

A Short Sermon on a Short Text.

"Be not overcome of evil, but overcome evil with good." Rom. xii. 21.

There is evil in two places to overcome, without and within. The evil without is the one to which this text is usually applied, which is to not let the evil deeds of others overcome the good in us, "Not rendering evil for evil, or railing for railing; but contrawise, blessing." Even though an enemy has offered us nothing but evil all the days of his life, if he comes to us hungry or thirsty we are to feed him and give him drink. In short we are not to let evil ones make us worse but we are to make them better. So much about not being overcome of outside evil, but overcoming it with good.

Now about inside evil. And first I will say it is far the hardest part of the fight. In fact, when that is done the battle is fought, the victory won. There is good and evil in every heart. Some have more good than evil, some more evil than good, others about equal. But one great king must rule in each heart; either the king of good or the king of evil. Now you know in battles of flesh and blood one side is often beaten in one fight, but it does not get discouraged for it may be victorious in the next, and victorious in the end. So neither must we be disheartened though evil triumph for a little time, but gather fresh strength and courage and begin again. Let us encourage every good impulse of our hearts and crush every evil one. Impurity must give place to purity. All desire for revenge must be overcome, then there will be no danger of our enemy's evil overcoming our good. It may be a hard, stern fight between evil and good. We must remember if good does not overcome evil, then evil will overcome good. Then fight in earnest, for we are not striving to gain a corruptible crown, but an incorruptible. Now do we know to whom to go for help and strength? Ah, we know full well. And he has a promised reward to those who overcome evil; and he is faithful who has promised and he will perform. Let us hear the promise and then work, O work for the reward: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

LIZZIE ELY.

Beecher on Interest.

How many people in the country have found out the truth of the following by Henry Ward Beecher:

No blister draws sharper than interest does. Of all industries, none is comparable to that of interest. It works day and night in fair weather and foul. It has no sound in its footsteps, but travels fast. It gnaws a man's substance with invisible teeth. It binds industry with its film, as a fly is bound on a spider's web. Debt rolls a man over and over, binding him hand and foot, and letting him hang upon the fatal mesh until the long-legged interest devours him. There is no crop that can afford to pay interest on money on a farm.

There is but one thing raised on a farm like it, and that is the Canadian thistle, which swarms new plants every time you bleed the roots, whose blossoms are prolific and every one the father of a million of seeds. Every leaf is an awl, every branch is a spear and every single plant like a platoon of bayonets, and a field full of them is like an armed host. The whole plant is a torment and a curse. And yet a farmer had better make his bed of Canadian thistles, than attempt to lie at ease upon interest.—*Ex.*

—The dean of the College of Liberal Arts in Syracuse University, New York, has taken the proper method in a case of hazing, by having the offenders arrested on a charge of assault and battery.

Can You Handle the Book.

That knowledge of the Bible as a book, which has been shown by Mr. Moody, ought to attract the attention not only of our Christian people generally, of teachers in Sunday Schools and of deacons and other prominent leaders in our churches, but of ministers themselves. All about we hear of clubs and societies for the study of various authors, as Shakespeare. Recently a Dante society was instituted among the first citizens of Cambridge, Mass. The Chautauqua movement is educating not a few of our brightest young people in those literary directions, not omitting also the scriptures in the course prescribed. There is great power in the man who knows one book. One secret of the great influence which certain champions of the smaller sects have, lies here. The common people are amazed at the command which the Second Adventist preacher often has over certain portions of the scriptures relating to the future of the world and of the church. Such a preacher appears to great advantage not unfrequently as compared with the clergyman who is more scholastically trained. The latter knows more, to be sure. He reasons, it may be, more reasonably. But he does not know the Book. He cannot quote it accurately nor readily. He cannot make his Bible open at a place he wants to have it open.

The fact is, the ordinary tendency in our seminaries is to lessen this habit of familiarity with the Bible as a book. The student remembers the words of his professors' lectures. He can talk of what this or that theologian says. But his knowledge of the words of the Bible is too often consigned to his concordance rather than to his memory.

The inference which some have drawn from Mr. Moody's success is that there is no need of seminary training; some would go so far as to argue that our ordinary curriculum of ministerial education becomes a positive hindrance to effectiveness. Such inferences are one-sided in the extreme. The true inference to which our ministers should give heed is, not less seminary, not less general and scientific culture, but more Bible, more of the English Bible, more ease, quickness, aptness, and reverence in handling the Book. Let them add, at Andover, the fourth year, that is all right; but let students who take that year not let the Sunday-school men run away with them by reason of superior acquaintance with the book.—*Pacific.*

—What next will this adulterous generation do? How is an old soaker to get a drink of clear spirits? Why, a New York wine importer tells a private friend that the only way to get any pure wine is to straddle a barrel, ride it to the vineyard, watch the grapes squeezed into it, then ride it home again. It has become, too, one of the industries of large cities to gather up old boots and shoes and convert these old corn-covers into wine. Being no longer fit for mud and stables, they are just fit for fools to drink the juice of. They are boiled in pure spirits and allowed to stand for a few weeks, the product far surpassing the Jamaica rum made with essences, burnt sugar and spirits. A gentleman who doubted the truth of this story stopped recently at a low grog shop in the neighborhood of the factory and inquired if they had any rum from old shoes. "No," said the barkeeper, "We don't keep it much now; the druggists, who want a clear article, all sell it and the price has gone up. But we have had it, and can get some if you want it."—*Ex.*

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In Christo.

Some ancient warriors had their shields embossed, outside and in, with figure of their particular gods. With these they covered their heads in the day of battle; and the intervention of the hallowed symbol (on which their eyes rested) between them and the missiles of the foe, nerved their own arm in the thickest of the fight. "Behold, O God, our shield," exclaims the Believer in the midst of the spiritual conflict, as the Apostle's monogram gleams engraven on the shield of faith: "Behold, O God, our shield, and look upon the face of thine anointed." Psa. lxxxiv. 9.

Accept, then, the glorious verity in all its fullness, as your alone security now, and your only safety and security on "that day." Destitute of that righteousness—"out of Christ"—you are like the bird building its nest on the precarious bough. It may appear secure; but the ringing ax of the woodman sooner or later is heard at the root; and, driven from the havoc of its dismantled home, it goes screaming through the forest with the tale of its woe. In Christ, on the other hand, you are like the bird which builds in the recess of the ocean-cliff. Boiling, seething caldrons may be at its base; the death-shriek from some bark, with its drowning crew grappling with the storm, may be heard below; the unavailing boom of the gun of distress dies away, unsuccored and unresponded to amid the wail of the tempest. But, up in the niche of that beetling precipice, all is safe. There the most timid of the winged tribes can nestle with folded wing—"He shall dwell on high: his place of defence shall be the munitions of rocks." (Isa. xxxiii. 17.) No ax can touch it; no blow can shiver it; no prowler's hand can pillage it; the wild wind cannot sway it; the spent spray cannot reach it. "O my dove, who art in the clefts of the rock" (Sol. Song ii. 14). "Trust in the Lord forever, for in the Lord Jehovah is" (marginal rendering) "the Rock of Ages."—*J. R. Macduff, D. D.*

THE SQUARE MAN.—The square man measures the same each way, and he hasn't any crooked edges or shaky lumber in him. He is free from knots and sap, and won't warp. He is clear stuff, and I don't care what you work him up into, he won't swell, and he won't shrink. He is amongst men what good kiln-dried boards are among carpenters; he won't season crack. It don't make any difference which side of him you come up to, he is the same size each way, and the only way to get at him any how is to face him. He knows he is square, and never spends any time trying to prove it. The square man is one of the best-shaped men the world has ever produced; he is one of that kind of people who can't alter to fit a spot, but you must alter the spot to fit him.

—A funny joke, and all the more palatable as its truth can be vouched for, says a New Jersey paper, occurred at a prominent church in that state. It seems that a worthy deacon had been very industrious in selling a new church book costing seventy-five cents. At the service in question the minister, just before dismissing the congregation, rose and said: "All ye who have children to baptize will please present them next Sabbath." The deacon who by the way, was a little deaf, having an eye on selling books, and supposing the minister was referring to them, immediately jumped up and shouted: "All you who haven't can get as many as you want by calling on me, at seventy-five cents each."—*Ex.*

—New York shop-girls carry books with them to and from their places of business, to give pedestrians the idea that they are school-girls; but the trick deceives no one. They behave too well.

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