

SERMONS THAT GRIP.

Why is it that when some men preach, the truth grips the people; while with others the opposite is the case.

It is evident that the people prefer sermons that grip. Glittering generalities have little or no effect. Moreover, they have a right to judge evangelical preaching. They pay the minister to preach to them the Gospel, and when they get anything but that they become restive, and they cannot be blamed. It would be a fine thing for preachers to sit in the pew and hear themselves preach for about six months. It might produce a change in some of the messages.

Sermons that grip must first grip the preacher. The message and the messenger must become a unit.

Sometimes a minister hardly gives the Holy Spirit an opportunity to inspire the message, it is all made to order and delivered in a monotonous style, and in dry, hackneyed phrases and with little unction. How can a message grip the people that has not thoroughly gripped the preacher?

Ministers should go from their closets of communion to their throne of power—the pulpit—and give the people the message under white-heat earnestness, accompanied by the power of the Holy Spirit.

A recent author has the following:

"Where there is no trenchant, rapier-like thrust in the pulpit, there is no bleeding, sin-convicting heart in the pew, and both alike stumble into the abyss of unchristian efficiency."

People go to church hungry for God's Word, and go away hungry simply because they are not fed on the Word of God. That Word is to be the minister's text book, but many use a Bible passage as a hitching post, from which they start but to which they never return, much less do they get into the heart of the passage.

Some pulpits give the people anything else except the Word of God. Why neglect it? It counts infinitely more than anything the messenger may conjure up in his mind and cull from noted public speakers?

To build up a church in those elements of strength that will make her efficient, she must have the truth that will grip the heart and conscience, the intellect and will, the affections and the emotions.

Peter, on the day of Pentecost, preached a sermon that pricked the people's hearts, hence the marvelous results. Preaching of that sort will always convict and convert.

Paul's preaching was of a gripping nature: he sent the word of truth to the hearts and consciences of his hearers.

The same truths preached with the same unction and earnestness will have the same effect today. If preachers would leave out side issues and preach the undiluted truth with the power of the Holy Ghost, it would put new life into their messages and produce marvelous results. There would be a revival the year around, and believers would be built up in their most holy faith.

It was the gripping sort of preaching that gave our church fathers such power in the pulpit and over the people. It is the only kind of preaching that will disturb the sinner in his sins and bring him to Christ.—The Evangelical Messenger.

A WISE MOTHER.

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house.

"The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin.

"The prints of the little fingers upon the window-panes can not shut out the the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years.

"And if my John finds home a refuge from care, and his greatest happiness within its four walls, he can put his boots in the rocking chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it matters to anybody else."—St. Nicholas.

HOW CHRIST SURROUNDS US.

Beneath Us.—The eternal God is thy dwelling place, and underneath are the everlasting arms.—Deut. 33:27.

Behind Us.—For ye shall not go out in haste, neither shall ye go by flight; for Jehovah will go before you, and the God of Israel will be your reward.—Isa. 52:12.

Before Us.—When he hath put forth his own, He goeth before them, and the sheep follow him for they know His voice.—John 10:4.

Beside Us.—I have set Jehovah always before me; because He is at my right hand, I shall not be moved.—Psa. 16:8.

Around Us.—As the mountains are round about Jerusalem, so Jehovah is round about His people.—Psa. 125:2.

Within Us.—It is no longer I that live, but Christ liveth in me.—Gal. 2:20.

THEY ENJOY GIVING.

The people who tithe love to give, as in fact all people who have made an entire consecration of themselves and all they possess to God. Then they find all the service of God a delight.

It is not only a pleasure to give, but it is a blessed means of grace.

Are you among the hilarious givers? We are anticipating that the funds we are now gathering will flow in very freely. The good news of a privilege to give for the erection of two small churches, for the propagation of full salvation has reached across the continent, and a generous response with a ring of gladness has already reached us, and we are expecting to hear a glad amen from British Columbia to the action of California, and a glad hallelujah from New Brunswick, Nova Scotia and Maine, and shout of joy from other states and provinces.

We should add a thousand new subscribers to the Highway, and buy and man a half dozen tents and send the gospel of full salvation in many places, in the summer of 1918. If our blessed Lord tarries, if not he will find us busily engaged in his service and not sitting down with our hands folded and our eyes shut singing. Where He leads I'll follow.—But following.

A BIG CONTRAST.

A very profitable sermon might be preached on the contrast between the early church in the upper room—the length of time they tarried—How their time was employed—What they were seeking—From whence they were seeking—The object they had in view—What they received—and the immediate result on the outside multitude—the extent of the result through the centuries, and in eternity.

And the modern church in the basement—The thing they seek—How they seek it—The source from which they seek it—How long they spend—The oneness produced—How much grace they obtain—The immediate results in spiritual blessing upon the multitude without—The effect through centuries following and real results in eternity.

A SENSIBLE REFORM.

The appended clipping from The Free Methodist suggests several things to our mind that we believe are worthy of consideration. It not only takes care of the matter of economy and a desirable uniformity among students in a land where democracy is supposed to be at a premium, but it largely settles the question of dress for some who are inclined to make themselves hideous by over-dressing, or otherwise. Another question which the item suggests to us is this: Can the Church, and denominational institutions of learning, afford to wait for the good sense of the world to tell them what is proper, or shall they take the initiative and occupy the place that rightly belongs to them.

The Chicago Tribune of the 30th ultimo had the following note: "The board of education of Waukegan ordered yesterday that all girls at the high school wear uniforms which cost not more than \$5. The step was taken in response to the demands of some of the parents. It contended that the uniform will encourage many poor girls to go to high school. It is also believed the uniform will center the minds of girls on books instead of clothes. The uniform is to consist of a heavy cotton skirt, such as may be bought for \$2, for warm weather, and a wool skirt to cost about \$4, for winter. Middy blouses will cost \$1, it is estimated."

It would be a good thing if every board of education in the land would follow this course. It would do away with the divisions and distinctions between school girls that is based alone upon the ability of some to dress extravagantly, and certainly would make the poorer classes feel more at home among those better off in this world's goods.—Wesleyan Methodist.

One of my friends claims that he can walk along the street and single out every man who habitually thinks impurely. He says it is in his face. Can that be true to a man who is wise in such matters? How much more must it be true to Him who is able to see through our lives, and not merely to see our faces? No man can treasure evil thoughts and let them remain in his heart. They are like the plant that starts in the recesses of your porch, hid from your sight, but which presently begins to creep out into light. If the fountain be impure, be sure the stream will presently be fouled.—Cleland B. McAfee.