



The Great Accounting. The International Sunday School Lesson for October 16 is "The Last Judgment," Matt. 25:31-46.

BY WILLIAM T. ELLIS. The logic of many persons to-day slips a cog when they get to thinking on religion. Of real atonement there is almost none; everybody accepts the truth of the Bible, being, who guides and governs the affairs of men. But not everybody sees that this God, if he be Lord at all, must have authority as well as power; anything else is simply unworkable. A sovereign without a kingdom or a sceptre is no real sovereign. If God be granted authority then he must simply must—exercise some sort of discipline and require some sort of accounting of those who are subject to him.

Thus we find ourselves face to face with the reasonableness of a Judgment Day; although it is not uncommon for people to try to eliminate the Judgment Day by the simple process of shutting their eyes to it. Our befogged minds do not welcome the idea of our responsibility to God—the idea which Daniel Webster said was the sublimest thing that ever entered his mind. The latest fashions in religion do not call for a judgment day. The popular God of the illogical and superficial crowd is a loving, indulgent, easy-going God whose character is depicted as the sort of flabby love which these fortune ones know: a being without dignity, rights or authority, the subject of every vagary of these erratic minds. The God of a multitude of people is conceived of as possessing no moral sense, except a blind benevolence which will disregard all moral delinquencies and lavish rewards upon fatuous speculations. A man of common sense, with some idea of cause and effect and of the fitness of things, is revolted by the illogical and debased view of God which is popularly proclaimed today in the name of divine love. Well does the sage of old say: "Ben Hur" that "better law without love, than love without law."

When the Gentle Eye Flashed. Everybody who reads and thinks accepts Jesus as the most loving example of humanity, or representative of deity, that has ever been seen. He loved to the limit. "Greater love hath no man" than this. The cross is the seal of his last full measure of devotion. Yet in his statements of love and compassion, preached a judgment day. His lofty words upon the subject are today's Sunday school lesson. His knowledge of God and of himself is clear. He never flinched a time when man, the free subject of a divine Sovereign, should one day render up an account to his Lord. We can imagine the gentle eye of the gentle Teacher, as he told his hearers of that day, when all of earth's mistakes would be rectified, and the despised Son of Man himself would be vindicated.

The dramatic truth upon the awesomeness of which the old painters loved to dwell, is that the Judge will be he who suffered. The suffering Savior, upon whose case every mortal must sit in judgment as truly as did Pilate, is one day to be enthroned as the blessed and honored King. The Redeemer who came in humiliation is one day to come in glory. "His day is marching on." The Son of Man is also the King of kings who stood before God and insulted, before the multitude, to have all nations arrayed before him.

The stress which Jesus lays upon the word "nations" in his statements concerning this grand assize is significant. It seems as God deals with the world in units of nations, as well as of individuals. The sense of national consciousness is today being intensified to a rare degree all over the earth. It is one of the notable phenomena of the times. It is a new world, to be emerging into a new consciousness of her might and mission. May she never lack prophets to hold her steadfast to her obligation to the Most High.

Each to His Own Place. In childhood's days we ran in crowds, each with his own particular cronies. The group instinct intensifies with age, so that "cliques" are the problem of the school and college. Kindred spirits are drawn together; one neighborhood has one class of people, another a different class. On shipboard, in summer hotels, in restaurants—everywhere, in short, the law of attraction holds good. So it seems but a natural outworking of a reorganized principle that at the Judgment day the King should declare a separation, each going to his own place. Indeed, the separation had already been made sure by the character of the justice of the word of the shepherd that made the sheep sheep or the goats goats. We go to the group or class for which we have fitted ourselves. Even the condemned will recognize the justice of their separation from the Lord; they will see that they, being a stray, are not to be happy in the company of the blest. The King will not enjoy the society of kings and philosophers. It is his own place that each one of us goes. Heaven is for the heavenly; condemnation is for the condemnible. Men and women are preparing for their future abode, even as the future abode is preparing for them. The kingdom to be inherited by the blessed is "prepared for you from the foundation of the world." All things, on earth and in heaven, are making ready for the reign of the good. The triumph of truth, the advent of that glorious age of which prophets have dreamed and poets have sung, is surely drawing on.

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Judged by the good they did or left undone. He did not name some high and knifely in relation to rank as the forms of kindness, well within the reach of the lowliest; feeding the hungry, giving drink to the thirsty, showing hospitality to the stranger, clothing the naked, visiting the sick and the prisoner. Simple, these, but all in the likeness of Christ's ministry. In his luminous little book, "The Print of the Nails," the Rev. H. Darlow says "The nails of the true cross to acts are precisely those acts and decisions of ours which transfix our common selfishness. Whenever we deny ourselves willingly for the love of others who do not love us, whenever we spend pains and patience to understand those who have no sympathy with us, whenever we give up ease or profit or reputation for the unthankful and the evil, we are beginning to receive the sacred marks of likeness to the crucified. The ultimate question which tests our service of others is, 'Does it bear any faint authentic print of the nails?'"

This lesson is hard to learn. We want to substitute other things for the simplicities of Christ's prescription. A few weeks ago a New England minister was witnessing the Passion Play at Oberammergau; behind her sat a little boy of seven, who sat wondrously quiet during those eight hours of strain. The splinter had broken through the crown of his head, and he was without thought of annoyance to the persons behind, and at appropriate places she kept copiously. But when she was asked to answer the occasional questions to his father, or when once he touched the back of her seat, she turned upon him and glared. She thought of the words of the Passion Play; but, such is the frailty of human nature, she had no thought of the real Christ's "Inasmuch," and was only annoyed by one of the little ones of whom Jesus said: "Suffer the little ones to come unto me." The illustration is but one of a myriad that could be piled up to show how we persist in trying to substitute mood or ecstasy or morbid "spirituality" for the simple kindness which Jesus prescribed. The judges will be likelier to ask us how we treated our wives and our children and neighbors than how fervently we cried "Amen" at religious services.

The Wonderful "Inasmuch." The loftiest motives for the lowliest of services. We may easily run to the excess of cultivating the purely muscular qualities of the body, at the expense of the intellectual and spiritual. There are some communities where the people have run mad over sports; they have failed to maintain the balance of life and of relative values. To preserve a healthy body and to enjoy one's self, it is not necessary to become an athlete. Pleasure may never wisely be permitted to become the end.

NEWS AND NOTES. Anton Lang, the impersonator of Christ in the Oberammergau Passion play has twice refused a fabulous sum offered by American theatrical managers to go with them and play in New York.

While the cobbler mused there passed his path A beggar bowed by the driving rain; He called him in from the stony street And gave him in shoes for his bruised feet.

NEW YORK, Oct. 9.—Pastor Russell of Brooklyn today addressed a Jewish mass meeting in the Hippodrome, which was the first of a series of similar meetings in New York City. The invitation and Pastor Russell's response to the same follows: "Dear Sir,—Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciation of the atrocious and heinous crime of the name of Christianity has added to our conviction that you are a sincere friend. Your discourse on Jerusalem and Jewish Hope will strike a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew and not merely from a hope of proselytizing him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and that you are not a member of any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that there is nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is but upon your faith in the testimonial of our law and the messages of our prophets. You may understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfillment of momentous interest to our Jewish race and, through us as a people, to the nations of the world. These things, Pastor Russell, have led to the formation of Jewish mass meeting committee, which, by this letter, requests you to give a public discourse, especially to our people, if you will kindly accept this invitation, will we permit us to suggest a topic for your address, which we believe will be very interesting to the public and especially to the Jews, namely, 'Zionism in Prophecy.' As for the meeting: We suggest Sunday afternoon at 3 o'clock, October 9. We have secured an option on the Hippodrome, a grand and spacious and finest auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public. Trusting to hear from you soon, we subscribe ourselves, Yours respectfully, JEWISH MASS MEETING COMMITTEE.

Brooklyn, N. Y., Sept. 21, 1910. Jewish Mass Meeting Committee, New York City.

England and America; for whoever plays any part of the Passion outside of Oberammergau may never return to his home to live. "The Contender" is to be the name of the new weekly journal, the outgrowth of the merging of the Interior and the Westminster, is to be published in London. Every child in town associated with some Sunday school is the unusual boast made by the New England town of the blessed of the sea. More than a million and a half of copies of portions of the Scriptures were circulated in China last year, according to the Bible Society. A fund in memory of the late King Edward has recently been established by an English financier, which sets apart a million dollars, the income of which will be used for poor relief and English working men seeking employment in each other's countries. "The United Church of South Africa" is the name by which the Congregational and Presbyterian churches of that country designate their efforts at union. It is hoped that the Act of Union may be consummated in the near future. The Wesleyan Methodists declined to join in the movement. The Railway Mission of Great Britain has recently spent nearly \$18,000 in its work, has branches now in India, Ceylon, South Africa, Japan, Austria and Switzerland. The fitting anniversary of the beginning of women's organized work for foreign missions in America is to be celebrated this year. The central committee, representing all the leading denominations, plans to hold a series of meetings in twenty-five large cities, beginning in October and culminating in a great gathering in New York in May, 1911. Pleasures that do not make work easier and better are intemperate. The full-orbed Christian man is an advertisement of the gospel. This is one explanation of the popularity of college athletes as religious workers. Symmetry of life should be one of the fruits of the spirit; when Christianity permeates a person's mind and play, then whatever he does is for the glory of God. No doubt there is danger of making a fetish of athletics. We may easily run to the excess of cultivating the purely muscular qualities of the body, at the expense of the intellectual and spiritual. There are some communities where the people have run mad over sports; they have failed to maintain the balance of life and of relative values. To preserve a healthy body and to enjoy one's self, it is not necessary to become an athlete. Pleasure may never wisely be permitted to become the end.

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THE PEOPLE'S PULPIT. ZIONISM IN PROPHECY. ADDRESS TO A Jewish Mass Meeting—The Hippodrome Jammed.

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country churches in addition to his charge in Alpena, the Norwegian manuscript of 1,147 pages and the English manuscript of 1,032 pages were completed in his spare time during twenty-four months. The work consumed two large bottles of ink and 283 pen points. CONVICTS JOIN CHURCH. Inmates of a Penitentiary Confirmed by Bishop Kinsman. Behind the forbidding walls of the Eastern penitentiary at Philadelphia the other day twenty-eight men and women, all convicts, knelt before Bishop Kinsman of the Episcopal church and received the rite of confirmation. They were surrounded by cheerful gray walls pierced by barrel windows, and nature seemed to be conspiring to render the occasion as gloomy as possible. A heavy gray pall of storm clouds overcast the sky, rendering the prison unusually somber. But the hearts of the confirmands were happy, for their thoughts were upon higher things than mere surroundings and atmospheric conditions, and they sang "Nearer, My God, to Thee," as joyously as though they were at liberty, surrounded by friends and loved ones. Twenty-four in the confirmation class were men and four were women. The Rev. T. William Davidson and the Rev. John B. Huggins of the Episcopal city mission have been working with them a year, visiting their cells daily and instructing them. Eighteen in the class were prepared by Mr. Davidson. They were confirmed in two classes, the men in the warden's office and the women in the women's ward. While they knelt and received the benediction of Bishop Kinsman of Delaware their guards stood near at hand. Three ministers of the Episcopal church present—Mr. Davidson, the Rev. H. C. McHenry, assistant superintendent of the city mission; the Rev. Mr. Davidson and the Rev. Mr. Huggins.

THE KAISER ON THE BIBLE. Source From Which German Emperor Draws Strength and Light. In a recent conversation which Pastor Stolte of Schirmitz had with the kaiser and which attracted wide attention Emperor William is quoted as saying: "I often read the Bible. It is a pleasure to read it every night. I cannot understand how so many people exist who do not attend to God's word. It is the source from which I draw strength and light. 'I seek consolation therein in the hour of sorrow and depression and find comfort for hours and hours in which my pride is humbled. It is difficult to be humble, for each of us wants to be his own master.' Proposed Jesuit University. Information has been received in Washington that a large Jesuit university is soon to be founded in California. It is declared that the proposed institution will rival Georgetown and Fordham.