Subject: True Mission of the Church.

Brooklyn, N. Y .- For the first sermon of his pastorate of the Unity Unitarian Church, the Rev. W. M. Brundage took for his subject Sunday morning "The True Mission of the Church." The text was from I. Timothy iii: 13: "The church of the living God." In the course of a strong sermon, listened to by a large audience, he said:

From the additions which prevailed a few centuries ago, when the church was without a rival to contest its autherity, to its present condition, when it must contend with numerous competitors for the very right to exist, humanity has taken a long stride forward. Freedom has come to be more than a mere name. Multitudes of people have seriously begun to think and act for themselves. Less and less is the church able to live upon its record in the past; more and more has it become manifest that it must justify its continued existence by the work that it does, by the service that it renders to society. Unless our churches of every name can be brought into vital and helpful relations to the real life of the people, they are doomed to perish. The traditions of the past cannot save them. Their service in the past, great though it has been, cannot justify their present existence. Do they minister in an essential manner to the best life of to-day? An affirmative answer to this question constitutes their only justification. Brotherhoods, clubs, philanthropic associations without number are competing with them; libraries, newspapers and periodicals, and educational institutions are doing much of the work which they once did, work that was formerly left ex-If it persists it will be because it does a better work for society than any

What is this work that the churches are qualified to perform better than other institutions? Can they feed the hungry, clothe the naked, visit and comfort the sick and sorrowing, care for those who are in prison, minister to the orphan and the outcast, in fine, engage in all sorts of strictly philanthropic activity better than multitudes of existing benevolent institutions? Certainly the churches will continue to do such work as this, because they are organizations of those who love and serve their fellowmen. But clearer and clearer does it become manifest that other institutions can do most kinds of philanthropic work as well as, if not better than, the churches. On the whole, the great fraternities everywhere established in our times can do it better. The organized charities of our cities, the prison reform associations, the humane societies and others can do it better, more economically, more effectively.

other institution can do.

Can the churches, however, continue to maintain themselves as centres for the propagation of great dogmatic systems, or, on the other hand, as centres of mere protest against the dogmatic systems of the past? I do not believe that they can. The forum for the discussion of such systems is being rapidly shifted from the pulpit to the press. The great magazines and reviews and religious newspapers of our time afford a more favorable field for their discussion, while the masses of the people care less and less for them. Incidentally the churches will continue to urge upon their people what they believe to be a true philosophy of God, of the universe and of man, but this work alone cannot justify their continued existence.

Neither as purely-sacramentarian institutions can the churches long retain the people, because with the growth Let me say this to you in that connecand extension of new knowledge the tion: claims of sacramentarianism are rapidly becoming discredited. What is called "the high church reaction" so widely known is after all but a reaction and cannot be permanent in its influence. It is but a return to the childhood of religion, and the thinking world demands the religion of a man. Can the churches, however, continue to maintain themselves as social clubs, as organizations of congenial people who come together to enjoy one another's companionship?

But when there are so many social clubs in every community, membership of congenial tastes and kindred pur- it matters little in what direction you are slaves to sin. Jesus Christ is the head suits as membership in even the most work. exclusive church cannot be I do not believe that the churches can long justify their existence as the mere competitors of these clubs.

Has the church then outlived its usebecoming conscious of its true mission, resolutely devotes itself '> its distinctive work. This, I believe, is what the churches can do better than any other institution-they can and do, in multitudes of instances, act as great at the end of the school term. The wicked Jews (vs. 3740). 37. "Abraham's inspirational centres ministering to the distractions of much dressing and seed." Christ admits their claim that they life of the spirit, to the life of the much company operated pretty severe are the natural descendants of Abraham, ideal, to the life of God in the soul of ly on the fickle memories of the chilbut denies that they are his children (v. man. They come into vital and helpful dren. One little friend lost herself in 39) in the highest and best sense. "Seek relations with the people a just se | confusion and stammered to a dead feeling and loving, in just so far as | mother moved from out the crowd and they inspire and quicken the religious took a seat in full view of the little life of the community.

Let the churches, therefore, cease regarding themselves as authoritative ecclesiastical institutions, authoritative sacramentarian or dogmatic institutions, and become free democratic | religious societies for the propagation of pure and undefiled religion, for inspiration to high and worthy ideals, for actually helping men "to do justly and love mercy, and to walk humbly with their God." The churches that are most truly and profoundly religious forces will best justify their existence

in the twentieth century. To foster and develop the distinctively religious life of humanity, this ance and confidence all along the way. is the true mission of the churches. They must be light-givers and lifegiver's. They must be spiritually alive in order that they may impart

This or that particular form of activ- will follow the same plan in 1905?

ity is unessential. A longer or a shorter ritual of worship is unessential, provided the light and power of religion are present. Faith, worship, aspiration, loving human service, these are the essential elements in religion and the forms in which they embody themselves will be vital.

The living, inspirational church that is saving men from worldliness and practical materialism, that is helping them to see the unseen and eternal, that is helping them to worship in the noblest sense of that word-that is, to attribute supreme worth to the lofty ideals of justice, truth, love, which are only another name for God, to love and revere these ideals, and to devote themselves with perfect consecration to their realization in human societysuch a church is fulfilling its true mission, by whatever name that church may be called, and is in no danger of being discredited in our modern life.

In such a church there will be no distinction between classes, between the rich and the poor, no lingering caste spirit, no recognition of a difference of rank and dignity between ministers and people; in the conscious presence of the All Father there will be perfect equality between the worshipers.

In such a church there will be no spirit of solemn gloom miscalled reverent awe, an inheritance from a prim-

of a larger home. The themes of the pulpit of such a most effectively to personal and social righteous character.

a common spirit and are seriously working toward a common ideal end. In such a church there will be no jealcas rivalries between the members. but in place of these a generous spirit clusively to them. We find nothing in of emulation to serve one another and the origin of the church that entitles the common cause. As I said before, it to claim a divine right to persist. the practical activities of such an inand forced; they will be the perfectly natural expression of the vigorous religious life of minister and people.

In Wiser Hands.

A lady, who had been three or four years away from her childhood's home and settled in one of her own, was taken seriously ill. Her mother, with all a mother's solicitude, was anxious to be with her daughter at once, and hastened to her bedside. She found skilful physicans in attendance and a trained nurse in charge; . there was really nothing for her to do-nothing that she could be permitted to do.

Day after day she made brief, silent visits to the sick room (even her presence could not be allowed long) and went away powerless to aid. The ministering was in wiser, more efficient hands than hers, and she could not be trusted with it-would not have dared to trust herself with it.

sadly, one day, "that even I, her mother, can only stand aside and do nothing. There never before wasn't a time when 'mother' wasn't the one to help and comfort; it seems as if it ought to be so still, and yet I would be afraid to do anything but keep | sin. "Is the servant of sin." Is the slave. hands off and trust to a knowledge | the bond-servant of sin. He does the work and strength that is greater than my

It is the same in many a spiritual crisis through which we see our dear ones pass. We long to lift the burden, to lighten the trials, to bestow the covered gift; but the Great Physician holds the precious soul in His hands, the hands that will make no mistake, and we can only stand aside and trust Him .- Forward,

The Thing Worth While.

I know that many of you are puzzled to know in what direction you can their hold upon any large number of start to help Christ to help the world.

Once I came to a crossroad in the old life and did not know in which direction God wanted men to help hasten His kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing their place in the kingdom of God. Think worth doing in the world was to do not to be made free from sin by the rites the will of God; whether that was and ceremonies of the law of Moses, for done in the pulpit or in the slums; Moses was but a servant and had not that whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of Him that sent Me," and if you make up your mind that you are going to do Christ now refers to Himself. The Son of the will of God above everything else, God alone has power to liberate those who

There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or fulness and is it about to pass away? stay at home, as long as we are sure Certainly not, if it arouses itself and, we are where God puts us.-Henry Drummond.

"The Loving Look."

Some years ago we witnessed a publie examination of a class of little girls multitudes of instances, act as great at the end of the school term. The as they inspire to high thinking and stop in her recitation. Just then her

The loving look of that silent face brought order out of confusion. Mind and tongue immediately resumed their functions, everything was lost sight of and the lessons all came back in perfect order. The examination was finished in triumph.

Many a time since then as we have seen some struggling heart confused by the world's noise and temptation we have felt like bidding it look up into the familiar face of the Heavenly Father and be reassured that all is well. Not only is there life in a look at the beginning, but there is assur-

Prayed For Six Years.

At a revival meeting in Wales a man spoke from the gallery: "I have been life, for life is what most counts. The praying for six years for the salvation Outward activities of the churches of thirty of my mates at the colliery, must be the natural expression of what and I have kept a list of them that I might not forget them before God. I The methods for the expression of am glad to be able now to say that this religious life will be varied be- twelve of them have been converted." cause the dispositions of men vary. What will it mean if every Christian

INTERNATIONAL LESSON COMMENTS

I. The test and blessings of discipleship (vs. 31, 32). 31. "Then said Jesus." Better, as R. V., "Jesus therefore said," because many had believed on Him after this to these new disciples. "Which believed." The term "believed" applies here to the disposition, openly expressed, to acknowledge Jesus as the Messiah. "If ye abide" (R. V.) Not a fitful, intermittent relation, but thorough, intense and continuous. "In My word." If ye obey My commandments and follow My teachings carefully. man is worth listening to on questions of reverent listener to Christ. Abiding in God's word must become the permanent

who live a holy life before the world.
32. "Shall know the truth." Shall know itive religion of fear, but a spirit of radiant hope, of abounding joy, of genuine human sympathy, the spirit of a larger home shall know Christ Himself, the embodiment of truth (John 14:1). The rulers had spoken of knowing the law, Jesus speaks church will be closely related to the of knowing the truth. This is a species actual needs of the people, selected from every quarter, but selected solely that their consideration may minister most effectively to personal and sostill a wicked man under the bondage of sin unless he has been made free. Knowl-Membership in such a church will edge appears as the fruit of faith, and freebe unrestricted, free to all who share dom as the fruit of knowledge. Christ associates liberty always with the truth, which He is Himself, and so presents the

II. Freedom offered from the slavery of sin (vs. 33-36). 33. "They answered." Many commentators refer this "they," not to the many who believed (v. 30), but to the other Jews who had not believed. The little episode of verses 30-32 is thus held as spirational church will not be artificial | a pleasant parenthesis, and the believers are all allowed to be genuine and perhaps permanent. The words cannot be spoken of the simple people who had already believed, but to the carping, caviling Pharisees. "Abraham's seed." They had Abraham's blood in their veins, but not his faith in their hearts. "Never in bondage." This answer was not more true than the pride ordinarily. the seed of Abraham had been in bondage to Egypt, Babylon, Persia, Greece, Rome. Spiritually, they had been in bondage to idolatries in past times, were now to the rabbis, who were literalists in interpretation, and without spirituality or sympathy (Matt. 23:4). "How sayest Thou." Upon what possible principle dost Thou promise to us that which we already are proud of possessing, viz., glorious liberty? We already possess as our birthright what Thou art offering to us as the full result of discipleship.

34. "Verily, verily." A solemn declarafreedom while under the mastery of your

in at this point. No bondage is greater than the bondage to strong drink. Servitude is repulsive to all men. In our land of freedom men demand their rights in business, yet there are hundreds of men and boys and sometimes women who put

reference may be to Hagar and Ishmae! and Isaac-the bond and the free. They had spoken of themselves as the seed of properly so call, and the siave. These tion were destroyed, and the Gentiles took parental authority in the church which the Son had. "The Son abideth" (R. V.) The comparison here is between any son and a bond servant, and son should not begin Father hath given all things into His hand (John 17:2). Free indeed." The Jews boasted of an imaginary freedom, but the to Babylon centuries before; it would save them from bondage to the Romans. What freedom they had under the Romans He therefore spiritualized this hope.

to Kill. Abraham's truest Son is proof that they are not true sons of Abraham. Their murderous intent proves that they are children of the devil (v. 44) instead of Abraham. "No place in you." You do not allow My word to enter your hearts and lives. 38. "I speak," etc. The Son existed with the Father during past eternity and He reports the things He had seen. "Ye do," etc. Their father was Satan (v. 44), and they were instructed and led by him. 39, 40. The argument here is that they were not true children of Abraham because they were not like Abraham in character and actions. Abraham's life was wholly unlike with their arms and hands in the same

A man wearing the uniform of the city tramway department- recently boarded a Glasgow car and told the conductor that he had been sent to relieve the latter. The conductor handed over his tickets, punch and cash, but on proceeding to the car

Trick of Clever Swindler.

utes and then disappeared. Bad habits have big harvests. Meekness is the mark of might.

THE SUNDAY SCHOOL

FOR MARCH 12.

Subject: The Slavery of Sin, John viii., 31-40-Golden Text, John viii., 34-Memory Verses, 31, 32-Commentary on the Day's Lesson.

declaration that He was the Light of the world, and after His answers to the Pharisees, and now Jesus directed His remarks Our spirits must drink in Christ's words as our bodies inhale the atmosphere. No faith and doctrine who is not himself a condition of our life. "Disciples." A disciple is a learner; one who accepts and follows another as teacher and master. True disciples are real representatives of Christ,

truth as the cause of liberty as the effect.

tion enforced by these words. "Whose-ever committeth sin." In these words Jesus utterly expels the political question from His scope. He states first the principle and then the application. He spoke of "But it seems strange," she said, a more degrading bondage and a higher freedom than they imagined. He whose tendency and habit is to commit sin. He who makes choice of sin; prefers the way of wickedness before the way of holiness; who makes a covenant with sin, enters into league; who makes a custom of sin; who walks after the flesh and makes a trade of of sin, supports its interests and accepts its wages. He cannot dismiss sin at pleasare; the moment he attempts it he finds the chains drawn tighter. Dream not of

> Temperance instruction may be brought themselves under the bondage of the drink

"The servant abideth not." The Abraham. Jesus shows them that there may be of that seed two kinds: the son, Jews might be the seed of Abraham, and yet, not being his spiritual children, might not abide in his household of faith. Not many years after this their capital and naliberty which Christ offered was real and lasting in its effects. It would have saved the nation from the bondage of captivity was due to what they had learned and practiced of the word. Jesus knew that deliverance from the Roman voke was the great work expected from the Messiah.

III. Jesus shows the character of the That they desired the death of ing gray, with a short-cropped naval

> The mother saves the baby's shoes Which held the chubby feet, In after years to hear again Their halting patter sweet. The bride her satin slipper keeps, Reminder of the day, To tread again in fancy's realm

barns he discovered that the story The man recalls those red-topped boots was false. The bogus conductor re-When as a freckled boy
They filled him with a haughty pride
And swelled his soul with joy. mained on the car for about ten min-

attitude.

But those which stir my inmost heart Are on the owner yet— Four shining shoes of gleaming steel— Ah, me, what vain regret!

-McLandburgh Wilson, in the Criterion.

The happy rose-strewn way.

Every Coupon Counts for a present with

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Buy Good Luck Baking Powder. In so doing you get the most of the purest baking powder at the smallest cost. Furthermore, if you will save the coupons that you will find plainly printed on the label of each can, you can get the beautiful premiums we are now offering. Cut out these coupons. They are valuable. It takes but a few of them to obtain some of the numerous useful gifts on the premium list,

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Paid an Old Debt.

perience with 'conscience' money, so

to speak," said a prominent business

"I have just had my first actual ex-

"Seventeen years ago a man con-

tracted a debt with me, and as I had

never been able to make collection, had

to give it up as lost. There was no

way to collect it by law, and you can

imagine my surprise when I received

a check to-day for \$500. While this

did not cancel the amount, I appreciate

it deeply, and can use it to advantage

a debt pays after so many years, es-

pecially when the law could not reach

The man who waits to be sent to a

field is not likely to be much of a force

"It is not often that a man owing

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The greatest sorrow may be but a small price to pay for enlarged sym-

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886. A.W. GLEASON. Notary Public. Hall's Catarrh Cure is taken internally, and

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ereign. She obtains 1s. on it, and

redeems it about Wednesday or

Thursday. It costs her 1d. per week,

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her peculiar transaction and takes it

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ton, is inventing an airship which, he

says, will discount that of Santos Du-

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in Washington. He will employ nine

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The California commission to the St.

Louis Exposition returned to the State

\$6,000, unexpended, of the \$130,000 ap-

State advertising purposes. Practically

all the exhibit has been sent to the

Portland Fair, which is to open next

Admiral Togo is a small man, turn

beard and a face that shows little emo-

tion, says Frederick Villiers, in his

book, "Port Arthur." Most polite in

manner, he paid us every attention.

on his hips and his arms akimbo. I

took a sketch of him in this position,

incidence. His officers, from the cheif

of his staff down to the middies, all

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Reminiscent.

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Pawns Part of House Money. An East London (England) woman, whose money practically burns a hole READ MRS. FOX'S LETTER in her pocket, has hit upon the novel

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> are continually coming to light which have been brought about by Lydia E. Pinkham's Vegetable Compound, and

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"I have tried all kinds of waterproof clothing and have never found anything at any price to compare with your Fish Brand for protection from all kinds of

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