjust, unmerciful, ungodly, unholy, unprofitable, unthankful, unwise.

These characters are directly opposite to each other.

To assume that a good character can be built upon the principles of a wicked heart by any method other than a completely changed heart, is to spend life trying to do the impossible.

We think we have fully established this.

Now we ask where is this great work to begin?

The most sacred spot on earth, the place of the greatest responsibility, and the place of the greatest opportunity, is the home.

The legitimate place of the child's birth, and unquestionably the heaven appointed place for a child to be born again.

It would require a large volume to deal with this phase of the subject alone. This is the place where the foundation principles should be laid by succeeding generations. This was where St. Paul gave the credit for the foundation of his religious life and great subsequent achievements. He said: "*I thank God whom I serve from my forefathers with a pure conscience.*"

Again St. Paul says: "*When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.*"

If the nations need a revival anywhere it is in God-fearing, God-honoring, praying homes. Here is where the worm of destruction is at the root of the plant.

Hindrance to founding and the development of character consists not only in the lack of Bible teaching and family worship in the home, but the present day rush and struggle to supply the needful things and to keep pace with the constantly increasing cost of living. Because of these things multitudes of boys and girls are pressed out into work, which in many cases means being surrounded with injurious influences. Another hindrance is the present day amusements, picture and other theatres, and much of the literature which attacks the very citadel of the moral life with its sensational and seductive suggestion. Not least among these destructive things is the reports of the intrigue and awful debasing divorce cases, particularly among the wealthy. Another is Sabbath desecration, in Sunday concerts, automobiling and other excursions for pleasure, and ball games, and devoting Sunday as a recreation day. The modern dress of a multitude of females; the disgusting modern dances, card parties, where gambling is indulged in by society ladies; the degrading cigarette habit practiced by men, youths, boys, women and girls. These hindrances might be multiplied. But we wish to briefly consider the helpful agencies, particularly the church and Sunday school.

None can measure the work of the church and Sunday school in the formation, building and sustaining of the spiritual and moral character in all nations where its power is felt.

These are the only sources of help for great masses of people, as they have little or no help at home (and no Bible in the day school).

To give even a passing glance at the various phases of the work and its hindrances would require much space and time.

Much is expected of these greatest institutions for the uplifting, enlightening and preserving of men morally, spiritually and incidentally, physically and mentally. In some ways unreasonably.

1st—Limited time for work.

One day in seven is set apart for this pur-

pose. This is reduced to three hours in that day to do and undo, to enlighten and build. Again you can reduce the time given for the actual contact of the word of God with the conscience and souls of the people, to one and one-half hours.

The sermons must be confined within the limits of half an hour each, the Sunday school lesson must not exceed that, one hour actual time to do his God appointed work with a promiscuous congregation in public service.

2nd—Then a large portion of the church, and congregation, only attend one service on Sunday. Some of the wealthy reserve every fine Sunday in summer for auto trips, and the stormy Sundays are unfit for them to go to church.

3rd—In most churches only a small percentage of the children attend the preaching services.

4th—Through the week perhaps two hours is devoted to public worship. So it can be easily seen that the demands on the church are quite unreasonable, considering what is expected of her and her workers in a public way. But we are thankful for the individual work that is done, "in season and out of season," by the ministry and laity.

Another important factor we wish to call attention to in closing, viz.: The "Religious Literature." It has a great influence when and where it has an opportunity to do its work, but you will agree with us that there are thousands of homes where it is an entire stranger.

We also want to give due credit to the phase of Christian work done by the temperance organizations and their literature, which has recently gone forward in great leaps and bounds among the nations.

No doubt this is largely attributable to the steady, strong and splendid work of the worldwide "Women's Christian Temperance Union," carrying their splendid motto: "For God and Home and Native Land."

The following selection is so much to the point on the subject of Character, that we include it:

CHARACTER.

"Character is what a man is in the dark"—what he is without an audience. His reputation may be a grandstand play.

What you wish you were, that's your ideal. What people say you are, that's your reputation. What you know you are, that's your character. To paraphrase Abraham Lincoln—you may fool some other people all of the time; but you may fool all other people some of the time; but you can't fool yourself one little bit of the time.

Reputation is a variable estimate, depending, not upon what people know about you, but upon their guesses from what they see of you. "We have lived together for fifty years," said the Left Hand, "and I have never saw him do one charitable action." That's reputation. But all that time the generous Right Hand was the almoner of God, working in loving and secret fellowship with him. That's character.

You will not drink wine, not even for politeness' sake and at the dinner table of an esteemed friend, and "our best society" says you are a fanatical, bigoted prohibitionist. You will not encourage a vile story with a smile. They say you are a cold-blooded hypocrite. You will not allow yourself to laugh at a funny story, well told, in which all the laugh is in its profanity." Folks say you are self-righteous. And you carry your Bible openly in your hand when you go to church. "A canting Pharisee," they

say. Yet all the while your character is that of a sober, pureminded, reverent, God-fearing man — a Christian. Four reputations, and one character which outweighs and outlasts them all, going into eternity with you.

Character—you won't find the word in your English Bible. But there you learn what it is. The Bible isn't a dictionary — it is a teacher. The primary meaning of the word, character, is an instrument for marking or graving; commonly, a mark engraved upon a plate of stone or metal; a figure or design cut deep into a plate of bronze by a chisel of steel. Now do you begin to understand what your character is?

Something which your daily life cuts deep and deeper into your soul day by day, and marks you, I pray, for one of God's men or women — even a special one among his millions. "To him that overcometh I will give a white stone, and in the stone" (not "on" it, you observe) "a new name written, which no man knoweth save he that receiveth it."

Is't that wondrously glorious? That new name, written by the finger of God deep in the white pebble—that's your character. That's your real name. Not Simon, that men called you by. But Peter, by God's re-christening. What God knows you are and what you know you are. Do you begin to understand?

Even the angels may never fully comprehend your true character. John quotes Christ as saying that it is a secret between yourself and God. May be God himself doesn't know your new name yet. He is learning it from your daily life. Are you setting him a fair copy for that new name?

You pray God every day to watch over you and keep you from evil. Do you pray just as earnestly that he will watch you just as carefully to see what you are doing, hear what you are saying, look down into your soul to note what you are thinking? By those things you are making character. God doesn't make it—you do.

Character is not builded up, like a house that may be torn down if it be found defective. It is being engraved day by day, deep, deep, into your soul — the immortal part of you. You can't rub it out. It stands. And you can't write it in the ragged years of the fag-end of a misspent life. Christ can forgive the sins of a thief on his deathbed. But he can't give him the character of an honest man.

"As a man thinketh, so is he." What do you think about when you are alone? What are you in the dark?" What is your real name? —*Selected.*

REV. GEORGE J. KUNZ.

The Rev. W. H. Marvin, pastor of the church at Rochester, Pa., writes that Rev. Geo. J. Kunz, president of the New York State Holiness Association, has been conducting revival services there which have been highly satisfactory. He writes: "The Word preached resulted in Scriptural conviction for regeneration and holiness. Brother Kunz is a very strong and thorough preacher of Bible truth. We had a large attendance and many seekers, and the church will not soon forget how wonderfully God blessed the labors of Brother Kunz."

—*Wesleyan Methodist*

We are glad to note the above reference to the work of Brother Kunz. Brother Kunz won't blow his own trumpet, and he is very careful that no person else gets a chance to blow it for him.

Christ is Lord of me altogether, or He is not Lord of me at all.