

# THE GOLDEN RULE

FOR CHRIST AND THE CHURCH

Thursday, August 26, 1897



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(See the article on page 976.)

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Topics for Sept. 12.

# THE GOLDEN RULE

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## Golden Rule Maxims.—On Forgetfulness.

A wise eraser must follow a wise chalk.

Forgetfulness is either a tool or a tyrant.

As shadow outlines the light, so forgetfulness the memory.

A camera that photographs everything, photographs nothing.

Master your forgetfulness, if you would master your memory.

A healthy man is able to forget, as a healthy body throws off disease.



## AS WE SEE THINGS.

It is proposed that the Catholic Church commemorate the close of this century with a great jubilee. Surely if Catholicism may be jubilant over the nineteenth century, Protestantism even more.

A NEW microbe has been found that lives in human blood and feeds on the red corpuscles. It multiplies by the million in the twilight and dies in the full light of day. Keep out in the sunshine!

WASHINGTON, D. C., contains, as is perfectly proper, forty George Washingtons, seven Martha Washingtons, and ninety Mary Washingtons. May the coincidence in patriotism equal the coincidence in patronymics!

AN Italian professor has just accomplished a remarkable feat of memory, reciting in twenty-four hours without a mistake the whole of Dante's "Divine Comedy." How gloriously stored a mind that contains entire this noble poem!

EVERY once in a while the newspapers report a case of that rare disease which turns the skin of the unfortunate victim a jet black. An instance of it is reported from Chicago. Such an experience would be actually beneficial to some of the negro-haters we have met.

SEVERAL American manufacturers are in France studying the horseless carriages that are so popular there. No reason exists why our country, usually so far in the lead in matters of invention, should not soon learn the use of this, the highest form of locomotion yet discovered.

ONE of the inducements that probably did much to increase the fearful prevalence of cigarette-smoking was the passion of boys for a collection of the pictures, often indecent, that the packages contained. It is good news, therefore, that a new government regulation forbids the inclusion of such matters in cigarette packages.

WE passed the other day the convent of La Rabida, at Chicago, which all that visited the World's Fair will certainly remember. The hospital cross was flying over it, and it proved to be a sanitarium for babies and for mothers that need a rest. Columbus himself would hail such an institution as one of the best proofs that this new continent was worth discovering.

ONE result of the stimulus of the Convention is an organization of the pastors of San Francisco, with district subdivisions, for the purpose of distributing Christian-citizenship literature, and to make it possible for all the voters of the city to be reached promptly in an emergency, in case of some impending and preventable wrong. Such an organization was advised by Dr. Josiah Strong.

THE iron gates and the great stone posts that for many years have stood at one corner of Boston Common are made unnecessary by the new subway, and a very fit and noble use has been found for them. They are to be sent, probably, to far-away Georgia, where they will stand at the entrance of the old Andersonville prison, that spot

made sacred by the death of so many thousands of patriots. Remembering the history of Boston Common, what more appropriate use for these gates could be devised?

"To raise the standard, encourage study, and reward true merit." This is the commendable purpose of an Ohio college that has established a post-graduate course for the degree of D. D. The new departure is said to meet with favor; and why should it not? Anything that shall add to the efficiency of our ministers, whether or not they have affixed to their names a "reward for true merit," ought to meet with favor.

**Sensible Fears.**—Queen Victoria is so much afraid of fire that she has established the most elaborate system of protection against the dread element in all her palaces, and instant dismissal from her service is the penalty if any one—no matter who—neglects to observe these rules. Her Majesty is right, as usual. What a world-wide calamity it would be if Windsor Palace, for instance, should burn down! We should like to see some of the persons responsible for the preservation of our own important historical buildings and records afflicted with a nervousness like the Queen's.

**What Was Gained?**—The newspapers give us extensive accounts of a duel fought on the other side of the sea by the representatives of two European nations, men of royal blood. The cause lay in a criticism of the Italian army made by the Duke of Orleans, a member of the family that once ruled in France. This led to a challenge from the nephew of the king of Italy. Such trivial causes have brought about duels before, and even war, but conflict fails utterly to make matters right. Both men were but slightly wounded. Both doubtless cherish the same feeling as before. It is boyish to rush in and "fight it out," but duelling will never be a manly way for differences to be settled.

**An Instructive Contest.**—For some time a vigorous discussion has been going on as to the teaching of English in our colleges and universities, many wishing to see our native tongue given greater prominence, and desiring that a more practical training in the use of English be furnished to our young men and women. A competition announced by the *Century* magazine will do much to disclose the real situation. The magazine offers three prizes of \$250 each, one to be given for the best piece of metrical writing of not fewer than fifty lines, another for the best essay in the field of biography, history, or literary criticism of not fewer than 4,000 or more than 8,000 words, and a third for the best story with the same limits as to length. The competitors are to be the graduates that have received the degree of bachelor of arts from any college or university in the United States this year, and the contest is to be repeated during the three remaining years of this century.

**A Colony for the Poor.**—One of the latest schemes of the Salvation Army, that organization so fertile in plans, is to provide country homes for the city poor. Many of those now struggling for a living in the city came from the country, and could better support themselves if they could go back. At the same time, their knowledge of farming would be of value to others without experience of their own. So it is proposed to find a number of such families to serve as the basis for the colony to be established. Commander Booth-Tucker has lately been making a tour of the West to find a good location for the new enterprise. The place chosen will probably be in Arizona, New Mexico, Wyoming, or Colorado. It is hoped that land can be secured so as to allot ten acres to each of 750 families to be sent out from New York and perhaps from Chicago and other cities. Then an effort will be made to raise \$500,000 to start the undertaking. It is not expected that all that is needed will

come as gifts, but Commander Booth-Tucker feels that from such an investment a return of five per cent can be assured. The settlers will not be pauperized, but will be expected to repay any loans made to them. Managed in the businesslike way characteristic of the Salvation Army, the proposed colony may well become "the poor man's paradise" that it has already been called, and may offer some real help in lessening the problems of the modern city.

**The Gem of the Jubilee.**—Apparently nothing connected with the jubilee of England's loved queen has found a more ready response in the hearts of men than Mr. Kipling's poem that came at its close. There has been wide-spread comment and some surprise expressed because the poem is so thoroughly religious, but the fact that men have been moved by the "Recessional" is conclusive proof that men are still swayed by the deep, true notes of the religious life. There is true recognition of the sovereign God in these noble lines.

"God of our fathers, known of old;  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!"

"The tumult and the shouting dies;  
The captains and the kings depart;  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!"

**Tuskegee and Its President.**—No man has a better right to speak on the progress of the negro race than has Booker T. Washington, who contributes an article on the following page. In his own career he furnishes an example of the spirit that is back of all progress of black and white alike. Having himself struggled successfully, he is giving his life to trying to lift others of his race, and grandly is he succeeding. There is always promise for the rising generation, and Tuskegee is doing a great work in training it. But not all the youth can go to school, and it is always a question what can be done for those beyond the age for schools. The needs of these are considered as well, and through the Tuskegee conferences Booker Washington is giving powerful help to this class. The conference brings together hundreds of people from the surrounding country; they present their problems and tell of their successes, gain new ideas and courage, and go back to better work. All the discussions are skillfully guided by President Washington, and his wise words thus reach many hearers, to be repeated by them to others on their return, and thus to have a great influence in moulding the future of his people and so of the country.

**A Heroic Woman.**—Miss Alice Fletcher, who will read a paper at the next meeting of the American Association for the Advancement of Science, is said to be the only woman ever made vice-president of a section of that famous association of wise men. Her life has been full of romantic interest. Sent out in 1882 by Professor Putnam to obtain knowledge of the customs and religious rites of the Omaha Indians, she became a member of one of their families in order the better to accomplish her ends. Just before this the Poncas had been sent by the government to the Indian Territory, only to perish miserably there. A like fate impended over the Omahas. Miss Fletcher's heart was so deeply moved that she hastened to Washington, and labored throughout a Congressional session so successfully that a bill was passed permitting the Omahas to remain where they were and to receive lands in severalty. Miss Fletcher was made one of the government agents to carry out this allotment, and later to do the same good work for the Winnebagoes, and afterward for the Nez Percés. A very womanly woman, yet in all her life among the Indians Miss Fletcher has steadily refused the safety of government troops, and in the presence of many real perils has shown the courage and ready resources of a true heroine.



T. THOMAS FORTUNE,  
Editor of *The New York Age*, the leading African paper  
of the country.



HON. B. K. BRUCE,  
For six years United States Senator from Missouri and  
afterwards Register of the U. S. Treasury.

## The Progress of the Negro Race.

By President Booker T. Washington,

Superintendent of Tuskegee Institute, Tuskegee, Ala.

**Y**OU ask me to send you a few lines bearing upon the progress of the negro race. In considering the progress of my race, it is well to consider the starting-point of the race, in order to be able to determine its progress. As the late Hon. Frederick Douglass expressed it, the negro is to be judged not so much by the heights to which he has climbed as by the depths from which he has come.

One of the criticisms most often heard against the negro is the one to the effect that he does not save his earnings, does not plan for the future. In order to decide whether the negro is making progress along this line it is well to bear in mind that he had no reason to think of saving or providing for the future during the days of slavery; that his training for 250 years in this country rather taught how *not* to save, how *not* to provide for the future; and that the habit and ability to provide for the future are the sign and test of the highest civilization.

Is the negro beginning to save, to provide for the future? He is. The best evidence of this is to be found on the outer edges of any city or town in the South. If one will make a careful investigation, he will find that in many of the cities and towns in the South the colored people own a large proportion of the houses that they occupy. Thousands who do not own their houses at present are gradually buying on small monthly or yearly payments. Such progress speaks volumes for a people that thirty-five years ago did not own their own bodies.

Too often persons of the white race, both North and South, misjudge the progress of the negro race, because they see only those negroes who are to be found upon the street-corners, at the barrooms and railroad stations. This is not fair. A race is judged by its best, not by its worst. Boston is judged by its Edward Everett Hale, not by its John L. Sullivan. When one wants to study the progress of the negro, he should carefully follow him from his rented one-room cabin into his little cottage with two or three rooms, where often will be found evidences of growth, such as books, pictures, newspapers, and carpets.

Perhaps the most interesting hour in connection with the Tuskegee Negro Conference—which meets each year at the Tuskegee Institute in February, and brings together about eight hundred people from the Black Belt—is when the people are permitted to tell about

their struggles in acquiring a small home. In these conferences the people tell how in many cases they go without food and clothing that they may begin the purchase of a small home. A race that can make such sacrifices is making progress.

One of the happiest men I ever met was a colored man I saw a short time ago, who told me that he had just



PRESIDENT BOOKER T. WASHINGTON.

made his first payment on a lot. I asked him how much he had paid, and he replied, "Fifty cents."

I have spoken in this short article of home-getting because the progress of my people is retarded in so many ways because of the fact that the great body of them, especially those in the country districts in the Black Belt of the South, live in rented one-room cabins.

The negro youths have many things to struggle against that the white youth of the same age does not appreciate or understand. The white boy in the North learns more of morality, cleanliness, order, etc., in his own home than it is possible for him to learn in the schoolroom. In the South, the colored boy must learn almost everything regarding right living in the schoolroom, and too often what he learns in the home hurts him rather than helps him.

After all, perhaps the best evidence of the progress of the negro is to be found in the universal desire among the members of the race to become more industrious, more useful, and better Christians in the broadest sense.

Here at the Tuskegee Institute, in the heart of the South, I have had

the opportunity for fifteen years to note the struggle of the race upward. At this institution we have twenty-six different industries, with eight hundred and fifty students at work at these various trades and in the classroom, and still we have been forced to refuse admission to more than four hundred young people, so anxious are they to improve their present condition.

While much has been done, much more remains to be done.

Tuskegee, Ala.



For The Golden Rule.

## Some of the Bushels.

By Rev. J. R. Miller, D. D.,

Author of "Making the Most of Life," etc.

**T**HE illustration was homely, but very suggestive. In the evening, when it began to grow dark and the housekeeper lighted her rude lamp, she did not set it on the floor and turn a bushel over it, but set it on the lampstand, that its light might fill the apartment. Jesus told his disciples that they were his lamps, and that he wanted the light to shine out clearly. Yet there are many ways in which Christian people hide or obscure the light that is in them.

For example, there is the covering of shyness. There are persons who love Christ, but shrink from a public confession of him. The very depth and intensity of their love seem to make it impossible for them to express the love. Their feelings are too sacred to be revealed. There must always be an inner chamber of faith and love in a Christian's heart where only God may hold tryst with the soul. There are feelings which can be uttered to no human friend. There is a love of which we cannot speak. We are not required to talk about our heart religion with many people. It is a proper reserve which shrinks from laying bare one's inner spiritual experiences. We say it is scarcely less than desecration when a man prates in public of the sacred things of even a tender human affection. Is the heart's friendship with Christ less sacred, less holy? Surely no one should be expected to expose to public gaze all that belongs to the holy of holies of his communion with Christ.

Still, there is danger that shyness may become a covering which shall hide the light of Christian confession. Even so good a man as Timothy seems to have needed the exhortation from Paul, "Stir up the gift of God which is in thee." Timothy was not making the most of his Christian life. He was not using all the power he had. Only a comparatively feeble light was shining out from his life, when there ought to have been burning brightness. Paul said this to him: "God gave us not a spirit of fearfulness, but of power and love and discipline." Timothy seems to have been covering his light under a spirit of fearfulness, timidity, shyness, almost cowardice.

It becomes all of us to look to ourselves whether the gift that is in us does not need stirring up like a fire that is smouldering, whether we do not need to get more courage, whether our shyness may not be a serious fault in us, and whether it may not be hindering our usefulness as Christians. We should get the lamp out from under the covering of timid reserve and set it on the candlestick of sincere and courageous confession.

There is also the covering of natural feeling. The very heart of all Christian life is love. God is love, and we are commanded to be perfect as our Father is perfect. The sum of the commandments is, "Thou shalt love." We are taught to be long-suffering in the enduring of injury and wrong; to be patient unto all men; to love our enemies; to forgive those who have done aught against us; that the servant of the Lord must not strive, but be gentle unto all men; that when reviled we should not revile again; that we should not avenge ourselves, but rather give place unto wrath; that we should put away malice, anger, and clamor, and be sweet-spirited always. Love is the light that should shine continually from the Christ life in us.

But some people hide this blessed light of love under the old natural feelings of resentfulness, unforgiveness, bitterness. They are quick to take offence. They hold grudges. They are not thoughtful. They do not forgive. They are quick-tempered, hasty in their speech, lacking affectionateness and sympathy. They may have a heart of love; but it seems as if there were a hard crust surrounding it and covering it, which prevents the outflow of the love.

There are many good people who do not reveal their best selves. They are like frowning fortresses: outside, cold, stern, forbidding walls, but within, a beautiful garden spot, with home, love, and refuge. These men are outwardly brusque, severe, unapproachable; but when you find the way to their hearts, there is warmth



PHELPS HALL,  
Bible Training School, Tuskegee Institute.

there, with faithful constancy and shelter of strong love. But how much better it would be if there were not this grim outside; if the love found its way into the manners, the speech, all the expression! We should not hide the warm light of love in our heart beneath a covering of external unloveliness, but should set the lamp where its shining will reach every life that touches ours or comes under our influence.

Then there is a covering of egotism and self-conceit. The Christian religion teaches us to be modest and humble in our demeanor, to give rather than to receive, to seek to minister rather than to be ministered unto, in honor to prefer one another. We are not to insist upon always having our own way nor to think that none but ourselves know anything well or can do anything rightly.

But sometimes we find a man, a Christian man, who is so full of vanity that he considers no other one's opinion as of any account. He is upright, truthful, honorable, firm in his principles, inflexible in his integrity; but the lamp of his good life is hidden under the bushel of his egotism. He treats other people and their suggestions almost with contempt. He is dictatorial and despotic, incapable of co-operation in work with others. Such a man by the grave fault in his character defeats the very purpose of his own aim. He wants to be a leader, but he seeks position as a right, claiming it, demanding it, rather than winning it by force of character and fitness, and by readiness to serve. Some splendid men with magnificent powers are rendered almost useless to their fellows by this unhappy spirit. The true leaders are those who pay no heed to the mere outward forms of position, precedence, and rank, but devote themselves in love and self-denying service to the good of others.

By demanding place one may become like the figure-head, which vaunts itself in vanity upon the ship's prow; but the true man of influence is rather like the propeller, which, hidden out of sight, drives the vessel through seas and storms. Jesus said they are chief, not who claim to be first and to have highest rank, but who serve the most deeply and unselfishly. We must not hide the light of our life under the covering of offensive egotism, but should set the lamp on the candlestick of self-forgetting devotion to the good of others.

Another of the bushels which some Christians put over their lamps is the fretful, complaining habit. Light is clear and white. Christian life in its divine beauty is all brightness. Two words, "peace" and "joy," express its true spirit. Peace is quietness, calmness, restfulness, contentment in any circumstances. The light of peace should shine in every Christian life. Then joy is distinctive of the Christian; not the joy of this world, which depends on worldly conditions, and ebbs and flows with the tides of circumstance, but the joy of Christ, which the world cannot give and cannot take away.

Peace and joy are essential characteristics of the light that should shine from every Christian's lamp. But how many people cover this white, pure light with the habit of discontent and complaining! How many of us have allowed the spirit of worry to creep into our lives! How many of us permit ourselves to murmur and find fault with almost everything in our lot! How many of us live in a perpetual fever of discontent! Such habits dim the shining of the light that should ray out of our life. Fretfulness spoils spiritual beauty. A habit of anxiety hides the light of peace and joy. If only we would strip off these unfit coverings and let the light of Christ in us shine out, it would add tenfold to our influence and power as Christians.

Another covering which obscures the light in too many Christians is ungentleness. Perhaps we do not realize how much of life's influence depends on manners. There are those who are true Christians; no one doubts their sincerity; they are honest, loyal to truth, liberal in giving, useful men; and yet in their manners they are so ungentle that they mar, perhaps almost destroy, their influence for good.

We need to study the art of living as to its manner. By the way one says, "Good morning," one leaves either a pleasing and an inspiring impression, or casts a chilling shadow over a gentle life. We need to train ourselves to thoughtfulness, kindness, sweet Christian courtesy; not effusiveness, not exaggeration of appreciation, for these are marks of insincerity and weakness, and are almost worse than rudeness; but to sincere affectionateness in our bearing toward all. We should be courteous to every one, even to the beggar at our gate, to the lowliest person we meet.

"Hush, I pray you.

What if this friend should happen to be—God?"

Our Christian manners should be the interpretation of our Christian life. Perhaps our heart is better than our manners; if so, how will people know that it is? If our manners are wanting in gentleness and sweetness, we are hiding our light under a bushel, and it is not shining out to bless others.

Such are some of the coverings that too often obscure the light of Christian life. If these seem little things, mere faults of manner or expression, it should be remembered that far more than we are aware are our lives hurt in their influence by what we call little things. Those who see us and judge of our character cannot look into our heart to behold the bright light that is burning there; they must judge from what shines out. We must take care, therefore, that nothing whatsoever shall hide or dim the brightness of our lamp's shining. St. Paul exhorted the Philippians to think not only of whatsoever things are true, just, honorable, and pure, but also of whatsoever things are lovely. If we do not make our life beautiful and winning in its outward form, which alone men see, how will they know of the beauty, the grace, the worth that are within? We must express ever in our dispositions and our conduct, in our behaviour and bearing, the best that is in us, if we would fitly honor our Lord.

Philadelphia, Penn.



For The Golden Rule.

### Soft Unfolding.

By Mary F. Butts.

SOFT unfolding in the sun,  
Tender petals one by one,—  
Lovely secrets slow unsealed  
Till the inmost heart's revealed,—  
Soft unfolding in the sun,  
Tender petals one by one.

Thus they fill the garden place,  
Full of fragrance, full of grace,—  
Roses white as thoughts of heaven,  
Roses red as summer even,—  
Soft unfolding in the sun,  
Tender petals one by one.

Dear love, let the sun divine  
On thy folded selfhood shine;  
In thy little garden room  
Open thus in fragrant bloom,  
Soft unfolding in the sun,  
Love's sweet graces one by one.

Johnson, Vt.



For The Golden Rule.

### How To Read a Newspaper.

By H. J. Waters,

Of the staff of the San Francisco Call.

HOW do you read the newspaper? This question occurs to me often as I see and hear people talking upon the events of the day. I wonder whether many of the Endeavorers would not like some rules by which they may keep track of everything that is of importance in the daily newspapers, and at the same time lose no time upon what is worthless.

As a reporter, I must know everything that is in all of the papers, in order not to waste my time in hunting up matter that has already been published. Hence every morning I read three metropolitan journals, which number from sixteen to twenty-four pages each. This occupies just thirty minutes, usually.

How do I do it? Well, here is the secret. Read the head-lines carefully. They contain the meat of the whole article, whether it be an article of an inch, or one of two or more columns. This done, I know whether it is of enough importance to spend more time upon.

If I am interested to know more of the article, I read a paragraph or two. The whole story is told in that space. The rest is simply a retelling of details and interviews with those interested. Once in a long time an article is of interest enough to be read entirely, but very seldom.

For years I have not read an account of a murder or a suicide. These form one of the most degrading and offensive sides of newspaper life; and what is the need of every detail of such things? Of course I want to know why and how any one is killed, but the first paragraph tells it all.

You ask what is the meat in a newspaper? Well, first of all watch the general trend of foreign nations, commercially, financially, and socially. With a good imagination you may see the acts occurring, and live the very life the people do.

But do not believe everything you see in the papers. After five or six years of life on a metropolitan newspaper, my motto is, "Believe nothing you hear, and only half you see."

I am not going into the details of manufacturing news, although that in itself would make good reading; but too much of the space in our great dailies is filled with such matter. The editorial page is the best one, if the paper

has a good editor. He covers the entire world with his vision, and then sums up the events in his articles. He is the greatest framer of public opinion of the age. On all matters but politics he may usually be depended upon to tell the truth; but look out for politics. Here is where trouble begins. Usually I read a Democratic paper for Republican news and a Republican paper for the Democratic side of the question. Then I have the cold water thrown on both sides of the issue. I never get the extremes in this way.

A newspaper can be depended upon to support what its management believes will bring in the most money. When working to secure the Convention for California, the Endeavorers here said, "O, you cannot get the newspapers interested." My reply was, "Our most sensational paper will be the first one to publish a Christian Endeavor edition." Sure enough, last spring, at the State convention, the morning after the session closed, here was a special edition of that paper, with a full report of the three days' meetings!

Do not spend your valuable time in reading everything you find in the newspapers. It can more profitably be spent in reading some good book.

Oakland, Cal.



For The Golden Rule.

### The Secret Service Society.

By Rev. B. Fay Mills.

IN THREE PARTS.

#### III.—What It Did for the Prayer Meeting.

IN the first place, they were always there. Rain, snow, sleet, blizzards, hot weather, "business," "unexpected calls," and other attractions could not keep them away. When the pastor arose in his place to announce the first hymn, they were always waiting for him. Some were in the front seats to set a good example. Some were scattered about to watch for interested people. Some sat at the rear so as to be sure no convicted man "escaped"; and some were at the door to "welcome the coming and speed the parting" stranger.

They helped to sing. We never had to endure one voice singing alone for a line or so and then others feebly "joining in." We commenced at the beginning with volume, and sung all through the hymn.

They always "took part" promptly. I think that, when the first opportunity was given for prayer or testimony, there were always not fewer than five men on their feet at once.

When they spoke, they said something. They never needed to discover what the subject was after arriving at the church. They never talked too long. They learned how to "stand up manfully, speak up cheerily, leave off speedily."

We never had any long pauses. I made it a rule to close any meeting when thirty seconds had passed without any participant, and I never closed but one meeting for that cause.

They spoke appropriately. If we were having a heart-searching meeting for Christians, they did not make appeals to the unconverted. If the meeting was considering the forsaking of sin, they did not say, "The Lord is my shepherd," and suggest that we should sing, "The sweet by and by." If the topic was "The Water of Life," their words would be to the point in testifying how their thirst had been assuaged. If the topic was "Discouragements," the words would be so hopeful and helpful that we would conclude that the topic described a non-existent thing. If we were considering Bible-study, we would really learn something of the various ways by which the inspired book might be made an inspiring book.

How much this sort of appropriate help meant in the Sunday night after-meeting no grateful pastor could ever suggest. If the sermon had been on the power of prayer, I would say, "Now let us have four or five short prayers for unconverted friends here to-night," and the difficulty would be to have only four or five.

After those earnest prayers, when I would say, "We will continue in prayer: how many would like to rise or lift the hand to say, 'Pray for me?'" the signs would always be given. Then would follow prayers, not for the pastor (much as he needed them), nor for the sick, nor for the people who had gone home, nor for those who seemed unimpressed, but for those who had made the sign.

If I had been preaching on "Choose life," and asked for ten reasons why a man should follow Christ, we heard them. If I preached on God knocking at the heart, and asked, "Does God come in when we open the door?"