

—It never seemed to occur to him that the throngs that crowded every building in which he was announced to speak came because of any special merit or charm on his part; and so, to the charge of an English traveler who said that the American churches were empty, Phillips Brooks almost indignantly replied that he knew this to be untrue, for everywhere he preached in America the churches were filled.

While he was grave, dignified, majestic in the pulpit, in private life he was a perpetual fountain of humor. . . .

* * *

It is told that when he and his brother Frederick were home on a visit, the one then rector of Holy Trinity Church, Philadelphia, and the other of St. Paul's, Cleveland, their mother felt it her duty to reprove them for an excess of merriment with the words, "Boys, remember it is Sunday."

What high regard, indeed, almost reverence, he had for his mother may be seen from the fact that, when in England he was "commanded" to preach before the Queen and someone asked him if he were afraid. He answered, "No, I have preached before my mother."

* * *

From the long list of anecdotes showing his love for children, and the way he seemed to prefer their society to that of adults, this one may be taken as typical: On his first round of visitation as bishop, he was entertained at a home where the small daughter was very anxious to see a real, live bishop, but, to her dismay, he did not arrive until she had been put to bed. When he was shown to his room, he discovered on a chair near the door a large doll, an evidence of the fact that the little lady had determined that her door, at least, should not be disappointed. Next morning the hostess missed her distinguished guest, but the sound of laughter from the nursery soon betrayed his whereabouts. There, seated on one side of a stool that served as an improvised tea-table, was the small girl, and opposite her, cross-legged on the floor, was the

huge form of the right revrend bishop of Massachusetts.

* * *

The extent of his influence over young men, especially college and theological students, may be inferred from an incident recently related by a former student at Boston University. A brilliant young minister, then in the seminary, now pastor of a leading Brooklyn Church, preached his trial sermon before the class in homiletics, and the unanimous criticism of the class was, "Nothing but an imitation of Phillips Brooks." The professor took occasion to warn the young men sternly never again to set foot inside Trinity Church on pain of losing his personality.

Popular faith in Dr. Brooks often showed itself in unexpected ways. For example, at the close of one of his services, a man came up to ask him if he could recommend anything for his wife's rheumatism. It is also characteristic of the great preacher that he took the request seriously and undertook to comply with it.

* * *

Phillips Brooks was a prophet of the glory and joy of the life that now is, as well as of that which is to come. "I don't want to be old, but I should like to live on this earth five hundred years," is an expression that gives us a glimpse of the inner life of the man. The one word most characteristic of his sermons is "Life." In the course of the last Sunday morning sermon he ever preached, he quoted from Browning's "Saul":

"How good is man's life! The mere living
How fit to employ
All the heart and the soul and the senses
Forever in joy!"

And only a few days later he said to the group around his bedside, as he waved his hand, "Good-by; I am going home, I will see you in the morning." And so ended the earthly career of a man who had been mightily used of God.—*Northwestern Christian Advocate*.

Christ in The Church

CHAPTER III.

GERTRUDE COCKRELL.

The church's first duty is to herself, her own increase, her own edification. (Eph. 4:16.) But to pursue this as an end instead of means, would be to defeat her own purpose. Her duty consists in maintaining right relation with, and a right attitude both toward Christ her head, and toward her fellow members in His body. Then, and then only, is she prepared to fulfill her destiny. This is a matter of grave personal import. How can we be right with God, and wrong in thought, word, deed, with regard to fellow-members? "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. 1 J. 4:20. "Hateth," or loveth not," active or passive, both alike bespeak alienation from God.

Oh, brethren, we do well to pause here and take

our bearings. We cannot too strongly emphasize the truth that to be right with God we must be right the one with the other. This is the first condition for healthy, effectual action on the part of the church.

We are not told to like, but to "love one another." "Like" has to do with "natural affinity," "kindred spirits," and is therefore subject to the law of nature. Divine love begins where human love or liking ends, and because Divine, makes possible the otherwise impossible. "It faileth not." It is out of touch with Christ that the disintegrating forces are set in motion and we can look askance at a brother, speak slightly of a sister, inflict positive injury upon some fellow-believer.

And now let us see that part of the church we represent seeking to fulfill her, our mission. What is it?

(Continued on Page 12).

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



Bushnell says "that travel and motion of every kind are signs of life, and life implies the quickening presence of new ideas," and Daniel speaks of a time when "many shall run to and fro and knowledge shall be increased." The world is moving and the intellect is quickening. There will probably be eight or ten billions of fares paid over the various lines of travel during 1912. The world is literally running to and fro. It is a strenuous age. Things are burning at white heat. May it not be that we are rapidly reaching the climax to man's day and that the day of the Lord draweth nigh. God grant that it may be so.

The Christian warfare is not all battle. There are times for recuperating the armor. Woe be to the army whose general keeps it marching all the time. It will soon be nothing but a field of skeletons. The successful soldier knows how to strike the happy medium between lying in camp and charging the enemy and the most successful leaders in Christian work have discovered that they cannot be everlastingly on the cavalry charge. There must be times of drilling, seasons of monotony against which the flesh often protests, but without this kind of training the army would soon be a rope of sand. A well trained host is half the victory. Only be sure that the lying in is a time of equipping, then fear not.

THE PERPETUAL INCENSE.

It was while Zacharias was burning incense that the angel of the Lord appeared unto him and announced that a son should be born unto him, and that he would be an instrument in the hands of God to turn many unto righteousness.

Among the many beautiful, suggestive, and very impressive features of the tabernacle worship was the ordinance requiring the perpetual incense, that is, continuous praise. Specific directions were given for the compounding of the materials for incense, showing that the Lord would have only pure worship. While the aged priest stood by the altar and the cloud of incense filled the whole place, the heavenly messenger stood by with thrilling announcement of a prospective heir.

If the incense of praise were offered more, there

would be more revelations from heaven. Forgetfulness of benefits is world-wide. Only one of the ten healed lepers returned to give thanks, and perhaps that is about the ratio now-a-days. You will be urged to join in prayer for certain urgent needs, but when the prayer is answered, how seldom are you ever called to join in giving thanks. Only once in a great while. Hudson Taylor called a number of brethren in to pray with him for 50,000.00 dollars to be used at a certain time in the interest of the China Inland Mission. After they had made their petition he surprised them by saying, "Now brethren let us thank the Lord for the answer."

The grateful heart is in a much more receptive mood and will receive larger blessing than those who rarely ever use incense. Praise should be mingled with petition. He who praises most gets most. We do not say it is wicked to live a joyless life, and yet we might say so without doing any violence to the truth. We are commanded to rejoice in the Lord always, and in everything to give thanks. Much of the grumbling among good people is a habit they have fallen into without hardly being conscious of it. It is easy to fret "because of evil doers," but it is never right to fret about anything, and they who thus indulge do so to their own hurt. "The joy of the Lord is the strength of His people" and every Christian ought to have his altar of incense as in the olden times send up a cloud therefrom in the early hour and then keep it burning all the day long. Praise is a far more important part of the Christian life than is usually thought. It is one of the features of the heavenly worship that is revealed with a clearness and distinctness above any other. Keep the incense burning and oftentimes the Lord will be standing at the right hand of the altar. Yea, He will be still closer—enthroned in thy heart.

FRUIT TO YOUR ACCOUNT.

The apostle Paul gave the church at Philippi to understand that he rejoiced in their gifts to him not on account of any personal advantage, but because they would receive a reward by so doing. He said, "Not because I desire a gift, but I desire fruit that may abound to your account." This way of looking at the matter is not discussed enough. Nearly all of the argument is made on the other side. Paul looks at the question in the most unselfish way. With him it is not a matter of personal gain at all. The purpose that dominated his heart was for the highest good of these generous donors. If the subject of Christian beneficence was handled in this way, the eyes of many would be opened to see that they cannot afford to hoard treasure to the impoverishing of their own souls. We hear frequently of giving until it hurts, but we witness more frequently the *not giving* until it hurts. "I cannot afford to pay so much" is a common expression, but it would be better were it changed to "I cannot afford to pay so little."

A pastor ought to be ashamed to deal with his people in such a manner that they will pass on to the judgment with so little fruit to their account. If peo-

ple could be made to see that the effort to induce them to be liberal is born with a wish that they may have a glorious reward as well as with a desire to supply a need elsewhere, they would feel differently about the subject. Solicitation for funds to maintain religious enterprises is characterized by many as begging. They foolishly think that what they have is their own and anyone who is seeking to divert some of it to another channel is a beggar. The truth of the matter is that what they possess is the Lord's and those who are endeavoring to persuade them to appropriate it where there is the greatest need are in no sense beggars, but servants of the most high God sent out to look after the interest of His cause in the earth. Among the many things that will be disposed of in the judgment, the way we administered what the Master placed in our hands will not be the least important. In fact our stewardship will be the chief question involved in that day.

How often has a feeling of sadness swept over us as we have witnessed people spending their money for that which is not bread, wasting their substance in riotous living, and doing exactly the same thing that Dives did—living for themselves. We are not only grieved over the many that become sufferers on account of this self-centered life, but we also deplore the littleness and poverty and terrible wreckage of such a life. It could hardly be expected that the world would do otherwise than be actuated by covetous desires, but those who profess to know the Lord, "who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich," must act accordingly if they are to have fruit to their account. Perhaps the church has solicited too much on the beggar basis, and has fallen far short of her duty in the matter of the indoctrination of her membership as to what they are here for and on what will their reward hereafter depend. Salvation is a gift, but the reward the Christian enjoys will be conditioned upon the service rendered. Therefore the highest interest of every individual demands that he be awakened to the fullest extent as to his duty and be incited to do the same. When the people see that the minister is not seeking to make merchandise out of them, that he has no selfish interest in view, but that he is only seeking fruit that may abound into their account and to others, they will act very differently.

In many places the pastor has been reduced to such an ecclesiastical tax-gatherer, than when the people see him coming, they at once think of their purses, but they should be dealt with in such a way as to regard every opportunity for self-denial as the means of their larger enrichment. Take for instance that man who is abundantly able to support a missionary. It is doing him an injustice to pass him by with only a few remarks as to the obligations to be liberal. *He should be labored with, instructed, and prayed over until he is made to see that those who are thus striving with him are working for his own highest good and that they would be recreant to a God-given trust were they to let him live and die without having fruit to his account.* Take that man who is neither poor nor rich,

who is neither a Lazarus nor a Rockefeller, and yet he could bequeath enough of his property to maintain some permanent religious interest. To let him glide on ignorantly and squander this opportunity and pass into the other world without this fruit to his account would be almost criminal on the part of those who have the oversight of his spiritual interests. There has been so much pulling on just one string of this financial problem that many good people have become morbid, and because it has been overworked on some lines they refuse to work it at all, but this is wrong. It is incumbent upon those who teach the people to withhold no truth that is profitable unto them. It is not a question of whether the folks like it or don't like it. Do they need it? If so, give it to them. There has never been a time in the history of the church when Scriptural teaching as to the right use of time, money and talent were more needed than now. Sometime ago we read an account of the probating of the will of a churchman worth a million of dollars. The thing that impressed us most of all was that there was little, if anything, bequeathed to religious work. Did this man's pastor do his duty by him, or were they foolishly sensitive on the subject and let him drift on without being awakened to the various privileges that were accorded him in the right use of what had been entrusted to his care. Again and again has the case of this man come before us. He was a good citizen, a prominent man in the country, and so far as we know he was moral. He was recognized in his church as a model member, but one cannot help asking the question, who is to blame for this poor fellow not having more fruit to his account?

If the people can be made to see that the church is not after their's but them, that the minister is far more concerned in their own spiritual welfare than in any material gift that may come from them, then they will begin to feel the obligations that are resting upon them, and to see that they are to live but for one purpose, namely, that of doing all the good possible.

The truth has far more than a monetary application. Time is a sacred trust, and is to be redeemed wisely. Talent of whatever kind is a bestowment of heaven and will have to be given an account of. Indoctrinate the people on this subject. Get them to look at things from this standpoint and in so doing you will not only accomplish a much larger good in a general way but you will also be an instrument in the hands of God for the enrichment of those over whom He has made you overseers. The masses should be awakened to the fact that the church seeks them rather than theirs, they are wanted not so much for what can be gotten out of them but rather for what has been gotten into them, let all the appeals made to them for contributions of any kind carry with them a burning desire that they who are here but for a short time and are then gone, may have fruit to their account when they come to stand in a place where bank-stock, real estate and gold, cut no figure. "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal."



AN IMPRESSIVE SUMMARY.

That eminent lecturer and Christian philosopher, Jos Cook, shortly before his home-going, sent the following message to Christian Endeavorers:

"Man's life means tender 'teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God."

The characteristics of each period of life is thus drawn by a skilled hand. Well for us all if we behave wisely through these varying seasons, and "at eventide it shall be light."

THE WAR OMEN.

"The whole point of view has shifted, and the world has outgrown the stupendous fallacy that the ballot and the millennium are one and the same.

"This is one aspect of the uneasiness and apprehension that run through all Europe. It is closely connected with another aspect. The six leading Powers of Europe are between them spending some \$1,500,000,000 a year on naval and military armaments. And not only is there no prospect of this sum diminishing, but there is every prospect of its being increased. One might speculate forever on the significance and consequence of this amazing phenomenon. All the pacifists and most social reformers make it one of the main objects of their attack. In any statement of the economic case against war this prodigious burden of unproductive expenditure holds a foremost place. And it is a burden that falls, as in the last resort all taxation falls, upon the poorer classes. How long will they endure it?"—*Harper's Weekly*.

Talking peace but building dreadnaughts. An international tribunal for arbitration and yet a constant preparation for war and as the ceaseless grind of taxation goes on the burden becomes heavier and the masses more restless. Europe is now an armed camp. There is a prediction of a war on a colossal stage, seldom if ever seen before. The engines of destruction are multiplying and now comes the airship which may be a powerful auxiliary on the battlefield.

A REMARKABLE UTTERANCE.

Thoughtful men have always recognized Christianity as being the basis of all good government. Civilization follows after, rather than precedes Christianity. The stability of a nation is vitally affected by its morals. The only way to have a great people is to build through the individual. A decline in religious faith means a decrease in those righteous forces which safeguard our moral and spiritual interest, and leads to an increase of crime of every kind. Drunkenness, divorce, graft, gambling, licentiousness, suicide and murder of every sort increase as a belief in retributive justice decreases. The security of our nation rests in the morality, intelligence and spirituality of its citizenship, and this can only be maintained by

a faithful adherence to spiritual truth. One of the most significant utterances on this subject comes from a secular paper, the *Wall Street Journal*, in which they admit that there is a waning in the moral sense, due to a loss of faith, chargeable to the destructive critics who are endeavoring to tear the Bible to pieces. When the secular press makes such allegations, it is certainly time for the religious press to "Cry aloud and spare not." The *Journal* says:

"He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary, mere delights that are given as tests of his character.

"Now, it is not needful for this discussion to consider whether such faith is reasonable or not. The *Wall Street Journal* has no concern in theological discussions. If there has been a marked decline in religious faith, that fact must be of profound, far-reaching significance. It alters the basic condition of civilization. It becomes a factor in the markets. It changes the standards and affects the values of things that are bought and sold. It concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had a faith and lost it.

The question, therefore, is of practical, immediate and tremendous importance to Wall Street, quite as much as any other part of the world, has there been such a decline in the faith of the future life, and if so, to what extent is this responsible for the special phenomena of our time, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power the social unrest, the spread of demagoguery, the advances of socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other to class agitation, might well be worth an investigation by a commission of government experts, if it were possible for the government to enter into such an undertaking.

Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation unrestricted as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seeds of national disaster."