SERMONS AND SERVICES IN THE CHURCHES.

"Church Unity," by the Reverend J. W. Day—The Reverend Doctor M. A. Mathews on "The Press"—The Reverend E. Duckworth on "The Lord's Supper"—"A Sad Funeral," by the Reverend S. B. Moore—The Reverend Howard S. MacAyeal on "Jesus Christ, the Same Yesterday, To-Day and Forever"—"Holes in the Pockets," by the Reverend Josephus Stephan—Rabbi Leon Harrison on "The Messiah."

ONE PREACHER'S IDEAS ABOUT NEWSPAPERS.

Jackson, Tenn., Dec. 2—The Reverend Doctor M. A. Mathews preached at the Presbyterian Church today on "The Press." He took for his texts: Job xxiii, 23, "Oh, that they were published," and Psalms lxviii, 11, "Great was the company that published." He said in part:

"What is a newspaper? It is the daily page of the world's journal of facts—a complete and accurate record of events. It must take the transactions of every hour and out of them make a perfect record, and from their pains draw practical lessons for the general public good.

"In its editorial function, it must be a great teacher, molding public opinion, stating fully and concisely the leading details of every transaction, giving the truth of each, regardless of all concerned. When it does that, it is independent and all powerful.

"From what source does the press get its information? It is indebted to every department of life, and in that sense must be perfectly familiar with every avenue of the world and its people. It owes all a debt. It should publish everything and so clearly expose the conditions found in every sphere of life that each class will be represented and thereby become interested. The press has it in its power to make that possible and thereby reap the harvest of so desirable a condition. It is true that a paper's money does not come from its readers, but, when its news department is so indispensable that all men demand it, then it becomes the medium through which all businesses advertise, and in that way reaps its greatest financial success.

"Has the press license or liberty? It certainly has not license. It cannot hide behind its position and trespass upon the truth or take license from error, to invade sacred bounds for the purpose of gratifying curiosity or pandering to yellow readers. The yellow journal is a product of yellow readers. The paper should make the reader, not the reader the paper. The press has liberty. Truth is the great emancipator. Truth makes free and bold, whether it be the truth about a dog or a philosopher, a saint or a sinner. It should exhibit the greatest amount of moral courage, true backbone. The world is fatigued with those who can be bought or influenced. All honest men are disgusted with those who can change their policy for coin. The press should stand before the world upright, honest, and as a man, testifying the truth, the whole truth and nothing but the truth, with firm convictions and principles.

"The religious side cannot be neglected. In fact, the future paper should become a strong advocate of a simple, pure faith in God, and thereby lead the world away from its theological conflicts, into confidence and hope.

"Can it be a financial success? If the policy of accuracy is followed the financial success is assured. Every company should mark every step of its progress, especially in its business management, but it should never hesitate in spending money to secure the news. It should get the facts, get them first and state them accurately, and the world will then fill the paper's coffers to overflowing.

"The paper that presents stale matter, news twenty-four hours old, deserves death and disgrace. The paper that is not original, brilliant, forceful and educative in its editorials should, with the editors, be hanged until dead, dead, dead.

"The work of the press is, primarily, a disinterested work, solely in the interest of truth and the general public good. That does not mean that it is an omnibus to carry deadheads, deadbeats, defunct aristocracy and common society thieves. There is only one man in the world who should have the paper free, he who cannot read and write. It might be to him a pictorial spelling-book, from which he learns the alphabet. Any man who can read and who refuses to take and pay for a good paper is a public nuisance and a social anarchist.

"He who misrepresents facts to the reporter or editor should be indicted for perjury. If the press published all the lies you ask it to publish about your kith and kin, living and dead, its pages would immediately become as black as Egyptian darkness and as contaminating as the breath of hell. The press is the world's greatest benefactor, the unfortunates' greatest protector, humanity's greatest defender, society's keenest pleasure and commerce's most effectual promoter. God bless the press. May he be praised for giving to the world this indispensable handmaid to the pulpit.

"It is wise to use the press freely. No investment says quite so large a dividend as judicious advertising. The newspaper is the only legitimate and profitable medium through which to advertise.

"The press belongs to God, and never before in the history of the world did it so fully realize that as it does to-day. It is doing true evangelistic work with every issue of the paper. Let the church support with prayers and money this God-ordained agent. The man who refuses to pay his subscription after he has received the paper should be excommunicated and made to sit in total darkness for one year."

THE REVEREND J. W. DAY ON UNITY OF THE CHURCH.

The subject of the sermon at the Church of the Messiah was "Church Unity," and the pastor, the Reverend J. W. Day, took for his text the words of Paul, in I Cor., 3-4:

"When one saith I am of Paul and another I am of Apollos; are ye not men?"

In part he said:

"The tendency of present humanity toward church unity was described as having roots far in the past, even the divisions of Protestantism being part of the evolution of religious unity. The propositions of different churches are a sign of progress, though they fail in effect because they either reject doctrines which have brought division, or they minimize differences so as to leave out of account the things people have most at heart. Church unity is more likely to come by protecting independent churches than by determining at. The great advance is that denominations are comparing notes. More than the mutual respect and fraternity of people who remain in their place, we cannot expect. Harmony through digestion is not any more attractive to the lambs who are invited to lie down with the lions under the title of church unity than it was under the title of church authority.

"Men may keep their lines of difference and yet do more and more to realize union. The natural opportunities of interdenominational intercourse may be utilized. The stronger the faith in man, or body of men, the more can it afford to extend a hand over the merely doctrinal limits of fellowship. There are, it is true, necessities of policy which have to be obeyed, however unwelcome they may be. But when it is necessary in religious organization, as it is in political organization, to avoid entangling alliances, the necessity should not be made eternal. Those whose position is assured should use their security to open additional avenues of communication. Christian fellowship should grow broader rather than narrower. Consistency should not become of the quality of small minds. Religion specially should be free from provincialism. Magnanimity should be one rule of fidelity. And it should be remembered that words more often than ideas lie behind division. Where the differences are of vocabulary and not of essence it is no injury to dig under words to ideas.

"Ought conditions of Christ's nature prevent those who have equal love and reverence and loyalty toward him from coming together? Ought metaphysical divergences hinder those who pray to God with the same words and with equal piety from meeting in fellowship? Among those who rely on his Spirit and acknowledge his Fatherhood and attribute to his Son all that he ever claimed for himself, surely there might be more of the 'unity of the spirit in the bonds of peace.'

"In fact, this is already in large measure true. Interdenominational exchanges in some parts of the country express such fellowship between churches widely separated in belief. Unitarian clergymen have again and again exchanged with Trinitarians with no loss of self-respect and with no embarrassment to their hosts. Not long ago the pastor of the Old South Church in Boston, which remained Trinitarian, gave the address of welcome at the installation of the pastor of the First Church, which early espoused the Unitarian cause.

"The cause of Christian unity had an object lesson more valuable than any expression under circumstances that give it no emphasis or meaning. Such instances have become too common to be surprising and they show that this kind of Christian unity is entirely feasible. I need say nothing to persuade any one that it is desirable.

"Then it is also possible to add to official expressions of Christian unity that make differences of Christians still stronger influences in the same direction. Let us allow ourselves with human nature. To this unity Paul called the attention of the divided members of Corinthian Christianity in these words: 'When one saith I am Paul, and another, I am Apollos, are ye not men? Are ye not men?' We may repeat to those who divide the forces of religion not only in ways where division is strength, but where it is destruction. The world—the secular, every-day world—gives example that the church would be better for heeding.

"Statesmen divided by party loyalties, antagonists engaged in fierce struggle for forensic victory, legislators who make strenuous contest for success—these men go from heated debates and mingle in social union as though they had always been in sweet agreement. Across the halls of congress men fling the gage of battle; across the dinner tables they exchange the amenities of gentlemen. Are they hypocrites at either time? No; they are simply human on both occasions. It is so in many parts of the unregenerate world, and many members and timid leaders of the church may profit by the example. The fellowship deepest, most desirable and most lasting is the fellowship of men, the fellowship of humanity.

"'Are ye not men?' Paul cried in expostulation and entreaty. 'That they may be one, as we are one.' Christ prayed in confidence divine. 'Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.'

"This was the prophecy of Jesus. It rests upon his disciples to see that it is fulfilled. All men will never think alike. We should not try to make them consistent alike. But the members of the Christian civilization should fail in nothing which can make all men one. 'That they all may be one; as thou Father are in me and I in thee, that they also may be one in us; that the world may believe that thou has sent me.' For that last proof the world yet waits upon human nature. That the end that such union should be fulfilled among men, Jesus lifted up his eyes to heaven and spake these words. 'I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them and I in them.'"

HOLES IN THE POCKETS—A SERMON TO YOUNG MEN.

"Holes in the Pockets" was the theme of an interesting sermon to young men by the Reverend Josephus Stephan at Mount Auburn M. E. Church, South, yesterday evening. He took for a text, "Now consider your ways, ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm, and he that earneth wages, earneth wages to put it into a bag with holes." Haggai i, 5, 6. He said, in part:

"A picture of 'hard times' immediately after the return of the Jews from their captivity in Babylon. Their poverty and destitution were distressing. The hard-earned money of the people was soon gone with little to show for it. The prophet likened it to putting money 'into a bag with holes.'

"This is descriptive of a large per cent of our population at all times. It matters not that we may be the condition of the business world, the fewness or multiplicity of manufacturing establishments, or the low or high scale of wages paid, they are never themselves prosperous.

"The natural question arises as to the cause. The prophet put the cause of the poverty of the Jews at this time on the wide-spread drought, and the drought as a just retribution for their disobedience, disloyalty and stinginess. The world is full of prophets who are continually pointing out the causes of poverty and the miserable condition of laboring men, and proposing to give us a right solution of the trouble. But my task is simply to point out one of the causes, independent of all questions of politics and socialism. I desire especially to point out what I believe every young man needs to guard against, the cause of poverty and disaster, which is the result of his own individual acts, and not so much that of others.

"In one word, the cause is found in the fact that too many men have a hole in their pockets. One of these holes is improvidence and the other is intemperance. On the one hand there is a wasteful prodigality, a lack of economy and foresight in the use of money, and on the other hand there is a wasteful expenditure of money for the liquid destroyer of manhood, with all its God-given powers, the home, with its sacred rights and ties, and the possibilities of the highest future good, both temporal and spiritual.

"The wasted money for drink in these United States will explain much of the troubles of men in every walk of life who have made failures in their financial history. The American saloon is like the Dead Sea, a great open-mouthed cavity, which drinks in all the waters pouring into it, while it gives none back. The money of the business, professional and working men, like so many streams, have been pouring in of their abundance continually, but the waters never come back to bless and help the generous contributors. Over a billion of dollars goes into this Dead Sea every year for whisky, wine and beer that otherwise would have gone to their material and social advancement. Before the recent census the sum was more than the entire volume of circulation, $27 per capita. That was averaging $195 spent by each family. This would have supported 3,900,000 families, and supposing this money during the last thirty years could have been used for legitimate support we could build for every laborer a home, furnished in the latest style, surround him with every comfort and convenience and leave a snug little bank account besides.

"Poverty and pauperism have, in a great measure, been the result of expenditure of money for liquor. Doctor Howard Crosby, now deceased, after a pastorate of twenty-five years in New York City, during which time he had been one of the foremost figures in practical charity work, says he never found a case of destitution which was not traceable to improvidence, and in three cases out of every four it was due to intemperance. The same can be verified by those at work in this city, with its long poverty strip bordering the river, and its poverty spots in various sections. The saloon, like a great octopus, thrives there, and is eating the financial life, as well as every other kind, out of those who cannot afford to spend nickels and dimes that way.

"Intemperance does not only take away from the workingman the money he earns, but it takes from him the ability to earn more. It robs him of his only capital. His body and mind are impaired and he is not a competent and responsible worker. When this is accomplished you have depleted him of everything, and made him a bankrupt. Whether a man works with muscle or with brain, he cannot be the same man in their use if he continues to drink. Edison said, when asked why he was a total abstainer, 'I have better use for my head.' For this reason few responsible positions are open now-a-days to those who drink. Some States will not even allow a physician to practice who drinks, and almost every branch of labor where endurance and skill are required, and in our navy and in some armies they are beginning to see that temperance is to their advantage.

"Prosperity, however great it may become, will never cure the 'hard times' of the drinking class. Plenty of work and higher wages only serve to make the matter worse. Until men learn to quit drinking, more wages means more money to put into this insatiable dead sea. For, while men drink in hard times as well as good times, hard times to drown their troubles, and good times to celebrate their joys, they will drink much more when they have more money. The larger the material prosperity, the larger the hole in the pocket. The laboring man is continually clamoring for new laws to better his condition, which is right, but what good will they do, however much they increase wages, unless the holes in their pockets are sewed up? In depressed times the liquor business is somewhat crippled, but in better times the drink bill, always enormous, increases at the rate of over $50,000,000 annually. Is not this proof that with the drinking habits of men the greater the material prosperity of the country, in wages and in production, the greater the ruin to the laboring men.

"The money thus spent does not only hurt the spender, and those dependent on him, but every other person, for it indirectly injures business. The only business helped by it is the liquor business itself, and the criminal business of the city and the country, as shown by the repeated testimony of Judges, Sheriffs and grand juries, and the wardens of penitentiaries, who tell us that 95 per cent of all punishable crimes are graduates of the school of drink. As drink increases there must be a corresponding decrease in the purchase of family supplies and comforts, not to say anything about luxuries. Every dollar spent for an article which is lost to the person and his family—only so far as it injures—is a loss to the legitimate lines of trade. What a difference there would be in trade—whatever other influences might enter in—were this money now passing to this dead sea converted into the living material, intellectual and other needs of the vast population concerned.

"Leaving aside all financial considerations, in dealing with this temperance question, let us not forget there are reasons involved more momentous. No amount of gold or silver can be weighed against the loss of public virtue, of happiness, of self-respect, and the social, present and eternal welfare. Such cannot be captured set in tables of currency and coin.

"The cure may be in the distance, but my appeal is to the young men present to act on their own individuality. 'Are ye not men?' Men you may be, if you will. Men are needed in this nation, and the port, which is now manning the future, to take your stand on the side of right, and fortify your hearts with the light and the grace of the religion of our Christ, which is the only and the ultimate cure of every evil now stalking our land."

COMMEMORATION OF OUR SAVIOR'S DYING LOVE.

The Reverend E. Duckworth preached yesterday morning at St. James's Memorial Church from the text: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me.' After the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.' For as often as ye eat this bread, and drink this cup, ye do proclaim the Lord's death till he come." The speaker said, in part:

"The words contain the earliest account we have of the institution of the Lord's Supper. Because the various gospels are found first in our New Testament, and contain the records of our Lord's earthly life, many suppose that they were written first. Such, however, is not the fact. The First Epistle to the Church at Corinth was written within thirty years after our Lord's death. Not one of the gospels was written so early.

"This is Advent Sunday, and as we celebrate to-day the holy communion, it is fitting that this most important subject should engage our thoughts. We are drawing near to holy ground. All that is holiest and loftiest in our religious life finds its deepest cause and expression in the commemoration of our Savior's dying love. It is impossible for us to forget that request made by him, as he entered into 'those shadows of the end,' when he said, 'This do in remembrance of me.' He was about to give himself for the sins of the whole world, and in obedience to his request the church found in this the commemoration the highest act of adoring worship, and which has strengthened and refreshed all true souls. Men have differed and will differ as to its meaning and importance, but all will freely admit that when rightly used it is a blessed means of grace.

"Here we may feed on him in our hearts by faith with thanksgiving. 'Feed on him.' How the words startle us! How few of us have ever dreamed of their far-reaching meaning! For the Lord Jesus, the same night in which he was betrayed took bread and, when he had given thanks, he brake it, and said, 'Take, eat, this is my body, which is broken for you. This do in remembrance of me.' After the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood. This do as oft as ye drink it in remembrance of me.' How significant are these words, 'Take, eat, this is my body,' 'Drink ye all of this, for this is my blood.'

"If we really obey this command in spirit as well as in letter, we are compelled to reflect upon the meaning of these words. By faith we become partakers of Christ. By faith we feed on him in our hearts with thanksgiving." Not only this is the only way, St. Augustine says, 'Believe, and thou hast eaten.'

"There are other times and places when we 'feed him,' times during which we have blessed communion with him, when 'truly our fellowship is with the Father and with his Son, Jesus Christ.' When we 'sit in heavenly places in Christ Jesus.' How often the secret place, when the door was shut, has proved to us 'none other than the house of God and the gate of heaven.'

"And who has not known the blessedness of worshiping with the great congregation, when, as we waited, he gave power to the faint, and to them who had no right he increased strength. But at the Supper of our Lord, we are called to 'remember.' There wandering thoughts are called to be stirred, for, gazing on his cross, and remembering its meaning, we learn to love him who first loved us. Therein, perhaps, more than in any other service we appropriate him and the benefits of his redemption. As we, St. Thomas, we can say, 'My Lord and my God.' Obeying this command in remembrance of him we renew our strength and mount up with wings as eagles, and, though wearied and heavy laden, we obtain rest to our souls. What is this rest? Is it the end of all trials? Is it the escape to a land where it is always afternoon? No. Men must continue to think and work, to strive and strain, or they will cease to be men. The rest promised is not the rest of death, but the rest of unwearied power.

"It is not the rest of the desert, but the rest of the river, silent and strong, fed by springs and the everlasting hills, full, untiring, flowing ever onward towards the sea. Here we reflect the whole force of heaven. It is the rest that comes from worship and work. The rest of fearlessness. It is the strength that comes to those who obey, that fits us for life's duties, nerves us against disappointment, and makes us brave to face the highest demands of our being. Therein have we a conscious friendship with God. Our assurance dispels all fear, and we live in the 'peace of God, which passeth all understanding.' Surely, then, we need to heed this admonition, 'this do in remembrance of me.' It will bring us fresh measures of peace, and give us strength to hold on our way with firmer footsteps and with braver hearts.

"Wearied in life's journeying, burdened with life's burdens, we draw nigh to 'feed upon him in our hearts with thanksgiving,' and through His love we find power in weakness and refreshment in weariness. The monotonous commonplace of our lives become energized with its quickening grace, fulgence of that obedience, and the cares aided by the unceasing treadmill of things become sweetened with its quickening grace.

"Doctor Stalker has beautifully said that our life has two hemispheres. The one radiant with the sunshine of healthy activity, the other is dark with the shadow of suffering. If we need one to teach us how to work, we certainly need the other to teach us how to suffer, for no one can tell how soon his own life may be cast into shadow and three years of public toil, the Master had come to the hour when the shadow of the cross was upon him. He had toiled nobly. How will he suffer? The answer to that question is in our text, 'In the same night that he was betrayed.' He took bread and gave thanks."

"He gave thanks, yet he knew that 'his hour had come.'

"Gethsemane was but a few hours away—with its sweat of blood, and its betrayal by one of his own. The judgment seat of Pilate, with its crown of thorns, mock robe, flouting and the demand of the mob, 'Crucify him, crucify him,' were almost upon him. Calvary, with its cross, when he would be alone, was not far away, but in that night he 'took bread and gave thanks.'

"Many of us have tried to give thanks during the last week, as we have reflected upon God's wondrous mercy to us during the closing year of another century. We have had bread convenient for us, and our daily needs have been supplied. Business has prospered, and our outlook is satisfactory. Beloved, thanksgiving is comparatively easy under some circumstances, unless, indeed, instead of giving thanksgiving to him, we worship and glorify ourselves. It is easy to say 'Is not this great Babylon that I have built?'

"But who can offer thanks in the night of betrayal, when conscious of the approach of the betrayer and death? If we could see in the specially coming hours of our life that such humiliation and suffering, what would be our attitude? Would there be found men on our lips the words of thanksgiving? Have we such submission of spirit that we could say 'Nevertheless, Father not my will, but thy will be done'? Or would our attitude be that of cringing fear, or that of fierce vindictiveness, and that simply because we can see nothing but the immediate loss and disappointment? The Lord Jesus Christ saw beyond Calvary. He saw the day of resurrection. He saw the day when He would ascend as he said, 'To my Father and to your Father; to my God, and to your God.' He saw that day approaching when 'every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.' He was quiet in the assurance of an accomplished purpose, and on the cross cried 'It is finished,' and 'I, if I be lifted up from the earth will draw all men unto me.' Behold, His triumph is ours. 'Because I live, ye shall live also.' I will come again and receive you unto myself, that where I am, there ye may be also.' Beyond our Gethsemane and beyond our Calvary we may have victory.

"'Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.' Remember, therefore, his words, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'"

JESUS CHRIST, MAN'S UNCHANGING FRIEND.

The Reverend Howard S. MacAyeal, pastor of the Central Congregational Church, preached yesterday morning from the text: Hebrews xiii, 8: "Jesus Christ, the same yesterday, today and forever." He said, in part:

"Man must die. His life vanishes as the morning cloud or as the early dew. As he passes on through life many actions of varied interest and importance claim his attention and satisfy for the time being the desires of his soul. But life's enjoyments are ephemeral and at last man goes outward with his weariness unsatisfied, unexpectations unprovided. This is the goal of humanity, so on forever leaving behind it lower, to face the future without a friend or guiding star. But Christianity comes to our aid teaching us the true philosophy of life.

"The pair because of difficulties is met with resolutions divine and glorious hopes. Standing on time's eternal shore, forsaken by every earthly friend, it comes to us with its great Friend of man, one who has trodden the way before us, one who can conduct in safety to the home beyond. This Friend is the Man of our text, who is declared to be the same 'yesterday, to-day and forever.' That this statement is true is evidenced by the traits revealed by our Lord in all the varied relations in which he stands to the human love solves the mystery of his life and colors every act and word throughout his career.

"Yesterday he was the surety for his people. Man stood yesterday in a covenant with the Father, the condition of which was righteousness of conduct and thought and motive. The great problem of sin entered in to bring despair. Christ stood for man and became himself the surety of a better covenant, even a covenant of grace and free salvation. Yesterday he was the atonement of his people. Sin separates, and man stood at infinite distance from God. The cry of olden time was the wail of sinful humanity: 'Shall I give my first born, the fruit of my body, for the sin of my soul?' The great question was, 'How shall man be just before God?' It was Christ who came to 'make his soul an offering for sin.' It was Christ who 'bare our sins in his own body on up to the tree.' He it was 'who made one sacrifice for sins forever.'

"Yesterday he was the Institutor of the Church and its ordinances. He selected the site, laid the foundation, built upon it the lives of men and pledged the bringing up of the cap stone with shoutings of grace. He has been the great Author of our salvation and the pledge of its consummation in the meetness for the inheritance of the saints. Today he is the Intercessor for his people. He is 'on the right hand of God' making intercession for us. While on earth he officiated as a priest; now he is the ascended High Priest, the Advocate, for his people. The imperfections of all, their sins and faults, cry aloud for forgiveness, and it is Jesus at the right hand who effectually intercedes. To-day he is the Friend and Companion of his people. It is written of old that 'a brother is born for adversity.' To have on a friend our lot would be dreadful. To pour into the secret sorrows of the soul no man can come. 'The heart alone knoweth its own bitterness.' Christ is a friend who can and does enter the sacred places of the soul, who passes with us into the shadow of death, and who alone can comfort the bereaved. There is no friend in the universe like him.

"To-day he is the food of his people. The soul must have food as well as the body and the intellect. It is possible to have the desires of our heart, and yet have 'leanness of soul.' The soul that feeds on husks will perish of eternal hunger. The soul that feeds upon Jesus will flourish like the palm tree.

"To-morrow he will be our acquitting judge. After an imperfect life we will go down to the grave and to the bar of God. If God should mark iniquity against us, who would stand? In that dread hour Jesus will claim his own. His language will be: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.' Then, with thousands of attendant angels and God's ransomed that are 'not slow to go,' we will take up our march to enter in through the gates into the everlasting city of our God.

"To-morrow he will be the light of our life and the sweetness of our joy. He shall lead us to living fountains of waters and wise away all tears from our eyes. His name will be upon every tongue. Our highest joy will be to cast our crowns before the throne and take up the glorious song of 'Worthy is the lamb who hath redeemed us and made us kings and priests unto God.'

"To-morrow he will reign king forever. In the consummation of the great plans of eternity he shall sit upon his throne, judging the world in righteousness. His will shall stand the legislature of the universe. And we shall reign with him the executors of his word, rejoicing in our high station and in our heirship with the King of Glory. In all this love manifests itself for the blessing of humanity. He who has been and is revealed to us in varying aspects is forever the same—the same in love, and grace, and power—the Lord over all, God blessed forever."

A GOOD BEGINNING DOESN'T INSURE A GOOD ENDING.

The subject of the Reverend S. B. Moore's discourse at the Compton Heights Christian Church yesterday morning was "A Sad Funeral," and was based upon I Kings, xiii, 29: "And they mourned over him, saying, Alas, my brother!"

"This narrative," said the minister, "shows that however important we may regard a good beginning, it does not insure a good ending. This man had been assigned to a most difficult and dangerous mission, and had one to like a true hero. But he had been given specific instructions regarding his return home.

"These he turn d to comply with and lost his life from disobedience, when he had won so great a victory with impunity. We should never feel secure against the enemy's assault. 'Let him that thinketh that he stands take heed lest he fall,' says the apostle. Many are prone to turn a deaf ear to the warning of the pulpit. The young brother of easy-going tendencies when cautioned regarding results is quick with the answer: 'Do not worry about me. I know others have fallen, but I will not.'

"The young sister likewise says: 'I am all right; I only mean to have a little fun; I would scorn to do anything that is really wrong.' Indulgent parents, blind to the danger in their children what they know has been ruinous to so many others: 'My boy—my girl will come out all right.' How delusive such reasoning! There comes a time when its folly is seen, but it is often too late to remedy the mistake, or in this case.

"The shores of time are strewn with the wrecks of those who once stood high. Let us remember that among the twelve chosen apostles there was one who in the hour of trial denied even having seen his master and another sold him for a few pieces of silver. Past success may even make us more vulnerable to the darts of the enemy. It was so with Moses at Horeb. It was so in this case. Who has not known persons true to their church obligations through years of poverty, when by and by success comes and they are lost to the cause of the master.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"How dangerous it is to ignore God's word! God had said: 'Eat no bread, nor drink water, nor turn again by the same way that thou camest.' There overtook him on his way home one who said: 'I also am a prophet, and the word of God through me is that you are to eat bread, drink water and rest yourself.' The historian says this man 'lied unto him.' For giving heed to this he the man of God lost his life. Beware, my friend, of anything which you know or have reason to believe is not in perfect harmony with the word of God to you. The lie came from a prophet, but it was a lie just the same. There are those who claim to speak for God to-day, who are busy trying to minimize the teachings of the old book, and have persons depart from its plain declarations. Be on your guard lest you be misled by such teachers. Let your appeal be 'to the law and the testimony.' 'What saith the scriptures? How readest thou?'

"Another lesson which comes to us is the certainty of punishment for wrongdoing. God is too good to punish any of his children." Who said so? Revelation has as much to say about punishments as about rewards, and speaks of both with equal emphasis. More than that they stand side by side in history. There is a tendency on the part of many in our age to make a religion of their own, and, whatever does not accord with their ideas they denominate 'nonessential.' With all the suavity imaginable they say: 'These are small matters at best and you surely do not think that God would punish any one for failure to comply with them, do you?' Mother Eve, under the subtle influence of the old adversary, seems to have reasoned in this very same way—to her sorrow.

"The prophet had the strongest inducement for such reasoning; he had been long without food and rest; he must have been in core need of both, and what harm can there be, now that the work for which he was sent has been accomplished, in taking just a little while to refresh himself? To be sure, God has said no must not, but then he is a merciful God and far too good to punish one of his own children for yielding an act of disobedience as that.

"Furthermore, here is the Reverend Doctor Dignified, who assures him that it is just the thing God would have him do. He resolved to try it. What is the result? Punishment, sure, swift and terrible—death. They who laid his 'carcass' away in the grave, 'mourned over him, saying, alas, my brother!' He had come to most shameful end after having wrought gloriously. Let me warn you, my friend, about trying to shift the responsibility of your conduct to the doubtful or some one else.

"Adam blamed Eve; Eve blamed the serpent, but God blamed all and punished all. This man doubtless thought he could lay the blame on the other prophet, whose advice he was following, but it was not so. 'We must obey God, rather than man.' God is King, and is not to be trifled with; his word will stand, and by it we shall be justified or condemned. If you wish his blessing, then be careful to do his will. If you refuse to obey him understand what is coming. What kind of a funeral do you want? How will your honest friends be forced to speak of you when they stand around your dead body? What is to be your lot in the next world? This question you, and you alone, can decide. It is the most important problem that confronts you in this life. Give to it due consideration."

ALL THINGS CAN BE DONE THROUGH CHRIST.

The Reverend T. C. Carleton, pastor of Lafayette Park Baptist Church, preached yesterday morning on the topic, "An Overcoming Life" from the text: Phil. iv, 13: "I can do all things through Christ which strengthened me." He said in part: "There is an exultant ring about this text, in unison with the keynote of the book. It sounds like the triumphant song of a hero after victory, and yet it comes from a prisoner in chains, awaiting trial by his enemies.

"It is the mastery of mind over matter, of soul over body. Paul's body was in prison, but his soul was unchained and the shadow of gloom did not obscure his spiritual sky. Let us see how he overcomes his circumstances or is superior to his environment. Joy is the key word, citizenship in heaven the inspiring thought, and the rightful appropriation of divine power the effective means or working force of his royal life. It is not true that we are the children of our circumstances, and it is far from true when we leave out of consideration our spiritual forces and our spiritual environment.

"Sea weed and drift wood are at the mercy of the waves; but the ocean liner plows through the billows and pursues the even tenor of her way mistress of wave and current, wind and storm, because of the dominant steam chest and the unseen helm. So the ruling force of Paul's life was not Roman law, nor Hebrew ritual, but heavenly omnipotence in Christ, unseen, but real and operative.

"It took the sting and humiliation out of his imprisonment and made him the freest man in Rome. It took the smart and shame out of his stripes and enabled him to glory in tribulation. His spirit was in easy access to the riches of the Christ life, and therefore he could be content with any earthly lot. It was of little importance what the body had or lacked, while the soul held the key to heaven's spiritual storehouse.

"With the sufficiency of Christ's grace he could be happy even with the thorn in the flesh. The dark, damp Philippian jail, with threatening danger could not suppress the songs of praise at midnight. 'The Lord giveth songs in the night.' Paul said, 'when I am weak then am I strong,' for Christ had said my strength is made perfect in weakness. Oh, blessed possibility, experienced by the apostle, to be joyful in misery, to be free in prison, to be strong in weakness, to be master in bondage, to be rich in poverty, to make good and ill alike contribute to the accomplishment of his purpose. God is in touch with his people, and heavenly supplies abound for the needs of earth. Faith can see more in the hand of God to help, than in all the hands of earth to hinder.

"This ability to do, by the strengthening hand of Christ, carries with it the power to endure; so that the fires of affliction and trial consume only the dross, as the Babylonian furnace burned only the bonds of the Hebrew children. As our day, our strength shall be, as father was moving his library upstairs. His little son, pushing to help him, started with the dictionary, but could go no farther than the foot of the stairs.

"The father took him and the book in his arms, carried them to the room above and helped the little helper to place the heavy book in position. So heaven sees what we would do and makes the 'I will' 'I can.' This is not fanciful, but real; not a toy boat for children to sail in a tub, but a seafaring vessel that will weather the fiercest storm on the voyage of life. How is it that it seems fanciful to the world and real to the child of God? This is the exploration or philosophy of it: The earthly or physical environment controls the worldly man, body and soul; while the heavenly, or spiritual, environment controls the Christian, soul and body. Not in the sense of making him its servant, but in serving him so efficiently as to make him master in any emergency. Paul says 'It is not my life, but the Christ life in me, identified with mine and made a part of me that makes you victorious.' Is it natural, then, or supernatural? To one who sees only with carnal eyes, it is supernatural; but to one whose eyes have been opened to spiritual things, it is perfectly natural and normal. Just as the skilled artisan can easily do with steam and electricity what seems superhuman and miraculous to the untutored savage. It is an open secret that heaven stands ready to charge every Christian's life with this prevailing power. Faith is the connecting wire. So that it is not presumption, but a birthright, for you and me, my brother, to say I can do all things through Christ that strengtheneth me."

RABBI HARRISON PREACHES ABOUT THE MESSIAH.

Rabbi Leon Harrison preached at Temple Israel yesterday on "The Messiah." In part, he said:

"The belief in a Messiah is an astounding revelation of the power of an idea, vague and dreamlike, not brainspun, but heart-woven, yet mighty to enchain the keenest intellects, to chasten the strongest passions, to purify cesspools of iniquity, and to let loose gigantic influences that have changed the current of events and transformed the face of the world. Let no man, then, idly use the words delusion, hallucination, superstition to designate those mysterious fountain heads of force that we call ideas; especially such an idea as this that has smoldered unextinguished for well nigh thirty centuries; that flung the petty bands of Jerusalem against the mail-clad legions of Rome; that winged Isaiah's eagle soul in lyrical ecstasies, an idea that cradled the church and consoled the synagogue, uniting, yet dividing the two greatest spiritual institutions that have ever worked from the center to the circumference of human society.

"And this belief that has engraven itself so indelibly upon the records of religion, is simply that there is a good time coming, when the world will obey the law of the eternal; when peace will reign and unselfish love and happiness be given unto all. And the wondrous being through whose potent spell this change will come is a divinely anointed one, a Messiah, hallowed in the prodence of God to render this supreme service to humanity.

This may seem to us, in some respects, a very plain and natural anticipation, stripped of its supernatural glamour, and theological bearings. It is simply the picture of a Golden Age, an ideal state, where all ills and inequalities shall vanish under the leadership of the Messianic Sovereign.

But a mere theory soberly and coldly considered, and a passionate conviction, to which patriotism, religious enthusiasm and the smart of personal oppression add irresistible intensity, are widely different. We must account for the perpetuity and strength of this doctrine with a more profound analysis than its simple ascription to Utopian dreamers and religious visionaries. Its strength is partly due to its complex character and manifold origin in the diverse motives of men. Its origin was thus, in part, psychological. It arose from the confused murmurs of discontent that insisted on the assurance of compensation; it was at expression of clamorous desires that demanded the promise of gratification. It reflected also a serene and immovable faith in the divine order of the world that would thus be justified before the end of time. And the conception of a glorious personage, the herald of that golden era, to whom the hopes of ages looked, was but a form of that unceasing hero-worship that has ever been a mainspring and magnet to draw multitudes of men in church and state to follow a commanding cause.

"There was also a certain rough philosophy of life, productive of this belief. The majority of evils, men felt, were the results of human intrinsic, negligence, misgovernment, etc. They were removable by the action of men. They would disappear in an ideal system of society, where reason would be paramount, justice supreme, and the welfare of each the concern of all. And a certain theological tinge colored this reasoning. Up to a very late date the Jews did not believe in a future life, except in the powerless, pitiable existence of shades in the gloom of the nether they called Sheol. All promised happiness and compensation, therefore, must be in this life, in this world. And the kingdom of God that they expected, significantly unlike that of the Christian theology that followed, was here upon this earth, where a purified and ennobled humanity, alike free from suffering and sin, should inaugurate at last a millennium of peace.

"In an elementary form, we may remark, this idea has been universal. The Hindus, the American aborigines, the Mexicans, the Peruvians, almost all primitive people, have their vision of a golden age either before or behind them, and the hero that is its herald and leader. In such instances it has been suggested that perhaps the majestic panorama of nature inspired the dream, or served at least as its splendid emblem.

"But the Jews dignified and perpetuated their Messianic faith by its spiritual grandeur, by its lofty exactions. It was not simply to be an earthly Paradise of indolent ease, but its rare and unique excellence was to be its reign of righteousness, for he who was to usher in this perfect age, was to be the Messiah, the anointed of God.

"Indeed the whole conception of Messianic kingship was but a minor phase of their larger anticipation of an ideal commonwealth, where the ancient glory should return, and world-wide dominion be secured and the spiritual ascendancy of right and truth prevail throughout the world.

"But in times of national anguish and bitter oppression, the prophet's glowing visions were interpreted with hard literalness. The House of David was to be the dynasty of the Messianic kingdom. The Pharisees, believing that the national misfortunes were the fruits of national apostacy, drew the lines tighter, and sought to weaken the dominion of the incompetent Hasmonean rulers, by laying stress on the legitimacy of David's house. The people nessed a leader against Rome, a deliverer from the Sadducean aristocracy. And so the hopes of a Messiah ran high. Indeed it became then, and not till then, a central doctrine of Judaism. And after the fall of Jerusalem it was strengthened partly because in the general disaster they clung desperately to their only hope, and partly because the rising faith of the Christians with the assumption of a Messiah of quite a different character, intensified the Hebraic emphasis on both the time and function of their longed-for Redeemer.

"It may shed some light on parallel developments to note that the idea of the resurrection of the righteous dead preceded belief in their immortality, and arose with the Messianic belief. At his arrival, the righteous that had passed away were to live again, and thus an intense personal expectation was aroused, an impassioned interest in the anticipated Messiah.

"It was at this period that a claimant named Jeshu, a form of Joshua, in Greek Jesus, came forth in Galilee. He belonged possibly to the Essenes, a sect of zealous reformers, who believed that the degeneracy of the state was due to corrupt social conditions, just as the Pharisees attributed it to formal religious laxity. The Essenes were Socialists, holding all in common, believing the