DESERET EVENING NEWS: SATUKDAY, FEBRUARY 10, 1900.

CRUCIFIXION OF PHILIP STRONG

SYNOPSIS OF PRECEDING CHAP- | bly resumed the discussion, closing TERS.

Chapter I .- Philip Strong, a minister, receives two calls, one to a college town, where he may live a quiet, scholarly life, to his liking, the other to a manufacturing town, where there is plenty of work to do among the laboring classes. He accepts the more active field. II and III .- Philip discovers that a number of his wealthy parishloners have property rented for saloons and gambling houses. He interviews one of them and is advised that he had better not stir up the subject, and Mr. Win-ter, one of his most prominent parishioners, having property rented for such purposes, rises from his seat and walks out of the church. The next morning Winter calls on the minister and reents what he calls an insult to himself, then, threatening to withdraw his support from the church, retires in high dudgeon. The sermon creates great exdudgeon. The sermon creates great ex-citement, and next Sunday a large crowd attends Phillp's church, expect-ing a sensational sermon, but Phillp disappoints them, preaching on a dif-ferent subject entirely. IV.-Phillp at-tacks the saloons and preaches against them the alarge congregation. He calls them to a large congregation. He calls upon the people to join with him in an leaves his house to join with him in an nitempt to exterminate them. Later he leaves his house to visit a sick child, and a man on the opposite side of the street fires two shots at him. V.—Phil-in her here the street fires th ip has been severely though not mor-tally wounded. His assissin is ar-rested and at Philip's request, is brought before him. Philip assures him that he bears him no ill will and prays for him. VI.—Philip preaches on the Sunday question and makes new en-emies. Coming home one evening, he finds his wife in a faint on the floor, a knife stuck into the desk and two anonymous scrawls, one addressed "To the Preacher," the other, "To the Preacher's Wife." VII.—They were warnings to leave the town. The minister's wife begs her husband to leave the field for another, but instead he prepares to continue the war against the devil there and in his own fashion. VIII.--Philip astonishes his parishion-ers by proposing to move their church sdifice into the tenement district. He seaks to the laboring men at their hall and unintentionally influences them against the rich by holding up the selfishness of many rich people. When selfishness of many rich people. When he goes home he is informed that a mob is threatening Mr. Winter at his residence, IX.--Philip goes to the scene of the trouble and rescues Wr. Winter from the mob and XI.--Philip of the trouble and rescues Wr. Winter from the mob and XI.-Philip preaches against wasteful expenditures when the poor are in need and is visited by a stranger, who asks for food and shelter, who tells his benefactor that he lives too extravagantly for one who preaches against extravagande. Philip calls him "Brother Man." XII.-Philip takes the words of the stranger to heart and acts upon them. He re-quests his congregation to reduce his salary one-half and fit up the parsonage for a refuge for homeless children. XIII. -Philip discusses his proposition with

-Philip discusses his proposition with the trustees of his church, who oppose his plan. XIV.-Philip is again visited by the "Brother Man," who encourages him. The sexton of Philip's church, a negro, is converted and desires to join the church. XV .- Philip presents the name of the sexton to the church committee on admission, and the candidate receives a majority of the votes cast. XVI-The sexton is re-jected by the church. One who has been elected declines to be received into been elected declines to be received into the church on account of the sexton's rejection, informing the members that the rejected man is caring for the son of his old master, who is in poverty and sickness. Philip goes to see the sick man and administers the communion. Philip at evening service throws up his arms, utters a cry and falls backward. He is taken home and recovers. The next day he receives an important letter. XVII-It contains an offer of a professorship in the theological semi-nary at which he had been graduated. His wife urges him to accept. He to her that he will pray over his decisi He tells A laboring man calls upon him and tells him of a plot to waylay and injure him. The man also assures him of the value of the great work he is doing. He decides to remain at Milton. XVIII-Philip is attacked. He wrestles with his assailant and throws him. XIX-The man has mistaken him for Mr. Winter. whom he intended to rob, being hungry. Philip takes the would-be robber home and feeds him.

with the statement that never in the instory of the country had there been so much money in the banks and so little of it in the pockets of the people and when that was a fact something was wrong, and it was for the men who owned the money to right that wrong, for it lay in their power, not with the poor man. "He was followed by a very clear

and intensely interesting talk by Rev. Mr. Strong on the Christian teaching concerning the wealth of the world. Several times he was interrupted by applause, once with hisses, several times with questions. He was hissed when he spoke of the great selfishness of labor unions and trades organiza-tions in their attempts to dictate to men in the matter of work With this one exception, in which the reverend gentleman spoke with his usual frackness, the audience cheered his presentation of the subject and was evidently in perfect sympathy with his views. Short extracts from with his views. Short extracts from his talk will show the drift of his en-tire belief on this subject: "Every dollar that a man has should be spent to the glory of God.

The teaching of Christianity about

wealth is the same as about anything else. It all belongs to God and should be used by the man as God would use it in the man's place.

"The accumulation of vast sums of money by individuals or classes of men has always been a had thing for soclety. A few very rich men and a great number of very poor men are what gave the world the French revo-lution and the guillotine.

"There are certain conditions true of society at certain times when it is the Christian duty of the rich to use every cent they possess to relieve the need of society. Such a condition faces

us today. "The foolish and unnecessary expenditures of society on its trivial pleasures at a time when men and omen are out of work and children are crying for food is a cruel and un-

Christian waste of opportunity. "'If Christ were here today, I be-lieve He would tell the rich men of Milton that every cent they have belongs to Almighty God, and they are only trustees of His property. "The church that thinks more of

fine architecture and paid choirs than they may hear the gospel is a church that they may hear the gospel is a church that is mortgaged for all it is worth to the devil, who will foreclose at the first opportunity. ""The first duty of every man who

has money is to ask himself. What would Christ have me do with it? The second duty is to go and do it after hearing the answer. "'If the money owned by church

members were all spent to the glory of God, there would be fewer hun-dred thousand dollar churches built and more model tenements. "'If Christ had been a millionaire,

he would have used his money to build up character in other people rather than build a magnificent brownstone palace for Himself. But we cannot imagine Christ as a millionaire. "'It is as true now as when Paul said

"'It is as true now as when Paul said the solving of the problem and in ev-It nearly 20 cepturies ago, "The love of ery way, by personal sacrifice and

By Rev. Charles M. Sheldon, Author of "In His Steps: What Would Jesus Do?" "Malcom Kirk," "Robert Hardy's

Seven Days," Etc.

eak out what burned in him.

no point of contact. One was suspi-

cious, the other was indifferent, Some

o a sense of her great power and op

portunity. So matters had finally drawn to a point in the month of No-

in October. The slok man recovered slowly. Philip and his wife found room for the father and son and shared

with them what comforts they had. It should be said that after moving out

been such a bar to giving help in that direction, that out of sheer necessity,

ember.

The Brother Man had come

sanitary regulations, imperfect drain- | yes, together." He spread out his | "Would you feel easier?" Philip asked age and crowding of families. Clearly the condition of matters was growing

At this time the ministers of different churches in Milton held a meeting to determine on a course of action that would relieve some of the distress. Various plans were submitted. Some proposed districting the town to ascertain the number of needy families. Others proposed a union of benevolent offerings to be given the poor. Another group suggested something class. To Philip's mind not one of the plans submitted went to the root of the matter. He was not popular with the other ministers. Most of them thought he was sensational. However, he made a plea for his own plan, which was radical and as he believed went to the real heart of the subject. He proposed that every church in town, regard-less of it denomination, give itself in its pastor and members to the practical solution of the social troubles by personal contact with the suffering and sickness in the district; that the churches all throw open their doors every day in the week, weekdays as well as Sundays, for the discussion and agl-

tation of the whole matter; that the



The Brother Man was kneeling at the side of the bed praying.

county and the State be petitioned to take speedy action toward providing necessary labor for the unemployed, and that the churches cut down all unnecessary expenses of paid choirs, away with pew rents ,urge wealthy members to consecrate their riches to

paims in his favorite gesture, with plentiful content in his face and volce. As spring had blossomed into sums "All "Yes." "All right; I'll tell him. Don't worry. Brother Man, take good care of mer and summer ripened into autumn every one had predicted better times.

him. I shall not be back until late He kissed his wife and joined M But the predictions did not bring them. The suffering and elckness and help-lessness of the tenement district grow every day more desperate. To Philip. Mr. Winter, and together they made the round of the district. As they were going through the court near by the place where Philip

it seemed like the ulcer of Milton. All the surface remedies proposed and had been attacked he told the mill owner the story. It affected him adopted by the city council and the churches and the benevolent societies grealy, but as they went on through the tenements the sights that met him had not touched the problem. The thills were going on part time. Thous-ands of men yet lingered in the pince there wiped out the recollection of everything else.

"How many people are there in our church that knew anything about this plague spot from personal knowledge. Mr. Winter?" Philip asked after they had been out about two hours.

hoping to get work. Even if the mills had been running as usual that would not have diminished one particle of the sin and vice and drunkenness that saturated the place. And as Philip studied the matter with brain and soul "I don't know. Very few, I prehe came to a conclusion regarding the duty of the church. He did not presume "And yet they ought to know about it. How else shall all this sin and mistend to go beyond that, but as the weeks went by and fall came on and

y be done away?" "I suppose the law could do someery

another winter stared the people cold-ly in the face he knew that he must

thing," replied Mr. Winter feebly. "The law!" Philip said the two words and then stopped. They stum-bled over a heap of refuse thrown out into the doorway of a miserable struc-He had been a year in Milton, Every month of that year had impressed him with the deep and apparently hopeless chasm that yawned between the workture. "Oh, what this place needs is not law and ordinances and statutes so ing world and the church. There was must as live, loving Christian men and women who will give themselves and a large part of their means to cleanse the souls and bodies and houses of this thing was radically wrong, and some-thing radically positive and Christian must be done to right the condition that faced the churches of Militan. wretched district. We have reached a crists in Milton when Christians must That was in his soul as he went his way like one of the old prophets, im-bued with the love of God as he saw it in the heart of Christ. With infinite longing he yearned to bring the church give themselves to humanity. Mr. Winter, I am going to tell Calvary church so next Sunday."

Mr. Winter was silent. They had come out of the district and were walking along together toward the up-per part of the city. The houses kept growing larger and better. Finally they came up to the avenue where the churches were situated-a broad, clean, well paved street, with magnificent elms and elegant houses on either side. and the seven large, beautiful church buildings, with their spires pointing upward, almost all of them visible from where the two men stood.

should be said that after moving out of the parsonage into his house in the tenement district Philip had more than given the extra thousand dollars the church insisted on paying him. The demands on him were so urgent, the A door in one of the houses near opened. A group of people passed in. The glimpse caught by the two men was a glimpse of bright, flower decorated rooms, beautiful dresses, glittering jew-els and a table heaped with luxuries of perfect impossibility of providing men with work and so relieving them had food. It was the paradise of society



ence as it remained seated after They were sobs without tears-sobs that benediction. But the final yet to show itself; that rewere articulate here and there with groans of anguish and desire. He visible in the Sunday audic prayed for his loved church, for the wretched beings in the hell of torment, The next day Phil without God and without hope in the world, for the spirit of Christ to come again into the heart of the church and ly summoned out of teach it the meaning and extent of sac-

When the eventful Sunday came he faced the usual immense concourse. He did not come out of the little room until the last moment. When he finally appeared, his face bore marks of tears. last they had flowed as a relief to his burden, and he gave the people his message with a courage and a peace and a love born of direct communion with the Spirit of Truth.

with the Spirit of Truin. As he went on people began to listen in amazement. He had begun by giv-ing them a statement of facts concern-ing the sinful, needy, desperate con-dition of life in the place. He then rapidly sketched the contrast between the surroundings of the Christian and non-Christian people, between the workingmen and the church members. "Disciples of Jesus," he exclaimed, "the time has come when our Master demands of us some token of our discipleship greater than the giving of a cipleship greater than the giving of a little money or the giving of a little work and time to the solution of the great problem of modern society and of our own city. The time has come when we must give ourselves. The time has come when we must re-nounce, if it is best, if Christ asks it, the things we have so long counted dear--the money, the luxury, the houses--and go down into the tene-ment district to live there and work houses—and go down into the tene-ment district, to live there and work there with the people. I do not wish to be misunderstood here. I do not be-lieve our modern civilization is an ab-surdity. I do not believe Christ if He were here today would demand of us foolish things. But this I do believe He would require—ourselves. We must give ourselves in some way that will mean real, genuine, downright and demean real, genuine, downright and de-cided self sacrifice. If Christ were here He would say to some of you, as He said to the young man, 'Sell all you have and give to the poor, and come, follow me.' And H you were unwill-ice to all the mould not follow me.' And if you were unwill-ing to do it he would say you could not be His disciples. The test of disciple-ship is the same now as then; the price is no less on account of the lapse of 2,000 years. Eternal life is something which has only one price, and that is the same always. Members of Calvary charge L solemnly believe the time church, I solemnly believe the time has come when it is our duty to go into the tenement district and redeem it by the power of personal sacrifice and personal presence. Nothing less will answer. To accomplish this great task,

to bring back to God this great part of His kingdom. I believe we ought to spend our time, our money, ourselves. It is a sin for us to live at our pleasant ease, in enjoyment of all good things. while men and women and children by the thousand are dying, body and soul before our very eyes in need of the biessings of Christian civilization in our power to share with them. cannot say it is not our business. cannot excuse ourselves on the plea of our own business. This is our first business, to love God and man with all our might.

ish of his old college friend was thought to had sent for Philip. Pl fection for him was second which he gave his wife.

His friend was almost g two weeks his life swun forth between this world Philip staid on, and so. Sunday from his pulpit in the week following, as Alt ly came back from the shore of other world, Philip, assured that would live, returned home. During that ten days' absence

ous events had taken plac church. Philip reached Wednesday. He at once house and greeted his Brother Man and Willio now sitting up in the large He had not been home in

hour when the greatest over him. He sat up so chum that he was enti-He went up stairs to]] couch in his small study fell asleep and dreamed standing on the platform church preaching. It was Sunday of a month. He said something the people Suddenly a man in the au a revolver and fired at h from over the house peopl volvers at him and began noise was terrible, and in it he awoke to feel to that his wife was kneel of his couch, sobbing with that was terrible to him stantly wide awake and clasped in his arms. prayed her to tell him sobbed out the news to faithful, loving heart from him while he was of his friend. And even of what the church ha absence had come to him her broken recital of it 1 ize it until she placed in h letter which the church i be written, asking him t pastorate of Calvary of then he fingered the envel sent way, and for an instant left the bowed form of his looked out beyond the Then he opened the the tenement. letter and read it.

(To be Continued.)



California's Mission Remedies



(Continued.)

CHAPTER XX.

We cannot do better than give the evening paper account of the last serv-ice in the series. With one or two alight exaggerations the account was a faithful pleture of one of the most re-markable meetings ever held in Milton: "Last night, it will be safe to say those who were fortunate enough to secure standing room in Rev. Philip Strong's church heard and saw things that no other church in this town ever

witnessed. "In the first place, it was a most astonishing crowd of people. Saveral of the church members were present, but they were in the minority. The mill men swarmed in and took possession is not exactly correct to say that they lounged on the easy cushioned pews of the Calvary church, for there was not room enough to lounge, but they filled up the sanctuary and seemed to enjoy the comfortable luxury of 12.

"The subject of the evening was Wealth,' and the president of the trades assembly of Milton made a statement of the view which working. men in general have of wealth as related to labor of hand or brain. He stated what to his mind was the reason for the discontent of so many at the sight of great numbers of rich men in times of suffering or sickness or lack of work. 'Why, just look at the condition of things here and in every large city all over the world,' he said. are suffering from the lack of common necessaries while men of means with money in the bank conmen of tinue to live just as luxuriously and spend just as much as they ever did for things not needful for happiness. It has been in the power of mon of wealth in Milton to prevent almost all if not all of the suffering here last winter and spring. It has been in their power to see that the tenements were not decency. It has been in their power to do a thousand things that money, and money alone, can do, and I believe they will be held to account for not doing some of those things!

"At this point some one in the gal-lery should out, "Hang the aristo-crats" Instantly Rev. Mr. Strong rose and stepped to the front of the plat-form. Raising his long, sinewy arm and stretching out his open hand in ap-peal, he said, while the great audience was perfectly quiet: 'I will not allow any such disturbance at this meeting We are here, not to denounce people, but to find the truth. Let every fairminded man bear that in mind. The preacher sat down, and the au-

cience cheered. "The president of the trades assem-

ley is the root of all kinds of evil." It is the curse of our civilization, the greatest god of the human race today. Our civilization is only partly Christian, for Christian civilization means more comforts; ours means more wants.

"If a man's pocket-book is not converted with his soul, the man will not get into heaven with it.

"There are certain things that money alone can secure, but among those things it cannot buy is character.

"'All wealth from the Christian standpoint is in the nature of trust funds, to be so used as the adminis-frator, God, shall direct. No man owns the money for himself. The gold is God's; the silver is God's. That is the plain and repeated teaching of the Bl-

"'It is not wrong for a man to make money. It is wrong for him to use it selfishly or foolishly.

"The consecrated wealth of the men of Milton could provide work for every idle man in town. The Christian use of the wealth of the world wo make impossible the cry for bread.

"'Most of the evils of our present condition flow out of the love of money. The almighty dollar is the god of Protestant America.

'If men loved men as eagerly as they love money, the millennium would be just around the corner.

Wealth is a curse unless the owner of it blesses the world with it.

"."'If any man hath the world's goods and seeth his broth have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Christian socialism teaches a man to bear other people's burdens. The very first principle of Christian social-

is unselfishness. We shall never see a better condition of affairs in this country until the men of wealth realize their responsi-

bility and privilege. "Christ never said anything against the poor. He did speak some tremendous warnings in the face of the selfish rich

" The only safe thing for a man of wealth to do is to ask himself. What would Christ do with my money if He had it?"

"It would be impossible to describe It would be impossible to describe the effect of the Rev. Mr. Strong's talk upon the audience. Once the applause was so long continued that it was a full minute before he could go on, When he finally closed with a tremen-dous appeal to the wealth of Milton to use its power for the good of the place. for the tearing down and remodel of the tenements, for the solution of the problem of work for thousands sperate men, the audience rose to

its feet and cheered again and again. "At the close of the meeting the minlster was surrounded by a crowd of men, and an after meeting was held, at which steps were taken to form a com-

end.

mittee composed of prominent church people and labor leaders to work, if possible, together toward a common

"It was rumored yesterday that several of the leading members of Calvary church are very much dissatisfied with the way things have been going during these Sunday evening meetings and are likely to withdraw if they continue. They say that Mr. Strong's, utterances are socialistic and tend inflame the minds of the people the people acts of violence. Since the alfack on Mr. Winter nearly every mill owner in town goes armed and takes extra precautions. Mr. Strong was much pleased with the result of the night meetings and said they had done much to bridge the guit between the church and the people. He refused to credit the talk about disaffection in Calvary church."

In another column of this same paper were five separate accounts of the desperate condition of affairs in the The midnight hold up attacks town. were growing in frequency and in boldness. Along with all the rest the

common union, let the churches of Milton as a unit work and pray and sacrifice to make themselves felt as a real power on the side of the people in their present great need. It was Christian America, but Philip's plan was not adopted. It was discussed with some warmth, but declared to be visionary impracticable, unnecessary, not for the church to undertake, beyond its func-Philip was disappointed, but ion, etc.

he kept his temper. "Well, brethren," he said, "what can we do to help the solution of these questions? Is the church of America to have no share in the greatest problem of human life that agitates the world today? Is it not true that the people in this town regard the church as an insignificant organization, unable to help at the very point of human crisis. and the preachers as a lot of weak, impractical men, with no knowledge of the real state of affairs? Are we not divided over our denominational dif-ferences when we ought to be united in one common work for the saving of the whole man? I do not have any faith in the plan proposed to give our benevolence or to district the town and visit the poor. All those things are well enough in their place. But matters are in such a shape here now and all over the country that we must do something larger than that. We must do as Christ would do if He were here. What would He do? Would He give anything less than His whole life to it? Th

Would He not give Himself? church as an institution is facing the greatest opportunity it ever saw. If we do not seize it on the largest possi-If ble scale, we shall miserably fail of doing our duty.

Saturday night he was out calling a little while, but he came home early. It was the first Sunday of the month on the morrow, and he had not fully prepared his sermon. He was behind He was behind As he came in his wife met with it. him with a look of news on her face. 'Guess who is here?" she said in a whisper.

"The Brother Man," replied Philip quickly.

"Yes, but you never can guess what has happened. He is in there with William. And the Brother Man-Philit seems like a chapter out of a vel-the Brother Man has discovered D. it that William is his only son, who ed his father and desorted when he gave away his property. They

are in there together. I could not keep the Brother Man out." Philip and Sarah stepped to the door of the little room, which was open, and

The Brother Man was kneeling at the of the bed praying, and his son

was listening, with one band tight clasped in his father's and the tears tolling over his pale face.

CHAPTER XXI.

When the Brother Man had finished his prayer, he rose, and, stooping over his son, he kissed him. Then he turned about and faced Philip and Sarah, who almost felt guilty of intrusion in looking at such a scene. But the Brother Man wore a radiant look. To Philip's surprise he was not excited, The same ineffable peace breathed from his entire person. To that added a fathomless joy. To that prace was now

'Yes," he said very simply, "I have He is the All Father. He is

"Did you know your son was here?"

Philip asked. "No: I found him here. You have saved his life. That was doing as He "It was very little we could do," said

It seemed like a little bright. ness of heaven on earth. "I have not seen him for years. He was my youngest son. We quarreled."

he had with the people who did not have anything. It seemed to him that he could not consistently do anything less in view of what he had preached and intended to preach. One evening in the middle of the

month he was invited to a social gath-ering at the house of Mr. Winter. The mill owner had of late been experienc-ing a revolution of thought. His atti-tude toward Philip had grown more and more friendly.

It was a gathering of personal friends of Mr. Winter, including some of the church people. The moment that Philip stepped into the spacious hall and caught a glimpse of the furnishlegs of the rooms beyond, the contrast between all the comfort and bright-ness of this house and the last place he had visited in the tenement district smote him with a sense of pain. He drove it back and blamed himself with an inward reproach that he was growing narrow and could think of only one

He could not remember just what brought up the subject, but some one during the evening, which was passed in conversation and music, mentioped the rumor going about of increased disturbance in the lower part of the town and carelessly wanted to know if the paper did not exaggerate the facts, Some one turned to Philip and asked him about it as the one best info He did not know how long he talked. He knew there was a great hush when he had ended. Then before any one could change the stream of thought some young woman in the music room who had not known what was going on began to sing to a new instrumen-tal variation "Home, Sweet Home." Coming as it did after Philip's vivid description of the tenements, it seemed like a sob of despair or a mocking hypocrisy. He drew back into one of the smaller rooms and began to look over some art prints on a table. As he stood there, again blaming himself for his impetuous breach of society etlquette in almost preaching on such an occasion, Mr. Winter came in and

said: "It does not seem possible that such a state of affairs exists as you describe Mr. Strong. Are you sure you do not exaggerate?"

"Exaggerate! Mr. Winter, you have pardoned my little sermon here to-night, I know. It was forced on me. But"- He choked, and then, with ergy that was all the stronger being repressed, he said, turning toward the mill owner: "Mr. Wi l you go with me and look at things yourself? In the name of Christ will you see what humanity is sinning and suffering not more than a mile from this home of yours?"

Mr. Winter hesitated and then said: "Yes, I'll go. When?"

"Say tomorrow night. Come down to my house early, and we will start from there.

When Mr. Winter came down the next evening, Philip asked him to come in and wait a few minutes, as he was detained in his study room by a caller. The mill owner sat down and visited with Mrs. Strong a little while. Finally she was called into the other room, and Mr. Winter was left alone. Finally The door into the sick man's room was partly open, and he could not help hearing the conversation between the Brother Man and his son. Something that was said made him curious, and found my son which was lost. God is that was said made him curious, and good to me. He is good to all His child- when Philip came down he asked him question concerning his strange boarder.

"Come in and see him," said Philip. He brought Mr. Winter into the little room and introduced him to the pa-tioni. He was able to sit up now. At months of Mr. Winter's name he ption of Mr. Win Philip, with a sigh. He had seen so much trouble and suffering that day that his soul was sick within him. Yet he welcomed this event in his rob.

CHAPTER XXII.

boldness. Along with all the rest the sickness in the tenement district had assumed the nature of an epidemic of fever, clearly caused by the lack of

"Christians must give themselves to humanity.

the display of its ease, its soft enjoy. ment of pretty things, its careless indifference to humanity's pain in the lower town. The group of newcomers went in, a strain of music and the echo of a dancing laugh floated out into the street, and then the door closed.

'Mr. Strong, if you preach to the peo ple to leave such pleasure as that we have just glanced at to view or suffer such things as are found in the tenements, you must expect opposition. I doubt if they will understand your meaning. I know they will not do any such thing. It is asking too much." "And yet the Lord Jesus Christ, 'al-though he was rich, for our sakes be-

came poor, that we, through his pov-erty, might be rich.' Mr. Winter, wha what town needs is that kind of Christianliy, the kind that will give up the physical pleasures of life to show the ve of Christ to perishing men. I be ve it is just as true now as when Christ lived, that unless they are willing to renounce all that they have they cannot be His disciples."

"Do you mean literally, Mr. Strong?" asked the rich man, after a little. "Yes, literally, sometimes. I believ the awful condition of things and couls we have witnessed tonight will not be any better until many, many of the professing Christians in this town and in Calvary church are willing to leave, actually to leave their beautiful homes and spend the money they now spend in luxuries for the good of the weak and poor and sinful.

"Do you think Christ would preach that if He were in Milton?" "I do. It has been burned into me that He would. I believe He would say to the members of Calvary church: "If any man love houses and money and society and power and position more than me, he cannot be my disciple. If any man renounceth not all that hath, he cannot be my disciple. And then He would test the entire church by its willingness to renounce all these physical things. And if He found the members willing, if He found that they loved Him more than the money or the power, He might not demand a literal giving up. But He would say to them, Take my money and my power, for it is all mine, and use them for the build-ing up of my kingdom.' He would not then perhaps command them to leave literally their beautiful surroundings But, then, in some cases I believe He would. Oh, yes! Sacrifice, sacrifice! What does the church in America in this age of the world know mout it? How much do church members give of themselves nowadays to the Muster int is what we need-self, the souls of men and women, the living snerlfices for these lost children down yonder! O God, to think of what Christ gave up! And then to think of how little His church is doing to obey His last com-mand to go and disciple the nations!" Philip went back through the avenue on which the churches stood. When he reached Calvary church, he went up on the steps, and, obeying an instant im-puise, he kneeled down on the upper step and prayed. Great sobs shook him.

our Christian discipleship. Every heart in this church should cry out this day, Lord, what wilt Thou have me to do? And each soul must follow the commands that he honestly hears. Out of the depths of the black abyss of human want and sin and despair and an-guish and rebellion in this place and over the world rings in my ear a cry for help that by the grace of God I truly believe cannot be answered by the church of Christ on earth until the members of that church are willing in great numbers to give all their money and all their time, and all their and all their luxuries, and all their ac complishments, and all their artistic tastes, and all themselves to satisfy eds of the generation as it looks the nee for the heart of the bleeding Christ in the members of the church of Christ, Yea, truly, except a man is willing to renounce all that he hath, he cannot be His disciple. Does Christ ask any member of Calvary church to renounce all and go down into the tenement dis trict to live Christ there? Yes, all.

"My beloved, if Christ speaks so to you today listen and obey. Service Self! That is what He wants. And if He asks for all, when all is needed, what then? Can we sing that hymn with any Christian honesty of heart unless we interpret it literally? Were the whole realm of nature mine,

That were an offering far too small;

Love so amazing, so divine, Demands my soul, my life, my all!"" It would partly describe the effect of this sermon on Calvary church to say, what was a fact, that when Philip ended and then kneeled down by the side of the desk to pray the silence was painful, and the intense feeling prowas felt in the appearance of the audi-

When a man falls headlong from a roof, we think only of the hazardous character of his employment. It does not occur to us that thousands of men at sea or on land are hourly climbing to dizzy heights without a fear and without a fall, and that the real danger is not in the employment but in the weakening of the nerves and giving way of the mus-cles. That danger is just as great to the man on the sidewalk or in the office as to the man office as to the man the stomach and the organs of digestion

and nutrition are diseased the blood becomes impoverished, and nerves and muscles grow weak for lack of nutrition. More fatal diseases

probably begin with "weak stomach" than with any other cause. The first symptom of disordered stomach calls for npt use of Dr. Pierce's Golden Medical Discovery. It is a vegetable medicine, absolutely non-alcoholic and nonnarcotic, and is unequaled for the strength

it gives to blood, nerves and muscles. "During the summer and fall of 1896," writes



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rears for all forms of threat and lung troubles, and have yet to come across a case where it failed. We have four little ones in our family, and neither my wife nor 1 have ever lost a night's sleep because of three ples among the children. I guess that is mon than any other family can say. Acker English Remedy is just as effective for grown Ackers up people as for the young. It seems to go straight to the place where the trouble he in the throat and bronchial tubes and lung It soothes and heals the irritated tissue posens up the phlegm and mucus in the breathing passages, quiets the nerves, invig-orates the constitution and stops the cough-ing. My advice to parents is to always keep a bottle in the house. It will be a constant safeguard against croup." (Signed) F. G. ZIMMERMAN, San Antonio, Tex.

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