

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XXIII.

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NO. 15

THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week), together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God. Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

The Eternal Home.

No sickness there—

No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summers' bright and fervid ray.

No hidden grief!

No wild and cheerless visions of despair;
No vain petition for a swift relief—
No fearful eyes, no broken hearts are there.

Care has no home

Within the happy realms of ceaseless song;
Its billows break away and melt in foam,
For from the mansions of the holy throng.

The storm's black wing

Is never spread athwart celestial skies;
Its wallings blend not with voice of spring,
As some too tender floweret fades and dies.

No night distills

Its chilling dews upon the tender frame;
Nor moon is needed there. The light which fills
That land of glory from its Maker came.

No parted friends

O'er mournful recollections have to weep;
No bed of death enduring love attends
To watch the coming of pulseless sleep.

No blasted bower

Or withered bed celestial gardens know;
No scorching or swift descending shower
Scatters destruction like a ruthless foe.

No battle word

Startles the sacred host with fear or dread;
The song of peace creation's morning heard
Is sung wherever angel minstrels tread.

With faith our guide,

White-robed and innocent to lead the way,
Why should we fear to plunge in Jordan's tide,
And find the ocean of eternal day.

—Selected.

Do you Want to See Christ?

THERE are men who say they would but they cannot find their way through the rabbis, or through the philosophers, or through the logicians, or through the ecclesiastics, and there they are. Shame on them! they are not earnest; they would not allow a

friend to escape in that way. They do not want Christ.

Nicodemus found a way. It was a long weary day that. He looked often at the clouds and at the sun to see if he could steal forth. He was determined not to rest until he had spoken to this wondrous man. He waited for the night, and the night like a veiled friend came and took him to the Savior, and they sat up all night, and that night the heaven trembled with stars, there was hardly room in all the firmament for the stars that wanted to glitter out their infinite secret upon the heart of this inquiring master in Israel. Never did a night so starry bend over the earth. Oh, to have been there!

Zaccheus found a way. He said, I am short, I cannot reach over the shoulders of these men, but I will climb up yonder sycamore tree. He never would have been chief among the publicans and rich if he had been afraid of climbing a tree; that explains the man's success in life. To have seen him otherwise you would have just seen a dapper little gentleman that never seemed to have touched anything with his fine fingers; but when he wanted to carry an object, then see how the dapper little gentleman changed into a fiery little furnace that meant to win, and up the tree he went, for Christ was to pass that way. Some men would never have seen the tree; some men certainly would not have climbed the sycamore; others would have said, "Perhaps on another occasion we may see him." But to earnestness there is no "other occasion"; there is only one day, and that is to-day. There be indolent, leisurely, contemplative souls who play with time; they speak of "to-morrow" as if it was theirs, they speak of "another occasion" as if they had compromised with death, and staved the monster off for a settled series of years. Zaccheus has only one time, one opportunity; he lives in a burning now.

There was a woman who found a way. They need not have called her a woman; she could not have concealed that fact; they might have told us the incident, and we should have fixed the sex. She said: If I might but touch the hem of His garment; if these poor fingers could but touch the craspelon I shall be healed. She did it quietly, silently, but Jesus knew that she did it, for he said, "Who hath touched me?" and the vulgar disciples said, "Touched thee! Why, see how they throng thee, and sayest thou who touched thee? Why we are all touching thee." "No," said Christ, "no; some finger has taken life out of me; whose finger was it? I am conscious that virtue has gone out of me." There is a rude touch that gets nothing; there is a sensitive touch that extracts lightning from God, virtue from the Cross. There is a hearing that gets nothing, because the hearer simply hears the noise, the succession of syllables, words, paragraphs; there is another hearing that catches a sound within the sound, music within the articulation; there is a hearing that only wants one word, it can supply all the rest; give it that one word, and see how it runs to tell its exultant joy. He that hath ears to hear, let him hear; he

that hath fingers to touch, let him touch; he that hath eyes to see the invisible, let him look, and all heaven shall be full of angels. Do we want to see Christ? That is the urgent, recurrent, tremendous question. . . .

It is never easy to get at Christ; it ought not to be easy to get at him. It means battle, pressure, determination. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The road is over a place called Calvary, and a voice says to those who attempt that way,

"Except a man deny himself and take up his cross and follow me, he cannot be my disciple." To one man Jesus said, "Sell all thou hast, and come"; to another he said, "Except a man hate his father and his mother [in comparison] he cannot be my disciple;" another who thought he was going on to riches and honor said he would go, and Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." But the battle has a great victory. Small efforts end in small consequences. Again, therefore, the question recurs. Do we want to see Christ? Is it our heart that wants him, or our curiosity? Are we only asking the question of imagination, or are we propounding the inquiry of agony? To day I set open the door of the kingdom of heaven in the name of Jesus. To weary men I would represent him saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst"—Lord, we all thirst, our hearts thirst, our souls have drunk rivers of water and still they thirst—"if any man thirst let him come unto me and drink." May we all go? Ho, every one that thirsteth, come!" Who says so? The Spirit, the bride, and the Giver of the water, the First, and the Last.—*Rev. Joseph Parker, D. D.*

Hell.

THE term hell, in every instance of its occurrence in the common version of the Old Testament, is rendered from *sheol* in the Hebrew, to which the Greek *hades* corresponds. It is used to designate the place and state of all the dead, whether righteous or wicked, and is frequently translated *grave*, and properly too, as that is the usual receptacle of the silent sleepers who have gone down to the dust in fulfillment of the sentence, "Dust thou art, and unto dust shalt thou return." But the popular use of the word hell, as meaning the place of the punishment of the wicked, leads many of the common readers of the Bible astray in the reading of the Old Testament and all those instances in the New Testament where *hades* is the word in the original.

Should we render *sheol*, in every instance of its occurrence in the Old Testament, by one uniform word, and let that word be hell, the reading of many a text would seem strange indeed. But there could be no reasonable objection to this. *Sheol* is used to

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convey one idea to the mind, and might be rendered uniformly by the same term. We will quote a few texts where this Hebrew word occurs, giving the word hell as its representative.

The language of the pious Jacob, who prevailed with God would be, "I will go down into hell unto my son mourning." And David's charge to Solomon concerning certain gray-headed sinners, such as had "shed the blood of war," in time of peace, would be, "Let not his hoar head go down to hell in peace." "But his hoar head bring thou down to hell with blood." Again, we should read in Psalms, "For in death there is no remembrance of thee; in hell who shall give thee thanks?" And we would find the wise man exhorting all to the improvement of their time in good works, from the fact that "there is no work, nor device, nor knowledge, nor wisdom, in hell, whither thou goest." According to this testimony all the good and the bad, excepting those translated, are destined to one place, and that place is the one in which no work, nor device, nor knowledge, nor wisdom, exists. This is positively affirmed; and as the Scriptures do not contradict themselves, it is certain that any representation of life, knowledge and activity among the inhabitants of that "land and darkness," is a figure of speech by which unconscious and inanimate things are represented as living, acting, and speaking. The following are examples: "Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no fellow is come up against us. Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Isa. 14: 8-10. "The strong and the mighty shall speak to him out of the midst of hell," etc. See Eze. 32: 18-32. The parable of the rich man and Lazarus is another example. These things were never spoken or written to induce the belief that the dead in sheol or hades were conscious and capable of conversing and acting; for this would be a contradiction of the positive assertion that there is no knowledge or work there. The trees of the wood, the timbers in a house built by dishonest gain, the hire of the laborer kept back by fraud, and the blood of the martyrs, are made to speak in the same way that the dead are made to converse; Isa. 14: 8; Hab. 2: 12; Jas. 5: 4; Rev. 6: 10; and all this for the purpose only of bringing true thoughts of future retribution vividly before the mind. And it would be more absurd to hold that the dead in hades, sheol, hell, or the grave, are conscious, and capable of conversation and action.—*Selected.*

"Surely I come Quickly."

THESE are the words of Him who is "Alpha and Omega, the beginning and the ending." When Christ ascended and a cloud received him out of sight of the wondering disciples, it was said by the angels that he should come again in like manner as they had seen him go up. It was meet that the angels should appear and comfort the sorrowing ones who had not yet received the Holy Ghost, and were not in a condition to realize the blessedness of the promise, "I will pray the Father, and he shall give you another

Comforter, that he may abide with you forever, even the Spirit of truth." To these disciples, who had journeyed with him, listened to his gracious words, seen him die and received him again alive from the dead, on whom he had breathed his own peace, and to whom he had given the promise of the Comforter, the thought was especially consoling that he should come again. But when in wondrous vision he appears to the beloved John on the Isle of Patmos, whither he had been banished "for the word of God" and the testimony of the truth, he leaves a message which is the heritage of the church to the end of time, "Surely I come quickly."

The coming of Christ is, then, only a question of time. The manner thereof is quite accurately described in the Bible, but of the day and the hour knoweth no man. He will come suddenly to call the world to final judgment. This scene is too graphically described in Revelation to need a repetition here. If the judgment day is to come suddenly, how important that all who expect to hail his coming with joy see to it that they are clothed and ready for the marriage supper of the Lamb. It is not enough to remember that we were once made the children of God in a bright conversion; for a bright experience may be clouded by so many shortcomings that it may have become valueless. It will not do to solace ourselves that we belong to a church whose discipline is correct in every particular of doctrine; for many names are on church records that were never enrolled in the "Lamb's Book of Life." The question is, rather, Are we to-day walking in all the light that ever shone on our pathway? For to us the words of Christ are, "Surely I come quickly."

Then, again, it is not enough that we believe in a thorough experience in religion. The happy throng whom John saw in vision before the throne were overcomers here on the earth; for they overcame through the "blood of the Lamb, and the word of their testimony." They came up through great tribulation, and "washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne."

Believing a state of entire holiness attainable will not render the soul fit for the presence of a holy God, or the companionship of the saved in heaven. There must be a present, personal experience of the holiness that fits for these associations, else when the Judge comes quickly, we shall find ourselves calling upon the rocks and mountains to hide us from his presence when the great day of wrath is come, and none is able to deliver. To the professed church of Christ, let the admonition come with all the weight and force of a message from the Lord of the whole heavens, "Surely I come quickly."—*Sel.*

Delaying Obedience.

To have the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers, wearing the name and title of Christians, who are continually urging further delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave toward them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our

obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person be come convinced that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is assailed by his associates with the suggestion that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a simple passage of scripture: "I thought on my ways, and turned my feet unto thy testimonies; I made haste and delayed not to keep thy commandments." Ps. 119: 59, 60. Here the psalmist testifies that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray.—He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors, to see if there was not some way of getting round the duty; he made haste to render obedience. But, now a-days, as soon as a person's conscience begins to lash him for neglected duty, he is advised to be very careful about running too hastily. Well we would not wish one to be too hasty; but, on the other hand, it may be well to consider whether there is not such a thing as being too tardy. Conviction of duty is not to be trifled with. When any one does violence to his conviction, he feels that he disobey God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble and (if the disobedience be persisted in) becomes, at length hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of willful neglect, it reproveth no more. As a necessary consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused without incurring the danger of becoming "seared with a hot iron." We will not undertake to say that this is in every case the result; but we do say that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom 1: 18.

But the possibility that one may be mistaken as to his duty is often urged as a reason for delay. There may be something in this; at least, it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying that it savors of "the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the lan-

guage in which its precepts are given, with regard to the duties of life, the word there is no need for a Were it otherwise, it the wants of mankind every one must give and not another for his each one should be for himself. People capacity must be able as well as those of men and children, as well as Hence duty must be n language. And how which our duty to k revealed! "Remember to keep it holy—the bath." Who can fail t untutored peasant c What child does not The command to refi of images is not me person of ordinary r vined by it, and beg dering obedience, str ished that he does t that he would do well men, some spiritual vinity, before taking

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guage in which its prophecies foretell coming events with regard to the common, practical duties of life, the word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind. For, inasmuch as every one must give an account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make this decision as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep the Sabbath day is revealed! “Remember the Sabbath day to keep it holy—the seventh day is the Sabbath.” Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps?

And what do the learned doctors say upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scriptures, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. What ever they say on the subject is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption as compared with the work of creation; they have something to say about redemption being finished on the first day of the week by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference that the first day of the week is a holy day. But the plain, ordinary mind does not understand this. The child fails to comprehend it. It is true he hardly dares to indulge the thought that learned men may be mistaken; nevertheless he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof that no such duty is enjoined in the book of God?

We cannot, therefore, subscribe to the idea that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends and learned teachers and the writings of fallible men before rendering obedience. If God has spoken, “see that ye refuse not Him that speaketh.” We do not believe that any one can begin to obey God too soon.—*Amer. Sabbath Tract, No. 14.*

Fault-Finding.

ONE of the easiest things in the world to do is to find fault, and in no place are there as many opportunities for indulging in this kind of work as in the home. There are so many little things occurring among its inmates where there is a family of any size, such as the misplacing of a garment, leaving a door ajar, uttering a thoughtless word, in fact, a great many trivial things that to people inclined to find fault will give plenty of cause. It is a disagreeable thing to find fault any way, to most people, yet there are some who

seem to like to do it simply for the sake of finding fault. These people do not mean to be chronic fault finders, and it never occurs to them that they are. They would not for the world be thought disagreeable, and but for this one trait, would be generally very pleasant companions. They did not acquire this habit at once; any of their friends will tell you that there was a time when they were not so; but they began by noticing every little failing or supposed failing among their acquaintances, and the habit grew with them until it appeared a part of their nature to notice and condemn every little fault, supposed or real. They are very far from being perfect themselves; in fact, they think so much about other people’s imperfections that they have very little time to attend to their own. They would be grieved and hurt should their friends retaliate by noticing every little eccentricity of theirs; but, perhaps, had their friends the courage to do so, it might open their eyes to the unpleasantness of fault finding. It certainly would be a disagreeable duty, if duty it might be called, and few people would care to do it, unless of the same stamp as the fault finders, in which case it would do very little good.—*Sel.*

Healthy Discontent.

THERE is a discontent which paralyzes and destroys, a discontent with one’s conditions and circumstances, which makes one restless, bitter, and inefficient. This is always a moral disease, to be avoided, as any other contagion is avoided, and to be cured as any other disease is cured. But there is another kind of discontent which is a spur to excellence and an inspiration to achievement—discontent with one’s self. No man ought to be contented with himself, to be satisfied with the work he has done and the place he has secured. It is the prevalence of self-content in these matters that gives us so many average men and women, so many commonplace persons, who mistake their prejudices for their convictions and their ignorance for their knowledge; men and women who desire no other authority for a statement than that they believe it, and who see no truth in the world which does not belong to them. This kind of self sufficiency breeds egotism, narrowness, and ends absolute arrest of development.

No man can grow, who is satisfied with himself. The open-minded man is never free from the feeling that he has not done as much as he ought, and that his future must redeem by its increased usefulness and activity a past in which he has failed to do the best and the most for himself and for others. It would be found, if one could look into the hearts of the men and women whose course through life is a steady progression upward, that a divine discontent is forever present in aspiring hearts. Those who rise are those who are never satisfied with themselves, but who are always finding defects, defaults, and failures, to humble them and to make them more strenuous in that which lies before. It is a great mistake to be always telling persons and nations that they have made some approach to perfection. The kind of criticism Mr. Arnold gave us is a great deal truer, is a great deal more helpful, than the adulation and indiscriminating commendation which some other writers have given us. Recognition of work done is a spur and a help, but there ought always to go with commendation, both to persons and to peoples, a clear setting forth of the better things still to be

done. “The love of doing and the scorn of done” is the only safe feeling.—*Christian Union.*

Your Specialty.

THAT means “excel at something.” Make a specialty of something, and excel in it. Do not be content to do it well; do it in the very best, or most rapid, or in some distinguished way, by which you will come to be known in connection with it. If it is book-keeping, or sweeping, or darning, put yourself into it, and do it as others have dreamed it might be done. Do not be content to sing as well as Susy, or to sew as much as Mary, or to walk as rapidly and easily as your elder sister. Find out how they did this thing, and then apply yourself to bring your specialty, what ever it is, to perfection. It will require patience, industry, and self-sacrifice; but it will pay in the long run. Good work of any kind pays, and it is the only kind that pays.

Accuracy pays; so does rapidity; so, too, of neatness, thoroughness, and other qualities which you will be cultivating, perhaps unconsciously, while sounding the highs and depths of your specialty.

And it pays, too, to have a “specialty.” So many people, young people, are “bright,” “quick,” “intelligent,” but almost useless to any one needing skilled help, because they have scattered their forces over too much surface. In twenty years you may learn to do one thing well, so well that you could command a price or a position anywhere; but you can’t have learned twenty equally well.

Gather up your energies, your time, resolution, patience, and talent (for you have a talent for something) for your specialty, and work right toward it. I mean, of course, make this your main business, and whatso subordinate to it. Try to do well “whatsoever thy hand findeth to do,” but bestow your greatest efforts on one thing.—*Christian Advocate.*

A Skeptic’s Advice.

BENJAMIN FRANKLIN was a deist, but had sense enough to see the banefulness of infidelity. When Thomas Paine sent him a portion of his “Age of Reason” for examination he wrote: “I have read your manuscript. You strike at the foundation of all religion. You will not succeed, so as to change the general sentiments of mankind on that subject. The consequences of printing this piece will be mischief to you and no benefit to others. He that spits against wind spits in his own face.”

“You may find it easy to live a virtuous life. You have a clear perception of the advantage of virtue. But think how great a portion of mankind consists of weak and ignorant men and women and of inconsiderate youth of both sexes, who need the motive of religion to restrain them from vice. Perhaps you are indebted to your religious education for the habits of virtue upon which you now justly value yourself.

“I would advise you, therefore, not to attempt unchaining the tiger; but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?”—*Esa.*

I have read the Bible through many times. It is a book of all others for lawyers, and I pity the man who cannot find in it a rich supply of thought and a rule for conduct.—*Webster.*

the slightest idea; not a distinct thought or recollection of text or sermon, words, ideas, or illustrations lingers in our mind. But the rhythm of his everlasting see-saw and rock-by, still remains with us; as also the enthusiasm with which some received it; and we shall not soon forget the fervor of one excellent but uncultured woman who, as the congregation were retiring, remarked with emphasis "I call that preaching!"

We remember an instance where during special religious services in a certain church, the congregation for some reason did not readily respond to the invitations of the preacher. The pastor undertook to awaken their interest and enthusiasm, and started off in an artificial voice on an unnatural key, in a strain of rhapsodizing which perhaps pleased him and a few of his admirers, but which gave little pleasure to the thoughtful, the devout, or the discerning. He learned in due course of time, that such artificial eloquence was not as desirable even in that congregation, as simple, sound common sense.

Every human voice has its own natural pitch; and the first step toward speaking in an artificial voice, is to start on an artificial pitch. This may be to low, as when people have acquired a solemn grumness, and always speak as from the sepulchre. It may be to high, as when preachers speak from the roof of the mouth, and to loud, as when they start upon an ear splitting key, and go through screaming and tearing, never touching terra firma, until at the end they come down panting and wheezing, like a collapsed balloon. The voice may be pitched a note or two above the natural tone, then kept rising and falling from that pitch continually, with the most perfect propriety, every syllable being articulated with all possible distinctness, every sound being perfect, and everything being as artificial as a graven image.

Such speakers rarely say anything worth hearing, because they are always watching their own voices. They never speak out of their souls—if they have any souls—they are reciting the lesson which they have learned, or repeating what they have rehearsed. It is all empty, all artificial, and produces no more effect upon a thoughtful, discerning mind, than skim milk would upon a paving stone.

A man who is to benefit a congregation needs above all things to be sincere; and one of the best ways to show his sincerity is to begin talking to them in a natural tone of voice. Let him start his voice on its natural pitch, whether it be high or low. Let him hold his head level, not dropping his chin to talk grumly, nor sticking his nose up in the air like a pointer dog, and so talking in a high and unnatural key; but holding his head level let him speak as if he were addressing some one at the farther end of the room, still keeping his voice natural. When he has thus introduced his subject, stated his case, laid down his propositions, and brought forward his best argument, by that time, if he is a true speaker, he will have forgotten all about his voice, and will be speaking earnestly and effectively. But any man who hopes for any kind of success, should forever keep clear of these miserable affectations and imitations which make fools of those who indulge in them. If you speak, speak with your own voice, and do not borrow your neighbor's; speak your own thoughts and your own ideas; be, in a word, yourself; and if you cannot be yourself, there is no one else that you can be. Whatever you may try to be will not be worth being.—*Christian.*

Watch the Signs of His Coming— Christ Commands It.

We are often pointed to the disappointments of Christians in this matter. Men, we are told, have often thought that they discerned the signs, and have thought the Lord was near, and yet he has not come. And with this, multitudes think that they have sufficiently excused themselves from obeying the Lord's command. But what should we think of reasoning like this in earthly affairs? What, for instance, would you think of the sentinel who, on perilous picket duty, because he could not tell with certainty when the rustling of the leaf or the distant tramp of horse men betokened the enemy's approach because he had often misinterpreted such facts and been alarmed for nothing, should therefore excuse himself from any further attention to such things and suffer all such signs to go unheeded? Would you like to feel that your life was in the hands of such a soldier?

Or what, at sea, would you think if, with angry clouds gathering round, the sea and the waves roaring, the commander should refuse even to pay any attention to these things, on the ground that he had often misinterpreted such signs and thought a storm was coming when it was not? Would you like to be at sea with a commander of that kind? And shall we act more wisely, is our conduct excusable, if being warned that Jesus Christ is certainly returning; that his coming will be as the lightning in its suddenness, bringing glory to the ready, judgment to the unready, charged too by himself to keep a vigilant outlook for him; yet, because we are not made infallible, take no heed to signs which may be heralding his approach—signs which, he has told us, shall as surely go before his coming, as the cloud before the storm, the dawn before the sunrise? Shall we act on this wise? God forbid! Enough let it be for us that our Lord has bidden us be vigilant; he knows better far than we wherein our wisdom lies! Let it not be that any of us for our unwatchfulness should have to hear from Christ at last that sad reproof to some of old: "How was it that ye did not discern the signs of the times?"—*Sel.*

A Lesson in Punctuality.

It is related of Napoleon that one time he invited his Marshals to lunch with him at twelve o'clock. The time came, but not the Marshals. Napoleon at once proceeded to lunch, and had completed the meal before his Marshals arrived. He then retired to the drawing room, and when the Marshals came, no mention of lunch was made. They had to plan a campaign on an empty stomach. The habit of promptness is a positive virtue. How many of our pastors are annoyed by the tardiness of those who are always late to church or prayer meeting. How the minister enjoys the reading of the Scriptures while a procession of his flock is marching up the centre aisle! How inspiring it is for a good brother to drop in just as the prayer meeting is about to close and give a long talk to the church about its duties. Of course some will be late from circumstances over which they have no control, and we are not writing of such, but of the good people who have the wretched habit of always being late. Good as they may be their influence is a great damage to the cause of Christ, and tends to keep souls out of the kingdom of heaven. Think about this and you will see its truth.—*Sel.*

A Sermon to one Man.

The smallest congregation that ever listened to a sermon, is one among the many interesting reminiscences now published in the career of Dr. Lyman Beecher. The results of Dr. Beecher's sermon to a single listener deserve publication, if only as an encouragement to preachers who are depressed by the paucity of their hearers. In the early part of his career, Dr. Lyman Beecher once engaged to preach for a brother minister, whose church was in a remote district, peopled by a sparse and scattered population. It was in midwinter: the day was unusually stormy and cold, and the snow lay so deep in some places that he could scarcely proceed. On his arrival, although he saw no one, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began. The service was closed with the benediction, when the solitary hearer departed and left the preacher alone. Twenty years after, Dr. Beecher was traveling in Ohio, when a stranger accosted him by name. "Do you remember preaching," said he, "twenty years ago to one man?" "Yes, yes," said the doctor, grasping his hand, "that I do? and if you are the man, I have been wishing to see you ever since." "I am the man," was the reply, "and that sermon saved my soul and made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"—*Christian at Work.*

Let each Christian sit down during some quiet moments and ask himself how he can increase his efficiency as a member of the church. He will have no trouble in thinking of ways in which he is not doing his duty, and he will be almost sure to conclude upon others that will help him do better. Or, if he cannot think of ought to do, let him ask some one else. His spirit of inquiry will lead him out to an open field—some place where he will find use for all his faculties.—*United Presbyterian.*

We omit to admire, because things which are full of marvels for an investigation deeper than we can reach, have become cheap from custom in the eyes of man. Because five thousand men were filled with five loaves, all men were astonished; every day the grains of seed that are sown are multiplied in a fullness of ears, and no man wonders. All men wondered to see water turned into wine. Every day the earth's moisture, being drawn into the root of the vine, is turned by the grape into wine, and no man wonders.—*S Gregory.*

Christian faith is, then, not only an asset to the whole gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us. It is a sure confidence which a man hath in God, that though the merits of Christ, his sins are forgiven, and he reconciled to the favor of God; and, in consequence thereof, a closing with him, and cleaving to him, as our "Wisdom, Righteousness, Sanctification, and Redemption;" or in one word, or Salvation.—*John Wesley.*

GOODNESS, like the river Nile, overflows its banks to enrich the soil and to throw plenty into the country.—*Collier.*

God's Financial System.

One-tenth of ripened grain,
One tenth of tree and vine,
One-tenth of all the yield
From ten-tenths' rain and shine.

One-tenth of lowing herds
That browse on hill and plain;
One-tenth of bleating flocks,
For ten-tenths' shine and rain.

One-tenth of all increase
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine;
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth of glowing words
That glowing guineas hold;
One-tenth of written thoughts
That turn to shining gold.

One-tenth? and dost thou, Lord,
But ask this meagre loan,
When all the earth is Thine.
And all we have Thine own?
—Selected by W. O. LEACH.

The Deacon's Story.

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years of my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked of if I'd gone to heaven in those days; for I could n't talk about anything but bargains and money getting here, and those would n't have been suitable subjects up yonder.

I know I read once about one of the kings of England, Edward, who had an officer called the lord high almoner, and one of the things that man had to do was to 'remind the king of the duty of almsgiving.' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is he that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job getting together that pile of gold and silver for the temple, and he just turned to the Lord, and said: 'All things come of thee, and of thine own have we given thee.' Most men would have wanted a little credit themselves for the pains he had taken. "Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I did n't give a cent to anything else. Foreign mission Sabbath was my rheumatiz day, regular, and I did n't go to church. Home mission day was headache day with me allers, and I stayed away from meetin'. Bible society day I'd gen'rally a tech of neuralgy, so I did n't feel like goin' out, and I stayed at home. Tract society day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed in doors; and on Sabbath for helping the publication society, like as not my corns were unusually troublesome, and I did n't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to 't. Told her it was nonsense. I did n't believe any of the apostles ever took religious papers. The Bi-

ble was enough for them, and it ought to be for other folks.

"And yet I never even thought I was n't doin' right. I'd come into it a sort of gradual, and did n't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie had been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she: 'Pa, will we have to pay rent in heaven?'

"What? says I, looking down at her, kind of astonished-like.

"Will we have to pay rent in heaven? says she, again.

"Why no, says I. what made you think that?'

"Well, I could n't get out of her for a time what she did mean. Nannie did n't know much about rent anyway, for we'd never had to pay any, living in our own house; but at last I found out that she'd heard some men talking about me, and one of them said: 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven; and as the only poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they could n't pay their rent, that's what put it into Nannie's head that may be I would have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I did n't listen much. I was mad to think Seth Brown dared to talk about me in that way; right before Nannie, too.

"I fixed up some bitter words to say to Seth the next time I met him, and I was n't very sorry to see him next day in his cart. I began at him right off. He listened to every thing that I sputtered out, and then he said: 'Well, Deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you make any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of foreign-mission Sabbath and the rheumatiz, and home mission Sabbath and the headache, and Bible society day and the neuralgy, and tract day and the corns, till it just seemed to me I could n't stand it any longer; and I knelt down there in the blackberry patch, and said: 'O Lord I've been a stingy man if ever there was one; and if ever I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself and what ever I've got back to thee.' And I believe he's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now, and I mean to keep on giving, 'as unto the Lord,' till I go to that heaven, and meet Nannie, who has been sleeping these twenty years."—*Congregationalist*.

God's Commanded Covenant.

In the Scriptures, the ten commandments are called a covenant. They are not the covenant the Lord made with the children of Israel, but God's commanded covenant. "And he declared unto you his covenant which he commanded you to perform, even ten com-

mandments; and he wrote them upon two tables of stone." Deut. 4: 13. Webster gives the definition of the word covenant as follows: 1. A mutual agreement between two or more persons; 2. A writing containing the terms of agreement; and 3. The promises of God to man on condition of obedience. It is certain that the old covenant answered to the first definition given above; for it was an agreement between the Lord and the people. See Ex. 19: 5-8; 24: 3-8. This all must admit.

The ten commandments could not have been the first or old covenant, for the following reasons:—

1. They only contain the words of the Lord, uttered in terrible majesty, while the people were speechless with fear. This fact is alone sufficient forever to refute the idea that they were the old covenant, which was a mutual agreement between the Lord and the people.

2. The old covenant was annulled by being broken on the part of the people; but the law is still binding upon all men, Rom. 3: 19; it's transgression is sin, 1 John 3: 4; its penalty is death. Rom. 6: 23. Transgressing a law does not abrogate it.

3. The first or old covenant was made before the tables of the law was delivered to Moses, as will be seen by Ex. 24: 12.

4. The law exists since the old covenant has passed away, and occupies an important place under the new. Jer. 31: 31-33. Please notice the wording of this scripture: "Behold, the days come, sayeth the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. The new covenant, too, is a contract; and in making it the people, as well as the Lord, have something to do.

It may be asked why the ten commandments are called a covenant. The reason is obvious. The great Creator has an undoubted right to demand obedience of all his creatures; and as he is not only a God of justice, but of love also, it inevitably follows that his blessing will rest upon all who do his will. This is implied. Indeed, he has, in two of the ten commandments—which are a brief epitome of his will—promised the divine favor, once in the second commandment, which, with the one preceding and the two following, relates to our duty toward him; and once in the fifth, which, with the five following, defines our duty to our fellow men. He says, Obey me, and you shall be blessed. Hence with the strictest propriety his law may be called his covenant. It relates to all created intelligences.

The ten commandment law was the condition of the first covenant. Indeed, that covenant consisted in the agreement of the people to keep the law, and the Lord's promise to them of special blessings if they did. The many references in the Bible to the Lord's covenant confirm the above positions. See Deut. 17: 2; 1 Kings 11: 11; Ps. 111: 7-9; Isa. 56: 1-7.

Some seem to believe that Christ gave a new code of precepts which were to supersede the law of his Father. If this is a correct view, it will of course be in harmony with the Scriptures. In Deut. 18: 18, the Lord promised to raise up a prophet, which was Christ, and said that he should speak the words that God should command him. David, speaking prophetically of Christ, says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8. Isaiah, chap. 42: 21, says, "He shall magnify the law and make it honorable." And immediately after commencing his ministry we find him fulfilling the divine prediction. Matt. 5: 17: "Think not that I am come to

destroy the law. . . . T pass, one jot or one t pass from the law." have not spoken of m; sent me, he gave me a I should say, and what actly fulfilling Deut. 1

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But in a pre-eminen the law when he as a n forward and received groans on calvary spe the thunders which sh is immutable. Here nith is reached, and inevitable conclusion God's law is still th and that all except th as their Savior must i is death.—*Sol.*

Religious Statis

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pass from the law." John 12: 49: "For I
have not spoken of myself; but the Father
sent me, he gave me a commandment, what
I should say, and what I should speak," ex-
actly fulfilling Deut. 18.

The prophet declared that he should mag-
nify the law, and make it honorable. This
he did in showing that the law has jurisdic-
tion, not simply over overt actions, but also
over the desires of the heart.

But in a pre-eminent sense did he magnify
the law when he, as a man's substitute, stepped
forward and received its penalty. His dying
groans on calvary speak in tones louder than
the thunders which shook Sinai, that the law
is immutable. Here it seems to me the ze-
nith is reached, and argument stops. The
inevitable conclusion is forced upon us that
God's law is still the law of the universe;
and that all except those who accept Christ
as their Savior must suffer its penalty, which
is death.—*Sel.*

Religious Statistics of the World.

THE most carefully compiled and best gen-
eral statistical work is Daniel's *Lehrbuch der
Geographie*. Of this the sixty fourth edition
has recently appeared, which contains some
interesting statements and figures. Accord-
ing to these, the number of inhabitants on
the globe is about 1,435,000,000. There are
3064 distinct languages and dialects known.
There are 1100 different religions. There
does not exist a single people which is with-
out a religion of some kind. Even the low-
est on the social scale have some religious
idea, however crude. Christianity has 432,
000,000 adherents. The Roman Catholic
Church number 208,000,000; The Greek or
Oriental Orthodox Church, 83,000,000; the
Protestant Church, 123,000,000. Besides
these there are about one hundred sects or
smaller divisions claiming to be Christians,
with 8,000,000 adherents. Of the nonChris-
tians, 8,000,000 are Jews, 120,000,000 Moham-
medans. These adherents of Islam are di-
vided into three sects, the Sunites, the Shiites
and Wappabites, while there are about sev-
enty smaller Mohammedan sects. All other
human beings are nonmonotheistic or heath-
en, and embrace 875,000,000 souls. Among
the heathen religion, Brahminism is the
most widespread, and embraces about 413,
000,000 adherents, and its younger offshoot,
Buddhism, embraces 303,000. Other heathen
religions have 135,000,000 adherents. There
are yet over one thousand millions of souls
who are not Christians! What a lesson for
missionary zeal and work!—*Sel.*

Be on the Lord's Side.

The Lord's side is the side to be on, at every
cost, and whoever is on the other side. If the
high-priest is not on the Lord's side, then we
must be ready to oppose the high priest. The
question is not, Which is the radical side?
Which is the orthodox? Which is the conserva-
tive side? Which is the popular side? Which
is the liberal side? Which is the safe side?
but, Which is the Lord's side? That question
answered, our position ought to be taken
fearlessly—for the present contest. If we
keep to the Lord's side, we may one day be
in company with a certain set of men, and
the next day against them; but that ought
not to influence our action. Men change;
God never changes. It will not do to say,
Our denomination or our party, or our coun-

try, is always on the Lord's side; therefore
we must always stand by that. The proper
way to do, is to find out which is the Lord's
side to-day, and then take sides with the Lord,
even if we have to differ with old friends and
with dear ones.—*Rev. H. Clay Trumbull,
D. D.*

SPEAKING TOO SOON.—It has been com-
mon to say that Scripture makes a mistake
in speaking of the ant as storing up its food,
that in reality it only stores up its eggs; but
Colonel Sykes discovered at Poonah a species
of ant (*Atta Providens*) which regularly
stores up the seeds of millet for its food in
stormy weather. The objectors did not know
enough when they corrected the science of
Scripture. They have been equally prema-
ture when they have objected to the Script-
ure statement regarding the ostrich abandon-
ing its eggs; for late researches have proved
that the ostrich quits her eggs during the
day, and abandons them altogether if there
has been any intrusion upon them, thus fur-
nishing an admirable type of carelessness re-
garding offspring.—*Dr. Howard Crosby.*

A TAP-ROOT.—No one ever saw a black
hickory tree blown out of root. The hurri-
cane may twist it off or break it down, though
even that seldom occurs; but it cannot drag
it out of the ground. The reason is that this
tree, while it sends out plenty of surface
roots, always sends a strong tap-root straight
down into the solid subsoil, and lays hold of
the foundations of stone or clay or hardpan,
as the case may be. There are other trees—
the beech, maple, and ash—which interlace
the surface with a web of roots; but in storm,
especially if the ground previously has been
water-soaked, over they go! A Christian is
not safe and reliable unless he has sent a tap-
root down into hard, strong foundations of
Christian doctrine. Surface roots of senti-
ment and emotion have their uses, but they
are not good for much, either in a dry time
or in a tempest.

It is related of the venerable Mr. Sewall,
of Maine, that once when entering a mission-
ary meeting just as the missionary collectors
had taken their seats, he was asked to lead
in prayer. The old man stood, hesitatingly,
as if fumbling in his pockets. The leader
called to him more loudly to lead in prayer;
but still the old man hunted in his pockets
till he got the coin and deposited it in the
contribution box. "I did n't ask you to give;
I asked you to pray," said the leader. "I
heard you; but I can't pray for missions till
I have given something." What a blessing,
if God would put a conscience in the mouths
of all Christians, so they could not pray till
they had given something! O for a con-
science in the mouth!—*Religious Telescope.*

THE religious life ought not to be like the
broken surfaces over which travelers some-
time attempt to pass, where the march is in-
terrupted by deep gorges running downward
into the unfathomed darkness of the earth;
it should not be like the variable climate
sometimes experienced, where between days
of genial warmth the thermometer plunges
down to zero. There should be no sudden
depressions, indeed no depressions whatever;
the way should be uniform, and a constant
ascent to that which brings nearer the throne
of eternal light.

Books.

"Some books are to be tasted," says Lord
Bacon, "others to be swallowed, and some
few to be chewed and digested." He might
have added: "And some are to be avoided."
Coleridge was a great reader; from his own
experience he utters this warning against
reading bad and inferior books:

Never, under any circumstances, read a
bad book; and never spend a serious hour in
reading a second rate book. No words can
overstate the mischief of bad reading.

A bad book will often haunt a man his
whole life long. It is often remembered
when much that is better is forgotten; it in-
trudes itself at the most solemn moments,
and contaminates the best feelings and emo-
tions. Reading trashy, second rate books is
a grievous waste of time, also.

In the first place, there are great many more
first rate books than ever you can master;
and in the second place, you cannot read an
inferior book without giving up an opportu-
nity of reading a good one.

Books, remember are friends; books effect
character; and you can as little neglect your
duty in respect of this as you can safely neg-
lect any other moral duty that is cast upon
you.—*Youth's Companion.*

I WOULD say to all, use your gentlest voice
at home. Watch it day by day, as a pearl of
great price; for it will be worth more to you
in days to come than the best pearl hid in the
sea. A kind voice is joy, like a lark's song,
to a heart at home. It is a light that shines.
Train to sweet tones, and it will keep in tune
through life.

Men Wanted!

The world wants men—large-hearted, manly
men—

Men who shall join its course, and prolong
The psalm of labor and the psalm of love.
Thetimes want scholars—scholars who shall shape
The doubtful destinies of dubious years,
And land the ark that bears our country's good,
Safe on some peaceful Ararat at last.
The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster Error by the throat;
To bear opinion to a loftier seat;
To bolt the era of oppression out,
And lead a universal freedom in.
And heaven wants souls—fresh and capacious
souls;

To taste its raptures, and expand like flowers
Beneath the glory of its central sun.
It wants fresh souls, not lean and shriveled ones;
It wants fresh souls, my brother, give it thine,
If thou, indeed, would be what scholar should.
If thou wilt be a hero, and wilt strive
To help thy fellow and exalt thyself,
Thy feet at last shall stand on jasper floors;
Thy heart, at last, shall seem a thousands hearts—
Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a reasoned soul.

—*Selected.*

OBITUARY NOTICES.

"Precious in the sight of the Lord is the death
of his saints.—Psa. 116: 15.

DIED.—The infant son of Brother W. A.
and Sister Fanny Brown, of brain fever. Al-
though little Charley's loss is deeply felt, yet
we sorrow not as others which have no hope,
but look forward to the resurrection morn
when he shall come again from the land of
the enemy and death shall be swallowed up
in victory.

Little Charley was born August 3, 1887,
died July 1, 1888. Funeral services by the
writer.
G. W. ADMIRE.

