A SERMON FOR SUNDAY literature. Jesus has been the most at

AN ELOQUENT DISCOURSE BY THE REV. C. CAMPBELL MORGAN, D. D.

Subject: The Attractiveness and Exclusiveness of Jesus-Listen to the Call of Christ-He Will Brook No Division of Your Loyalty,

LONDON, ENGLAND. - The following sermon, entitled "The Attractiveness and Exclusiveness of Jesus," was preached here on a recent Sunday by the Rev. T. Campbell Morgan, D. D. He took for his text: Then said Jesus unto His disciples, if any man will come after Me let him deny himself and take up his cross and follow Me.-St. Matthew 16:24.

There were two facts about Jesus Christ which no one can read the Gospel rewithout recognizing; facts which rords appear to be contradictory, but which, as a matter of fact, are complementary, and the understanding of which reveals for all time the method of the Master in dealing with men. I refer to facts of the attractiveness and exclusiveness of Jesus.

There can be no question about the former; there can equally be no question about the latter to those who have carefully read the records and have seen the methods of Jesus while He was here among men. He was constantly drawing people to Him, and He was perpetually holding them aloof. By the very winsomeness of His person, He was drawing men and women of all sorts and condi-tions, at all times and in all places to Himself, and yet by the uttering of words so severe, so searching, so drastic, making us tremble even to-day, He held men back from Him.

I venture to say that the words I read to you this morning from the Gospell of Luke come to those who are most familiar with them bringing a sense of surprise. We never read them without feeling more or less startled by them - "Unless you hate father and mother, husband and wife, parent and child, you cannot be My dis-We have attempted to account for ciple these words, but I do not hesitate to say that in some senses they have staggered the faith of many, and yet there they stand

And not there only, but through all His teaching there is evident the same method of Christ, that of holding men back just as they were approaching Him; drawing them to Himself by multitudes and then holding the crowd as they pressed upon Him, and sifting them with such surprising words as these. Now there must be a reason for this, and it is for that reason that I want to look, with you, a little this morning.

But first allow me to say a few words on this fact of the attractiveness of Jesus, because the more clearly we recognize and understand that, the more clearly shall we understand, as I think, the other truth of His perpetual method of holding men back and excluding certain persons from close companionship with Himself. Take first, then; this great fact of His

attractiveness, the most fascinating sub-ject on which to speak. Remember, I pray, you, that if the Gospel records reveal one thing more clearly than another they reveal that Jesus was, somehow or other, a Person that drew men to Him irresistibly.

I go back to those silent years at Nazareth concerning which we know so very little. You will remember that on those days Luke opens for us just a little wondow through which we look when he says, "He was subject to His parents, and grew in favor with God and with man." I do not stop one moment to duell on the statement that He grew in favor with God, although it is a very interesting statement, but just for a moment, for the statement, but just for a moment, for the sake of our argument, listen to the other part of it: "He grew in favor with man." Take that as it is imply stated, and you at once see a picture of the boy growing up to be a youth, and passing from youth into young manhood until He became the Carpenter of Nazereth, known to all the little town that nestled among the hills, just removed from the highways of life This is all the truth that is revealed. If I may reverently put it, Jesus was & favorite in Nazareth. I am not sure that that doesn't almost startle you, because somehow or other we have come to think that holiness is almost always accompanied by angularity, and there is a popular idea that if a man is good he never can be a favorite. It is a great mistake. It is by the measure in which a man lacks holiness that a man is not in favor. Here is a man living in Nazereth, and He is a favorite. I do not want to lift that into a super-spiritual realm, but if you have no imagination you can just go to sleep for two minutes while I imagine I look into that window and I see the Carpenter at His work, and I tell you what I see. He is a favorite. I see children tak-ing their toys to Him to be mended, and I am quite sure He mended them. I see young men going at eventide to take their problems with them because they know He is sane, honest and pure. I think I see old men, upon whose brow already "sat light that never was on land or sea," talking to Him because He has such a wonder-ful way of talking about "My Father's house" and "the many mansions;" a favorite, sane and strong, and pure, and attractive as to personality. I know full well that a little later on these same men took Him to a hill and tried to murder Him, but that was the re-sult of something else to be discovered later. The pure, human, simple life of Jesus was, in itself, attractive, and Lake says, "He grew in favor." Leave those hidden years and look at Him just for one rapid moment as He treads the pathway upon which a fiercer light falls than ever fell upon a throne-the pathway of the public teacher, and if you read these Gospel stories the one thing that strikes you is the fact of the multi-tudes around about Jesus Christ. Wher-ever He went they followed Him. If He went out into the city the country people crowded the streets to be near Him; if He went out into the country place the city men and women flocked after Him, following Him so far that at times there was no chance for them to provide themselves with food, and He had to feed them; for in their engerness to follow they had forgotten food and had forgotten distance. And wherever He went they came after Him. I am not saying that these multitudes crowned Him; that is not my point, but He drew the people after Him. The one thing they could not do with Jesus was to let Him alone; they came, whether to criticise Him or crown Him is not now the question; the point is, that He drew men and women after Him in all those days of His earthly life. They came after Him, all sorts and conditions of men, the scholars and the illiterate, the learned and the ignorant, the debased, the depraved, they all Of course, there were more poor came. people came than rich because there always were more poor people than there are rich, and, of course, there were more of the illiterate than of the learned for the self-same reason, but I protest against this idea that Christ only attracted a class. There is something about Him that attracts all kinds of men, and it is true in those old days. Come, if you will, outside the Bible, and from the day that this Man walked among men in Judea until now there has never been so attractive a personality in human history as Jesus. And I want to say this superlative thing about Christ. No century, whatever its peculiarity, or quality, or quantity, has produced any person who was so popular as Jesus Christ. He has always towered above His fellows, above those historical personages that the centuries look back to, or to those imaginative to His imperial call and crown Him Lord personages that the centuries give to us in ! of all.

I come to this very hour. Who, is the most attractive personality in the world at this hour? Let me take a narrower circle. Who is the most attractive personality in England at this hour? I answer without fear of contradiction-Jesus Christ.

I am not saying that the majority of people have yet crowned Him. Let me take my illustration to the lowest level. Can you think of any person in history, dead or alive, or any person in imaginative literature, that will be talked of, and thought of, and sung of, and discussed, and criticised, and abused and crowned as Jesus Christ? There is not a single theatre in Manchester or London that can run Shakespeare's plays continually. I am glad you look ignorant, and can assure you I don't speak from any inside knowledge, but every one knows it to be true. There is not a single theatre that can exist with-out variety. There must be change; some other genius than Shakespeare must be forthcoming. And yet, with all our wail bout the decadence of the church and the failure of Christianity, every Sunday in Manchester more people are gathered together to sing the old hymns and hear the old sermons-I beg your pardon, to hear sermons on the old texts-and listen to the old, old story of the cross than ior any

other purpose. Let us begin with the last. When Christ was as fond of a phrase as He evidently was of that phrase "Follow Me." there must be some deep signification in it. I have been going through my New Testa-ment during the last few months, tracing that phrase. It has been a very interesting study to see how constantly Christ used it. It was the almost perpetual for-mula of His call to individual soul-"Follow Me!

Now what is it to follow? Two things are involved. Neither of them covers all the ground, taken alone. Both are required.

First. to follow, I must trust. I shall never follow any one I haven't confidence in. I may trust and yet not follow.

Secondly, not only is trust necessary, but obedience is necessary. Christ confronts the individual soul, bringing that soul out the individual soul, bringing that soul out from the crowd, as He is calling some man here this morning. He says, "Would you trust Me? Then obey Me." How am I going to do it? What does it mean, this trusting and obeying? "Deny yourself, take up the cross—" It seems

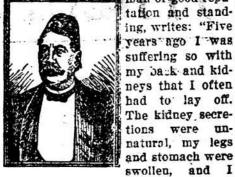
yourself, take up the cross-" It seems to me that is the point which must be observed first, that to deny self is the only way in which you can follow Christ. How shall I follow Him? Deny thyself! The two things are intimately related, and it seems to me that everything is said when "Follow Me" is said, and yet it is necessary to say the other in order to understand what He means by following Him. What is it Christ calls me to? To deny

myself! Not to practice self-denial; that is a very cheap business, but to deny self-a very costly matter. He says, "Deny yourself. Listen no longer to the call of your self, but listen to My call. Don't con-sider any more whether this thing will minister to your pleasure or to your aggrandizement, or answer the cry of your ambition. But Me first." Christ says, "Deny yourself and follow Me. Put Me on the throne and dethrone yourself. Don't the throne and dethrone yourself. Don't let the question of the morning be, What shall I like to do, but What will Christ have me do; not Will this pay me, but will it hasten the coming of the kingdom of God. Don't let the underlying, mastering passion of your life be your own selfish desire; crown Me, follow Me."

It is a superlative call, and the call of Jesus is always imperial. He will brook no division of your loyalty, and that is what He means. "You must hate father, moth-He means. er, wife, child. That means that when the er, whe child. That means that when the soul comes into contact with Me I must be absolutely first." Let me stop here to say that whenever a soul does that he gets back a hundredfold lands and fields and

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Measuring Sunshine.

Sunshine is so rare in England that the government takes great care to measure it. The official summing up for 1903 as regards sunshine shows that all districts in the British Isles, with one exception, fell short of the average. The exception was England northwest, including Manchester, that curiously had an excess of fifty-seven sunny hours. In Scotland north, west and east the deficit was eighty-one hours, forty-eight hours and 133 hours. England northwest and east were short 107 hours and 139 hours, while in England south and southwest the deficit was sixty-eight hours and 115 hours. The Midlands were behind by ninety-eight hours. In Ireland north and south the shortage was eighty-one hours and 113 hours. Commonly the islands in the English Channel have a large share of sunshine, but last year they went short by 135 sunny hours.

(At33-04)



GOOD THINGS ABOUT CATS.

Feline Is One of the Most Fastidious Animals About His Toilet.

"There has been so much talk about cats in the newspapers and in pseudoscientific circles of late and about the way in which they spread all kinds of disastrous and deadly- contagions," said the cat's friend in the New Orleans Times-Democrat, "that it is really refreshing to find in print anything that is at all good about the feline. Recently the cat was put on the outlawed list in Washington. Doctors and scientists have been urging for some time the claim that the cat was an unclean thing and the scatterer of diseases.

"It is a bit cheering in this waste of pessimism to turn to the following in the London Mail, in defense of the cat: 'The most fastidious mammals in matters of the toilet are to be found among the members of the cat family, as all must have noticed in domestic tabbies. The rough tongue makes an excellent brush, while the sharp claws are on occasion employed by way of combs, all these invaluable aids to cleanliness and smartness possessing the further advantage of always being at hand when required. A healthy cat is not only clean, but finical, not to say vain, about her (or his) personal appearance. And moral degeneration in pussy is accompanied by neglect of personal grooming. That the dog is as dirty as a boy must reluctantly be confessed. He was the first animal to be domesticated, and long association with man has perhaps had to do with his carelessness in the matter.'

"If this view is correct all this talk about cats being such dangerous members must be a little wrong. My own yiew of the matter is that the cat is not the bad and dangerous member he is supposed to be. He is cleaner than the dog, according to the English view, and this is no doubt the correct view, though the reason assigned by the paper quoted, namely, that long association with men and boys 🔭 responsible for the dog's uglier ways, is probably not to be accepted literally. Still-but I was speaking of cats."

New York's Antiquities.

Next to the horse cars, which are still conspicuous in some of the most travelled cross streets in New York, the most surprising antiquities of the town are the little, old Long Island ferry boats. They carry passengers from Thirty-fourth street and from James Slip to Long Island City-a lot of passengers every day, for the ferry is one of the most important that touches New York, and that means one of the most-important in the world. It is so important that some time or other it is to be superseded by a bridge or a tunnel, or both, and plans to that intent are understood to be in process of execution. But it will be years before they are done, and meanwhile these little old antiquities attempt to carry back and forth the swarms of people who must go. Forty or fifty years ago when the boats were young they were fairly up to their business, but New York has gained millions of population since then, and its passenger traffic with Long Island City has increased enormously. To see the game little veterans walk up to their loads is one of the sights of the town, and travellers stopping at the near-by Astoria often go down to the ferry house to look on .- Harper's Weekly.

Swans for Food. In this country swans are but little

seen, except in public parks, but they are coming into increasing favor on private estates, as they give the finishing touch to an ornamental sheet of water. In England swans have been raised ever since the time of Richard the Lion Hearted for eating purposes. The largest swannery was maintained by Lord Ilchester, in Dorset, where from 700 to 1,200 birds were kept, in the early days, says Country Life in America. All swans were raised at one place and brands issued to members of the nobility.

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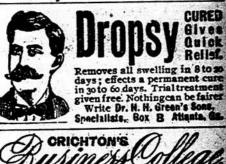




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mother and father and children. Jesus Christ said He must be first, and He has never lowered that standard, and the religion that is simply an addendum is worth nothing to Him.

Jesus Christ comes and save, "Deny yourself," but there is the other word, "Take up the cross." Well, what is it? Christ's cross? No. No man can carry Christ's cross. What then? Your own. What is this cross? I don't think that it is ever the same in two persons. The cross is that in your life which immediatecosts you something if you crown Christ. There is a business man here this morning who is saying in his heart, "Well, if that is Christianity, I will have to go home and change my method of business." That is your cross. There is a young man here says that, "If that is Christianity, if it means putting Christ first, then I will have to go home and give up that compan-ionship." That is your cross. Some one here says, "If that is what Christ means, that I am not to listen to the call of my own life, I shall have to go home and say I was wrong and confess my wrong to those to whom it is so hard to confess it." That is your cross. And somebody else says, "If that is Christianity I shall have to go back on my history, throw up every-thing I am doing and go into the minis-That is your cross.

try." That is your cross. You know what your cross it. Don't let any one come and ask me. You know that thing which right in front of you this morning challenges your allegiance to Jesus Christ. You cannot play tricks with God. You cannot deceive your own conscience when you stand in the clear light of the call of Christ. He says, "Deny yourself; take up that cross (and you know what it is) and follow Me."

But why are Christ's terms so drastic? For two reasons. First, no man ever gets to Christ but by the way of the enthronement of Jesus Christ. It is possible to admire and cheer Him, possible to patronize Him and never to know Him. It is not the crowd that gets to Him, but the crossbearing soul. And if you read on you will say, "Whosever would save his life shall lost it; whosoever will lose his life for My sake shall find it."

Christ confronts the soul and says virtually this: "You don't understand your own life, dear heart. You cannot realize your own kingdom. You cannot build your own character and carve out your own destiny, but I can do it, though I can only do it when you have put Me absolutely on the throne for your own life's life. For its founding and ennobling and developing you must come to Me, and by the way of a whole-hearted surrender."

But there is another reason why Christ makes His terms drastic. He wants men and women upon whom He can depend in the day of battle. I am quite sure there is nothing Jesus Christ wants at this moment so much as men and women who will go through darkness and death for Him. You remember that picture of Jairus beseeching Jesus to save his child who was dying, and how, with the people thronging about Him, the Master suddenly ex-claimed, "Who touched Me?"

Now don't let us be angry with the dis-ciples. We should have said the same thing. "A hundred people have touched you in the last five minutes. The multi-tude throng Thee and press Thee, and say-est Thou, who touched Me?" But Jesus Christ always knows the dif-

ference between the crush of a curious mob and the touch of a needy soul that has come near Him. And this morning as this service closes I hear His voice speaking once again-the attractive Christ that has drawn this crowd - this exclusive Christ—and He says: "Who touched Me?" We have all jostled Him this morning. We have all looked into His face again. We have all had a new consciousness of the infinite music of His voice. Have you got anything out of Him? Has any virtue healed you this morning? If not, even now stretch out your hand and touch Him. And to do that you must deny yourself, crucify your pride. Having done that, lis-ten to the cry of your own life, and listen

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Three Strikes.

The old adage that "lightning never strikes twice in the same place" has often been disproved. Here is an instance in point: In the summer of 1884 the farmhouse of Henry Axtell in Chemung County, N. Y., was struck by lightning three times in one day. First it split the chimney from top to bottom, ruined stove and pipe and bored several holes in the floor. An hour later a "bolt" struck the same house and tore a milk bench, upon which several cans of milk were setting, all to pieces. The same evening a third flash entered the root and tore the legs from a bedstead .- Middletown Times.

August.

The month of highest temperatures fitly derives its name from that of the Emperor Augustus, who was the warmest baby in the bunch (de fasciculo infans calidissimus).

In August sin goes down to the seashore and the churches close their doors.

Politicians lie low; just enough, fi fact, to keep their hand in.

The leisure classes are more violently leisurely than ever. Summer girls roll up their sleeves

and acquire a coat of arms (tan). Hay fever is in the public eye. Vacations are gone on; fewer noses are being held to the grindstone;

more are being blistered, and business is correspondingly dull. Love is cheap and talk is eternal. It is the time of hearts, hammocks

and hallucinations; of happiness made up of carbonic acid gas and flavoring, extract.-Life.

The Czar Plays Cricket.

One of the Czar's first acts after his return from his recent tour in the country was to have cricketpitch haid out in the park at Tsakkoe Selo. At first most of those who were privileged to play cricket with the Emperor were extremely nervous at the idea of his being hit by the ball, and intentionally bowled wide to avoid striking his majesty.

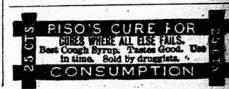
Churches on Bridges.

The custom of building churches on bridges was common a hundred years and more ago. Several of these quaint old buildings are still left in Europe. The Chapel of Our Lady still stands on the bridge which spans the Don at Rotterdam. The little chapel was built in the fifteenth century and was restored about a hundred years ago. For several years, however, it has been used as a tobacco shop.

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