

PREVELANT LACK OF REVERENCE SCORED BY TALENTED PREACHER

Rev. Dr. Talmage Delivers a Good Natured Rebuke to Offenders—Reasonable Etiquette in House of God Should at Least Equal that of Ordinary Worldly Relations.

Los Angeles, Cal., March 13.—This sermon is a good natured rebuke to the prevalent lack of decorum among the worshippers in our American churches and a plea for the observance of a certain and reasonable etiquette, equal at least to that which we observe in our worldly relations. The text is I. Timothy III, 15, "That thou mayest know how thou oughtest to behave thyself in the house of God."

Are you a parent? Have you ever dressed up your little children and sent them forth alone to visit when they were about ten or twelve years of age? Then you have known the anxieties of a mother or father as to their social behavior. Before they go you say: "Now, son, be careful about your manners. When you enter Mrs. So-and-so's home take off your hat and place it upon the hall rack. Be careful and don't handle the vases in the parlor, and don't squirm on your chair. When you are at dinner be sure and keep your hands off the table, and don't spill the food upon the tablecloth, and ask for a second helping of anything or talk with your mouth full. When Mrs. So-and-so passes you a plate say 'Thank you.' Remember, my boy, that your mother's home is to be judged by your table manners." When the child leaves the house your mind follows him and stays with him all day long. And, oh, the pride that sweeps into the parental heart when, next day, you meet your friend at whose home your little children dined, and she congratulates you in these words: "We had such a lovely children's party yesterday. And Mrs. So-and-so, I want to tell you how well your children behaved. Your boy was a perfect little gentleman, and your daughter a little lady." Ah, such congratulations as that is a sweet savor to the maternal heart.

Oh, no! That is not the way we should act if we had an appointment with the President to-morrow morning. We would positively see that our clothes were all right before we went to sleep to-night. Then we would go to bed early, so that our minds would be clear and alert and we could remember all that the President might say. We would not be on time, but a little ahead of time, so that we could get our things ready before the train starts. We would be standing before the President's private secretary presenting our cards for an audience with the Chief Executive of the American people. In the same way if you wish to get your chief spiritual blessings from Christ you must keep your tryst with him. You must start your public worship on time. You must, in your church manners, at least, show to your Heavenly King the same respect you would accord to an earthly potentate. A spiritually live church is one whose worshippers always assemble on time. One of the surest signs of a spiritually dead church is the tardiness of the church members, who always expect their seats to be saved until at least the second hymn has been sung, and often until the collection plate has been passed. The pews should be filled on time, just as the organist at the hour sharp should be in her place at the ivory keys and the minister in his place behind the sacred pulpit.

Behaving oneself aright in church implies not only due respect to the four walls of the edifice or to the habitation of the divine presence, but also due respect to God's ministers who preach in the sacred pulpit and due respect to God's musicians who sing in the church choir. When the members of a church choir arise to sing the praises of God they become part of that mighty host who in every Christian land on earth and in the heavenly mansions are occupied with the same theme. When the minister rises to preach he comes as a messenger from God to utter the words that the Holy Spirit has commissioned him to speak. The consecrated Christian minister is a representative of the sacred High and is entitled to the deference that is paid to the representatives of the European kings when they entered the United States Senate and

we were given the foremost seats, as I saw them file in when Vice-President Garret A. Hobart took the oath of office preceding the inauguration of President McKinley. They were not welcomed as men. They were honored in their official capacities as personal representatives of the British, the German, the Italian, the Russian and the Austrian thrones. Nevertheless, the preacher who criticizes the preacher's message that you may be criticizing the very words that God has given him to deliver to you.

"Not criticize the church music or the minister's preaching! Why," some one says, "that is almost an impossibility. Some church choirs smash every law of musical harmony. Some ministers are absolutely stupid. They are impracticable men—men of no force, without any two logical, consecutive thoughts." That is true, my brother. Some choirs are noted more for their dis-cords than their music. Some ministers' mental depth does not take a very long line to fathom. But I can give you this as my own personal experience—I never entered any church with the spirit of God in my heart, to try to consider the leaders of that service, God's representatives, without receiving great spiritual good out of that service. In contrast to this statement I never entered a church building with the spirit of criticism in my heart, but I found something to criticize about the minister and the service before I got through with it, and, furthermore, when I did enter a service in the spirit of criticism I always found that I received more benefit from that service than good. If William E. Gladstone, with the greatest brain in all England, could sit Sunday after Sunday in the little church of Hawarden and get spiritual food from young, inexperienced rectors who came there to break for him the "bread of life," surely you can afford to honor the ministers of Jesus Christ as God's representatives.

Mrs. R. Adanson's Life was in Great Danger from Sick Headaches Neuralgia and Constipation.

Mrs. R. Adanson, Head of Millstream, N. B., was rescued from a life of misery when physicians failed. She writes as follows:—"I feel it a duty to testify regarding the value of Paine's Celery Compound. Since childhood I suffered from sick headaches, neuralgia and constipation, and had attacks once a week, which kept me confined to bed. Have been treated by a number of physicians with-out beneficial results. I procured six bottles of Paine's Celery Compound which was strongly recommended to me, and after a short time I found that new life and health coming that I so long wished for. Two years have passed and I have not had a return of my old troubles. I can never say too much in favor of Paine's Celery Compound."

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to be something more sacred than a concert hall or a theatre. It ought to be a place where a joke and a cachinnation and a chit-chat should be just as much out of place as a minstrel show would be at a funeral by the casket of the dead.

O man and woman, ever keep the face of Jesus Christ before you when you are in the house of God! Every church building dedicated to the worship of God is in very truth his house, in which his presence is manifested as surely, though not so visibly, as in the Shekinah of the Tabernacle. Always enter the house of God in the same spirit that the little child of Rev. I. Brady, an American missionary, showed when he entered a great European cathedral. The father was compelled to return to his boarding place for something he had forgotten. He left his little boy in the nave of the church to await his return. When the father came back he found his child standing in the middle of the great church in awe, looking around as though he was expecting some one. The mellow sunlight streaming through the stained glass windows fell upon his sacred and made him look like a little angel. When the child heard his father's returning footsteps he turned his eyes inquiring eyes upon his parent and said: "Papa, where is Jesus? Where is Jesus? Childlike, he felt that the house of God implied the presence of Christ. So, with childlike faith, when we assemble to worship Christ, we must come with this holy question upon our lips: "Where is Jesus? Where is Jesus?" If we come in such a spirit a great deal of the irreverence exhibited by some of our modern congregations would forever cease.

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Sciatica Cured Once and for All by Dodd's Kidney Pills.

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Dodd's Kidney Pills cure by removing the cause. Uric acid in the blood causes Rheumatism, Sciatica and kindred diseases. If the Kidneys are right they will take all the uric acid out of the blood. Dodd's Kidney Pills make the Kidneys right.

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If you want a real treat for that friend of yours, why take her a box of White's Delemer bon bons. She'll be pleased. 19 d 11

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we were given the foremost seats, as I saw them file in when Vice-President Garret A. Hobart took the oath of office preceding the inauguration of President McKinley. They were not welcomed as men. They were honored in their official capacities as personal representatives of the British, the German, the Italian, the Russian and the Austrian thrones. Nevertheless, the preacher who criticizes the preacher's message that you may be criticizing the very words that God has given him to deliver to you.

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But behaving yourself aright in church implies not only due respect to God's presence, in whose sanctuary you assemble, and to his representatives who become loving servants to the strangers who come in respect to worship with you at your church altars. It not only means that we should bow before God's altars and in reverential tones say, "Our Father," but it also means that we should give to God's children, as Christian welcome to God's children, as would sit by our side. It means that no church is a consecrated Christian church unless all the men and women alike, whether clothed in silk or in homespun, whether rich or poor, whether master or servant, shall be cordially greeted with an open church door and an open church pew.

But, though Christian etiquette in the house of God should mean much, how many churches are simulating to become the churches of a great Christian democracy? Can we not, one and all, be large hearted enough to know that there is only one true gospel aristocracy, and that belongs to the noble serving class which Jesus described when he said, "Whosoever will be chief among you, let him be your servant?" As you would never be rude to my child because you love me, so may we in our church etiquette never cast a slur upon God's children. May we never jostle or push any one away from us? We should all be long to the gospel clan. We should feel that we are all brothers and sisters in Christ and that, therefore, by the gospel fireside there shall be plenty of room for all the members of the gospel family.

Lastly, refined and consecrated church behavior is demonstrated as much in the way a congregation disperses as in the way it assembles. If I make a social call upon you and you cast a glance at my feet, you do not try to show your impatience, even though I do stay a little longer time than I ought. You do not gape and yawn and take out your watch again and again to look what time it may be. You do not get up and go out into the hall and put on your overcoat and then hold your hat in your hand as though you were ready to run away at the first opportunity. If you acted thus I would certainly take the hint and leave as soon as possible. Neither should you be rude in church etiquette.

During the last part of the sermon you should not be sighing and turning around to watch the clock. During the last hymn and the last prayer you should remember that you are there to sing the praises of God, to hear his message or to commune with him, and you should not meanly steal that time away from him to button up your coat and fix your wraps and put on your gloves. From the beginning of the service to the end you should honor the public worship of the church altar, the sermon and the music, because in so doing you are honoring Christ.

As we began with the words, "That thou mayest know how thou oughtest to behave thyself in the house of God," let us close with the psalmist's words which he wrote for the temple when David sang, "I was glad when they said unto me, Let us go into the house of the Lord," he meant it. Let us prove by our actions and our observance of church etiquette that the public worship is not a drudgery and a repulsive slavery, but a joy, a happiness and an opportunity for continuous gospel-pleasure. Let us worship "the Lord in the beauty of holiness" with refined and consecrated church manners.

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