

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY
REV. JOHN HOWARD MELISH.

Theme: Jesus the Teacher.

BROOKLYN, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, preached Sunday morning on "Jesus the Teacher." He took his text from St. Matthew 23:29. "He taught them as one having authority and not as the scribes." Mr. Melish said:

There are two famous books in the English language which deal with men and vocations of influence and leadership in the life of the race—Carlyle's "Heroes and Hero Worship" and Emerson's "Representative Men." In the admiration of one great American thinker the professions, vocations or activities which have counted most, by reason of the men who have filled them, are the philosopher, the mystic, the skeptic, the poet, the man of the world and the writer. To these tasks or callings Carlyle adds what he calls the divinity, the prophet and the priest. It is the omission in this list of representative heroes which is significant; every great calling has its representative except teaching. The teacher is not classed, by these thinkers among poets, philosophers, warriors or worthy of hero worship.

It is difficult sometimes to distinguish between the teacher and the poet or writer, for the great artist has always taught. And yet the poet is primarily a beautiful form of the teacher; whereas the teacher uses the beauty of form only as a means of imparting his teaching. Bjornson, whose death the world laments, was in the words of an admirer, "first of all a teacher and fighter and prophet—not a shaper of beautiful forms." To him the form was always subordinate to the spirit, art to life. The first concern of the teacher is truth, and the passion of his soul is to impart it to his fellows. As the ambassador of history, who I believe, is far more influential than any of the vocations in the list of Carlyle and Emerson. Who is the most powerful influence in China to-day and has been for twenty-five centuries? A humble teacher by the name of Confucius who taught a few disciples the five relationships of life. Over the lives of India's millions who holds, after countless generations, widest sway, but Ganesha Buddha, a teacher who gathered about him a few scholars and taught them the way to Nirvana? Or warriors, kings, emperors, but are themselves merely names to the next generation, philosophers reach a few intellects only, poets are honored, and little read. But teachers, great teachers, have entered into the lives of individuals and civilizations and ended an era.

In the gospels Jesus is always called the Teacher. In the King James version the title master is the incorrect translation of the Greek didaskalos (didaskalos), and the revised version has rightly changed this word to teacher. Jesus was recognized in His day as a Teacher and was so addressed by His contemporaries.

Our generation is eager to know the Jesus of history, as no century before has been. "Back to Jesus" may be taken as the motto of the modern historical study. We are not interested primarily in the problems of theology which have consumed the thought of other centuries. We do not deny what the past has thought and written about the person of Jesus Christ, Logos, Hypostasis, divine sacrifice. But the thought of our day largely ignores it and feels that the effort to define His personality has been misdirected. About the person of Christ we believe with Tompkins:

The highest, holiest manhood Thou; Our wills are ours, we know not how; Our wills are ours, to make them Thine.

But what interests our generation deeply and profoundly is what Jesus taught. His outlook on life and society, His attitude toward the universe, His method of teaching, His storm and vicissitudes of life. His purpose and hope for the world. His, to use the title of Dr. McClelland's book—which I commend to all of you as one of the most genuinely Christian books of the day, a study of which will lead you nearer to Christ and give you a deeper and more intelligent faith in Him—the "Mind of Christ," which interests earnest and thoughtful men and women to-day.

Wherein lay the authority of Jesus as a teacher? There are those who say that interest in the teaching of Jesus depends upon faith in the doctrine about His person, that were it not for the church's insistence on the dogma of His divinity the world would not be concerned about His teaching. But such men overlook one thing, that the common people who heard Him and recognized the authority with He taught. What knowledge had the multitude of the church's doctrines? It was that indefinable moral, spiritual and intellectual power of personality, which men instinctively recognize and to which they invariably submit unless prejudice or fear or passion hold them back, which constituted His authority. In the gospels of this day is to be found that personality, and multitudes still recognize it. Rather it is this which gives what life may still be found in any dogma of the church.

Others find the seat of Christ's authority in the truth of what He taught. There are those who say with Theodore Parker, the centennial of whose birth we honor, the truths of Christ are true whether He taught them or Pontius Pilate. But the multitude who heard the Teacher was so impressed not so much by the truth of His teaching as by His contrast to the scribes. They were official teachers whose authority depended on their orders; "there appears to have been a very careful discipline of ordinations among the Jews which curiously resembles that of the Christian Church." But He had received no ordination at the hands of three recognized authorities, with the use of the regular formula; His authority was not official, but moral and spiritual. As He told Rabbi Nicodemus, "We speak that we do know, and have witness of that we have seen." It was not so much, therefore, the truth of His words—the scribes also uttered many beautiful truths—as was the way in which He gave His truths that indefinable way which experience and study, that inspired the multitude, that inspired the multitude, that inspired the teacher Himself, primarily, and the teaching secondarily, which constituted the authority of Jesus.

One of the most inspiring things to-day in our modern thought is the

universality of the recognition and appreciation of the authority of Jesus as a teacher. Men who have been radically opposed on theology here find themselves in cordial agreement. Men who will subscribe to no creed and refuse to call themselves Christians, thinking that the name implies belief in some doctrine, gladly call themselves disciples of Jesus and reverence Him as Teacher.

Then again, "the unsearchable riches of Christ" have not been to be exhausted. What will come to the church and the world when the time and energy which have been spent in building and defending theological systems is turned into trying to know the mind of Christ and to do His will. Has not the world only really begun to appreciate and understand the Ethical soul and spiritual teaching of Jesus? And when we recall that it was as Teacher that Jesus allowed Himself to be addressed and recognized while on earth, we see that this is the way to know and have the mind of Christ we are in accord with the spirit of the gospels.

Let me bring Jesus, the Teacher, home to each one of you here to-day. What value is this general recognition of His authority unless the individual—you and I—share it? This means that each one of us must go to the Teacher and sit at His feet and give His moral and spiritual authority a chance to reach our consciences and minds. This means also that we respond to Him, not as to art or music with the senses, but with the goodness of truth, with our own moral state. No one can learn of Jesus without sharing the experience of the sculptor, Saint Gaudens. He spent his adult years without any conscious religion, and then, in the road of his progress, he began to read the gospels, with no doctrinal beliefs whatever, simply with the eager desire to know what this spirit was named Jesus of Nazareth. And after reading and meditating the words of Jesus he said to his friend, "Blending to Christ: 'That Man can have anything He wants of me; all that I have is His.'"

Growing Up Spiritually.

Nothing is born full grown. It passes through a period of growth, and it must grow or die.

The parent who is delighted with the innocent helplessness of his child, and rejoices at its little efforts at speech, becomes seriously alarmed if this lisping, tottering, help-requiring state threatens to become permanent; would that the essentiality of growth in the spiritual life created a similar dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked!

It would be a startling revelation to us if we were to discern our own spiritual condition as known and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian, and are you conscious that you are still a weak child? Have you grown up to maturity? Are we grown beyond our associates; or are we conscious that many others stand head and shoulders above us?

Physically we once needed to be lifted, if we were to touch or be on the level of certain things, should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things which once towered above us and seemed unattainable? Can we stand alone, able for ourselves a strength sufficient for all needs of life, truly sons of God who have entered into the full liberty of strength that God means His sons to have?

Being born again is a great thing, but it is not everything. The growing after birth is maturity. It is more the end for which birth is so desirable and valuable.—Marcus Dodg, D. D.

Health Lift.

When you feel discouraged, try to encourage someone who needs it, and see whether it will not cheer you. It is wonderful how such an effort will scatter the clouds of gloom and how the light through the rifts will flood the soul. This was Christ's plan of operations, for it is said of Him in Holy Writ, "That He went about doing good." A busy person seldom has time for brooding. Altruism is one of the best cures for the blues.

We remember reading years ago, about two travelers being overtaken by a severe and continuous snow storm. The thermometer stood low, the men were getting tired and cold. The progress retarded; finally one of the men succumbed to fatigue and cold, dropping in a snow drift he soon dropped into a deep slumber. His companion was nearing that point too, but instead of yielding to his feelings a happy thought came to him; he commenced to rub the hands and face of his comrade, until he awoke, rested and warm, and rising to his feet he was ready for another effort to reach the place of safety. Meanwhile his blood coursed through his arteries, warmed by the effort, and both reached the asylum of safety. The lift the one gave to the other was the temporal salvation of both.

So, dear friend, you can never lift a life to a higher plane without yourself being lifted up. All about you are discouraged persons; a word of cheer from you, a hearty handshake, or a moment's pleasant and optimistic chat, will clear the moral sky of your friend or neighbor.—Evangelical Visitor.

Worth the Price.

New York is to have a new luxury in the way of \$15,000-a-year flats. There can be only one excuse for such an exorbitant rental. The owner must intend to bar parrots and phonographs as well as babies.—Rochester Democrat and Chronicle.

GAVE THEM THE LASH.

Parson's Wife—"Weren't you a little harsh in your sermon this morning, dear? Charity, you know, hides a multitude of sins."

Parson—"Yes, and I rewarded a multitude of sinners."—Boston Transcript.

A QUICK THINKER.

"What is this, sir? You have powder on your coat lapel."

"That's chalk, my dear. A few of us were bowling, and I was keeping the score. And what has star-eyes got for dinner to-night?"—Louisville Courier-Journal.

RELIGIOUS READING

FOR THE QUIET HOUR.

INTERCESSION.

We come to pray for those we love—but Hast known and named them, ere Creation's morn; The gifts our love would pour upon them Thy love had sealed, before the world was born.

What can we ask for them, O gracious Father, That is not given before we bend the knee? Shall we not praise Thee in thanksgiving Because thy God has loved them more than we?

For those to whom Thy pity has appointed Sharp pain and sorrow—dare we change the cup? Shall they not drink it with Thy Son, Unto the sacrifice He offered up?

For those who do Thy work in daily danger What should we ask of ease and mirth and rest? Art Thou who chose their lot a careless stranger, That rather shouldst give them other than the best?

For those who sink and struggle in temptation, Can we ask aught Thy love has not supplied? Thy Spirit's strength, Thy great High Priest's oblation—knewst thou either side?

Nay, but dear Lord! Thy tender grace, Thy best that heaven can send them, stoops to share Love's fellowship with us who love them, How far we rise to Thee in selfless prayer.

And Thou who lovest all, and all hast And we who love, outreaching from our clay, Clasp hands upon the altar-stairs of Maker and Lord and Father! while we pray.

—Mabel Earle.

The Need For Fathers.

The crying want of the age is good fathers. Not fathers who will toil night and day in order to amass a competence for their children, but fathers who will give themselves to their growing sons. The only boy that is safe is the boy whose saved father makes of him a confidant, a playmate and a friend. Let some one else teach that boy multiplication tables; the Christian father must teach him how to spin his top, and fly his kite, and trundle his hoop. Let somebody else, if need be, teach the lad his algebra, but let no one except the father teach him how to bait a hook and how to fire and dress his first "shiner." Let some outsider teach him the Greek alphabet, but no one except his own father should teach him how to pitch a ball, or vault a pole, or load a gun.

The most precious opportunities of life are those that offer the parent to enter sympathetically into the life of a child by means of the pleasures which are native to youth. The best man in the world can far better afford to neglect his business than to neglect his boy. His most sacred duty is to keep in touch with him. Somebody, if not his father, will be his intimate, and so his pattern. Years ago a young man said to us, when we expostulated with him regarding his excesses: "I never knew my father. He was too busy writing sermons to give any time to me." Was it to be wondered at that the boy broke that father's heart?—The Interior.

Entrailed by Christ.

One of the most remarkable converts and preachers that India has produced was Nilakanta Goreh. He was a Brahmin—a high-caste Brahmin and Hindu pundit, deeply versed in all the Hindu philosophical systems. He despised Christianity, thinking it was a religion fit only for ignorant Mitcheas (out-castes), and he himself to undertake its refutation.

With the object of proving that it was false he began to study the Bible, and he yielded to the simple fascination of Christ. Why and how he became a Christian he could never explain. "I was caught as in a net, and I could not get away from Christ," he said. "Christ is so pure," was one of his expressions.

It was a very similar experience to that of Pastor Hal, of China, who though a scholar and a man of influence, was yet entrained by the magnetic emanation of the New Testament and conscious of the over-powering presence of Christ, and suddenly, in a moment of glorious faith, exclaimed, "He has entrained me, and I am His forever."

Another Nehemiah Goreh, who had the high privilege of helping Pandita Ramabal, the child-widow's friend, on her way to Christ.—The Bible in the World.

Foes of Beauty.

If I were asked what was the greatest foe to beauty in both man and woman, I would say, not errors in diet, nor lack of exercise, nor overwork, nor coarseness, nor any one of these, but bad mental habits. What do I mean by bad mental states? I mean anger, fear, worry, anxiety, irritability, regret, envy, jealousy, lack of trust in one's self and in the great God—all these are bad mental states, and all these destroy beauty, not only by interfering with the action of the vital organs, but by directly disfiguring the expression of the face.—Outing.

The Heart the Test.

Your attitude toward others will be determined by the way you feel in your heart toward them. The best set of rules on polite living may be comprehended in the one rule that we should cultivate a kindly disposition.—Western Methodist.

Understanding.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—Pascal.

LOVE AND LAW.

"Are you still paying attention to Miss Gotrox?"

"No; her father got a restraining order against me."

"Well, can't you apply for a counter injunction or something?"—Louisville Courier-Journal.

OF COURSE.

"I saw a good joke about a pretzel," said the press humorist. "I wish I had written it."

"Can't you twist it into another shape?"—Louisville Courier-Journal.

OUR TEMPERANCE COLUMN

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

A Story of Profit and Loss.

How the enforcement of prohibition ruins business will be appreciated by business men who will recognize its practical workings in the following bit of commercial history:

Prior to the prohibition enactment Walfur's brewery in Lawrence, Kan., was a prosperous business, employing about ten men, besides the proprietor. Suppose the average wage of brewery employees is \$12 per week, the ten men would earn a total of \$120 per week to be expended in erecting machinery, shoes, boots, rent, books, music and other commodities. On the adoption of prohibition the brewery closed. The employees were thrown out of work, and the dealers went bankrupt with their trade, at least until such time as their property could be secured by them. The brewer sold his property, and, very probably, moved away, taking his capital with him, to find some more congenial clime for the prosecution of his enterprise. The commercial loss sustained was:

Loss of wages, \$120 per week.
The loss of capital, say, \$18,000.
The loss of a leading industry, and its head.

The loss of money flowing into the town as a result of that industry. The brewer sold his plant—buildings, engines, ground, to a shoe and boot manufacturer. The factory gave employment to over 100 men. Suppose the average weekly wage of shoe operatives is \$9 per week. The weekly payroll will be \$900, the amount of money that would be paid to mechanics and tradespeople of the town. This shows a net gain (after deducting the losses shown above), of:

Weekly wages, \$780, or 65¢ per cent.

Ninety families to feed, clothe and house.

Increase in flow of money to the town as a result of the new industry.

This showing is direct and tangible. But, in addition, while the saloons were in town there was some percentage of the wages of the general wage-earner, and some percentage of the profits of the farmer that went into the till of the saloon-keeper, and there was some ratio of the industry, honesty and productivity of the drinking men destroyed by the drink. And there was some percentage of the crime and pauperism with its attendant expense to the community traceable to the beer made in the brewery.

Not so with the shoes and boots. Not in the whole history of the manufacture of footwear has a man been known to go home under the influence of a indulgence in patent leathers or stogies. It is true that a boot-jack or chase his children into a freezing night with the blacking-brush. No town board, moved with compassion for suffering womanhood and starving childhood, has ever found it necessary to ordain that the shoe shops must close at 11 p. m.

There is not a row, nor a riot, nor a murder, nor a shooting, nor a fist-fight in a carload of footwear. Thoughtful business men, even though they have no care for the higher purposes of life, will recognize the fact that makes a colossal commercial difference between the shoe and boot industry and the beer industry. The shoe and boot industry produces shoes and boots, or, in other words, it produces peace and good will. —Northwestern Patriot.

A Liquor Dealer's Want Ad.

Wanted—One hundred boys for new customers. Most of our old customers are rapidly dropping out. Ten committed suicide last week. Twenty are now in jail and eight are in the chain gang.

Fifteen were sent to the poor-house; one was hanged. Three were sent to the insane asylum.

Most of the balance ain't worth fooling with—they've got no money. We are just obliged to have new customers—fresh, young blood.

Or we will have to shut up shop. Don't make any difference whose boys you are—we need you. You will be welcome.

If once you get started with us we guarantee to hold you. Our goods are sure.

Come early and stay late.—The People.

A Forceful Indictment.

Dr. Howard A. Kelley, of Johns Hopkins Hospital, Baltimore, at the Washington meeting of the American Society for the Study of Alcohol and Other Drug Habits, speaking as a physician with thirty-two years' experience, said: "I began my practice with the use of alcohol, and in its various forms as a readily diffusible stimulant in cases of periodic weakness, in low fevers and exhaustion, in accordance with the common custom of a generation ago. My experience has told me that the effect is temporary, evanescent; that the drug (for such it is) does no real good; and that a dangerous habit may be most difficult to eradicate, a habit that utterly ruins the patient's body, soul and spirit."

Drunkenness in Canada.

Nowhere in the world where the liquor traffic exists is it under better regulation than in the Dominion of Canada, and nowhere is law, even regarding the saloon, better enforced than in that country. Yet, according to Canada's new report of criminal statistics, arrests for drunkenness have increased from 11,990 in 1899 to 31,959 in 1908.

Bad For the Beast.

The passenger inside the cab suddenly put his head out of the window and exclaimed to the driver: "Get on, man! Get on! Wake up your nag." "Shure, sor, I avenge the cart to bate 'im." "What's the matter with 'im?" "He is sick," "So, so, 'e's sick, but how is he?" "He is, sor, unucky." "You see, sor, every morning, afore I put 'im in the cab, I tosses 'im afore 'e'll ave a feed of oats or I'll ave a drink of whisky, an' the poor baste 'as lost five mornings' running."

ENTIRELY DIFFERENT.

"I decline to spend \$200 for a bathing suit."

"But, hubby, you don't understand. This isn't a bathing suit; it is a beach costume."—Louisville Courier-Journal.

Two Types.

An Irish teamester in a New England town when asked why he always voted "no license," said: "Me boys did of rum, an' do what I can to keep other folks' boys from dying the same way." This ignorant teamester is a citizen of the highest type.

A gentleman of high standing in the same place said: "Why should I go through the farce of casting my ballot, and nowhere is a lot of low, corrupt politicians. My vote doesn't count. I've no time for sentimental sham." This scholarly gentleman is a citizen of the lowest type.

The Sunday-School

INTERNATIONAL LESSON COMMITMENTS FOR AUGUST 14.

Subject: The Laborers in the Vineyard, Matt. 20:1-16—Commitment Verses 6, 7.

GOLDEN TEXT.—"Many that are first shall be last, and the last shall be first." Matt. 19:30.

TIME.—March, A. D. 30.

PLACE.—Perea.

EXPOSITION.—I. The Call to Service. 1-7. Peter's question (Matt. 19:27) led Jesus to utter the parable of the lesson. There is the most intimate connection between the question and the parable, as the central truth of the parable is that those get most who are not trying to drive a bargain with the Lord as to what reward they shall receive for their sacrifice and service. The parable is preceded and closed with the same statement, "Many shall be last that are first and first that are last" (v. 16; cf. Matt. 19:30). Many that are last become first because they work without stipulating the reward, while many that are first become last because they work long, but work for pay (vs. 12-14). The great historical fulfillment of the general principle is found in the Jews and Gentiles (Matt. 8:11, 12; Lu. 13:28-30; Rom. 9:30-33). There is likely to be another fulfillment in our day in America and England and the heathen nations; we today are first in privilege, but they are likely to become first because of our neglect of privilege. The household in this parable represents God (cf. 12:27; 21:32, 43). The vineyard represents the kingdom (cf. Isa. 5:7; Matt. 21:33). Those first called to the vineyard represent those who early in life are called to service. Jesus had in mind the immediate company of disciples (cf. 19:27). The parable represents the reward for service. Its real value is about seven cents and was a fair day's wages in those times. The truth taught is that no one works for God without adequate pay (Eph. 6:8; Heb. 6:10). Before we can work for God in His reward, we must first come from God Himself. No one started to work before called (cf. Jno. 15:16). The call was a call to service: Peter's own call had been a call to service (Mk. 1:17). The householder did not make a definite bargain with those called at the third hour, nor did they require it, as with those called at the first hour. There was a higher type of service. Those called at the first hour may have done a larger amount of service, but not of so high a quality. Character of service counts more when God is the employer of service. Those that did the higher service got a larger reward in proportion to the amount of service rendered. If a man works for the reward he will get just what he works for; if he works in simple trust, leaving the question of reward to God, he will get an exceeding abundance above all he asks or thinks. The householder promised those called at the third hour that he would give them "whatsoever is right;" he did that and much more. In Abraham we have an example of one called at a late hour (Gen. 12:4; Josh. 24:3, 4). Even at the eleventh hour, when there was only one hour of the working day left, he found men still idle. God puts to every idle the same question He puts to them (v. 6). Every one of the householder called outside the vineyard was an idler; there is no real work except in God's vineyard.

II. The Rewards of Service. 8-16. The reckoning was made at the close of the working day (cf. 2 Tim. 4:8). Each one of us must appear before the Lord with a scroll of service to receive the deeds done in the body (2 Cor. 5:10). Christ is represented by the steward of the parable (Heb. 3:6; Jno. 5:27; Rev. 2:7, 10, 17, 28). A whole day's pay was given for those who began at the eleventh hour. They received more than they had a right to expect because they had trusted grace instead of demanding justice. Those who expect the largest reward are those who get the least reward. The parable does not teach that those who bear the burden and heat of the day will get no more than those who work only one cool evening hour (cf. 2 Tim. 2:12; 2 Cor. 4:17), but it does teach that one hour's service in the spirit of humble trust that leaves the reward as a matter of grace to God will be at least as abundantly rewarded as the hours least service that tries to drive a close bargain with God and seeks a reward as a matter of debt. Those who worked the twelve hours received their pay with grumbling, but they had no right to grumble; they were paid every penny they agreed to. He dealt with the eleventh hour men in grace; he paid the first all that was their due. He had a right to do with his own what he would and they had no right to be envious because he was gracious. God will give to every man at least his due. He deals in grace with those who trust His grace. Those who murmur at the distribution of rewards are murmuring against God. All murmuring in the last analysis is against Him (Ex. 16:3). Murmuring against God is one of the most heinous of all sins. There are four points in the householder's answer to the murmurers: First, "I have paid you all I promised;" second, "I have a right to do as I will with My own;" third, "I will do with those who trust My grace more than I agreed;" fourth, "Your complaint only reveals your own selfish envy and not any injustice on My part." God has a right to do what He will with His own, and no man has any ground of complaint against Him (cf. Ex. 33:19; Jer. 27:3; Rom. 9:15; Eph. 1:11). When men murmur at God's dealings, the difficulty is not with Him, but with their own vision. God is under no obligation to explain why He does as He pleases. He always pleases to do right.

What They Are.

It is not what the best men do, but what they are, that constitutes their truest recommendation to their fellow-men.—Phillips Brooks.

ENTIRELY DIFFERENT.

"I decline to spend \$200 for a bathing suit."

"But, hubby, you don't understand. This isn't a bathing suit; it is a beach costume."—Louisville Courier-Journal.

SWEET BOTHER.

Miss Butte—"Do your eyes ever bother you, Mr. Smart?"

Smart (gallantly)—"Not nearly so much as yours do."—Boston Transcript.

CHRISTIAN ENDEAVOR NOTES

AUGUST FOURTEENTH

Topic—Do You Let God Plan Your Life?—Jer. 10: 23; Prov. 3: 1-10. Self-will. Jas. 4: 13-17; Prov. 27: 1. God's will. Matt. 6: 10; Job 23: 13, 14.

Each life planned. Luke 2: 1-7. A man who would. Luke 12: 16-21. Sent forth to work. John 17: 1-4; Ex. 3: 10. Do we submit? Jas. 4: 7; Eph. 5: 24.

The sooner a man learns that there are some things that in the nature of things he cannot do, the better for him; and one of these things is to plan his life. He lacks the necessary data (Jer. 10: 23).

The commandments are not kept until the heart keeps them, however correct the life may be outwardly (Prov. 3: 1).

If we "lean" on our own understanding, we are sure to fall down; God's omniscience alone can preserve us upright (Prov. 3: 5).

How contemptible are those that wish God to do everything for them but are not willing to acknowledge Him! (Prov. 3: 6).

Suggestions.

We should be proud to have a house that had been planned by a famous architect; but our life may be planned by the most glorious of all architects.

A plan for us implies thought for us in advance by the Lord of the universe. What greater honor can come to us than this?

God's planning for our lives does not prevent our planning, but merely guides it.

How ungrateful God's plan for our lives, how ungrateful not to give Him the credit for it!

Illustrations.

An unplanned life is like an unplanned house I once saw, in which the front door would not open more than half way, because it hit the stairs.

It is a waste of time and strength to try to get around a strange city without a map. How many try to get around in life without a map!

Every walker knows how much farther he will go if his walk is not aimless but has a goal. God alone can fix a goal for your life.

Some vessels put to sea under sealed orders, which the captain opens when out of sight of land, and then for the first time learns his destination. God sometimes asks us to put out on the sea of life under sealed orders.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 14

The Signs of the Gospel Day.—Joel 2: 28-32; John 16: 7-15.

The prophecy foretells of better days to come. The Spirit is to be poured out, without measure, except the capacity of man to receive. The terms used by Joel signify anointing and employment as prophets. Not the few but the many shall prophesy. All are to be kings, priests, prophets. The privilege of sharing in the plans and purposes of God is to be extended to everyone who will receive it. Sons and daughters, old men and young men are to live so close to God that they know and do and declare his will. Like the prophets, theirs is not so much the power to foretell as the power of seeing the invisible and of having ears to hear which are attuned to the voice of the Father above. Blessed are they who dream dreams and see visions and prophesy under the pressure of the Holy Spirit.

The promise. Phillip said, "Show us the Father and it sufficeth us." Jesus answered, "He that hath seen me hath seen the Father." We say, "O, if we could see Jesus as Phillip did, it would be enough." But Jesus says: "It is better for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

The Comforter, or Helper, is to take the place of Jesus. His work is outlined in these verses. He depens a sense of sin and convicts everyone of being a sinner. He brings a message of righteousness and assures us of the possibility of being righteous. He declares the condemnation of the prince of the world and his final overthrow.

The climax of sin is reached in the rejection of Jesus Christ; the essence of all sin is unbelief in Jesus Christ. Many do not know what unbelief means. It means that we stand unmoved before God's plainest, most beautiful, most loving revelation of himself. We see nothing to admire in the great God of all. We reveal ourselves as incapable of appreciating the beautiful, the holy the beneficent. We actually prefer the darkness, the evil.

New 'Cellos Better.

Do string instruments really improve with age? It seems very doubtful, judging from an interesting experiment made in Paris.

To determine the