A PITHY SERMON

FROM THE

SUNDAY "NEW YORK HERALD."

WHY PEOPLE DO NOT GO TO CHURCH.

I speak concerning Christ and the church-Ephesians, v., 32.

No one doubts the value of the Churc as a conservator of orderly society, th representative of what we love best i life, of our hopes for the future. world without a Church—that is, witl out a body of men and women who d fend unselfish living and who constantl remind us that there will be a peace an rest when the struggle and turmoil ar over—would be a world not worth th living in.

But since the Church doing so muc we wonder why it does not grasp tl situation and do still more. Concedir to the full the importance of its missio we naturally ask why the great majori are indifferent and refuse to avail then selves of its privileges. Every effec has an efficient cause, and the reason of this lack of enthusiasm ought not to be far to seek.

Is it because men believe less than formerly or hold faith at a lighter estimate? I think not. There never was a time when faith in the essentials of religion was more firmly established than now. One of the marked signs of the times is a general interest in any serious discussion of affairs on this side and on the other side of the grave. During a somewhat extended experience I have never been more impressed than I am at the eagerness for information on these subjects which prevails among all classes. The world is better, kindlier and truer to its best self than ever before.

But men are thinking along new lines while the Church still thinks along the old lines. For some reason or other we have very little regard for theological dogmas. In this respect we are even revolutionary. We are generous enough to believe that every man has a right to worship according to his own convictions. That is the spirit of the age. The difference between Catholicism and Quakerism is a matter of no importance whatever. If a man has a Catholic outlook, let him keep it; if he has a Quaker outlook, let him keep that, provided he he is true, honest and faithful to his duties as father, friend and citizen, we have no suspicions or make no comment.

That is what the people say, and they are right in saying it. The worshiper who cannot pray in any church that was ever built, or pray in the open fields and under the stars of night, lacks the essential elements of a true Christian.

The Church, unfortunately, does not agree with its Master in this matter. He told us that on love to God and love to our neighbor hangs "all the law," but the Church has made additions to this statement which are like offering an amendment to a resolution by striking out all but the title and substituting something else. The requirements of Christ are not sufficient, and hardly a church in the land would receive a man to membership who adopted this simple rule of faith and tried to live up to it.

Most men believe that Christ was right, and if religious institutions demand more than He did they ought not to complain if their claims are neglected. The world has an increasing faith in religion and an increasing distrust of the efficacy of religious forms and ceremonials and creeds.

Men have spiritual longings, a whetted appetite for knowledge of what is and what is to be. When one gets past middle life he has serious moments. The present is short, but the future is long. He has been warned to get ready for a journey, and the day of his departure cannot be postponed. These facts press on him day by day. He feels the need of faith, but he cannot take it at second hand. This faith must commend itself to his best judgement or it is practically worthless. Now, if the Church can satisfy these longings, well and good. But if not, he seeks elsewhere for a solution of his puzzles. When the pulpit thunders about the wrath of an avenging God, and then ends the thunderstorm by asking the assembly to repeat the Lord's prayer, and say, "Our Father, which art in heaven," he finds it impossible to do it. He has depended on his common sense for his success in business and he cannot depend on any one else's judgement in matters of still more supreme moment. If he has been true to the "two great commandments," but is told that the gates of heaven will, nevertheless, be closed, he wonders why Christ at the cornerstone of the Church, has been rejected, and either lapses into infidelity or formulates his own ideas into a short creed and listens to no preacher thereafter.

Then, too, I find many people want a kind of comfort and encouragement and consolation which very few pulpits afford. It is a somewhat weary world, even at the best, and life is full of struggles—vain struggles, for the most part—and temptations which at times seem irresistible. It is not an easy thing to live a pure and upright life. More than half of mankind are doing battle, more or less bravely, with adverse circumstances. Souls are dragged down by forces which they seem powerless to control. Sorrows come unexpectedly, and tears fall like raindrops. Bereavement knocks at the door, the house is

... headpiece that will be an exact imitation of a goose, and magnifying glasses for his eyes. The Maryland man will float along with his entire body concealed and only the goose in sight. When he gets among a flock of wild geese we will sidle along up, catch hold of the feet of the geese and pull them under and drown them. He thinks in this way he will be able to catch every goose he goes for and supply the retail trade. We do not see but the plan is bound to be a complete success and the future looks dark enough for this noble game bird. However, if the Maryland should wake up suddenly sometime, when he is sailing smoothly along some lake or river, to find a country boy on the bank blazing away at his goose head with a smooth-bore rifle, loaded with buckshot—well, that would be time for disappearing. A country boy shoots wicked with one of those fusees, and if he felt that he had to get that that goose, as the family was out of meat, the Maryland man wound not feel so sure about his being the bloated monopolist of the whole North American goose question. There are aways points in these new schemes that do not occur to one at first.—*Peck's Sun.*

Canning Corn Beans.

"West End" writer from Fairlee says: We happend to hear the experience of Mrs. ——, Did you ever can corn? "Oh yes, but now don't ask if it kept." One can exploded and knocked a board off the house above it. But the board wasn't nailed understand. Mrs. ——, well, mother canned some beans one year, and one night, a few weeks after, we were awakened by explosion after explosion; a regular bombardment. Of course we were all frightened, not knowing what the result might be. The next morning when he entered the pantry we found it had simply been a war among beans. Any one having anything to uplift or remove requiring dynamite, it might be well to get these ladies to can some corn and beans for you, and use them instead.

A Sentimental Suit.

A curious law case is reported from Milan. A young lady sued a young man -- a perfect stranger — for having kissed her suddenly and without warning, in the open street. When she entered the box to give evidence against him the judge was so struck with her beauty that he instantly acquitted the accused on the grounds "that so much loveliness and charm had doubtless proved an irresistible temptation." Perhaps the most remarkable feature of the trial was that, instead of being annoyed at losing her case, the plaintiff was delighted at the verdict, and uttered a friendly farewell to the judge as she left the court room beaming with smiles while the accused was heartily applauded as he retired in triumph with his friends.

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