

Abide With Me.

Abide with me, O Lord!
Mayhap in youth's glad time
While listening to the chime
Of all the witchery
Of love's sweet minstrelsy,
I may not think of thee—
But, oh, abide with me.

Abide with me, oh Lord!
If, flushed with earth's success,
I may not thee confess,
Neglectful if I be
When fortune favors me,
These blessings come from thee—
O Lord, abide with me!

Abide with me, O Lord,
E'en if, amidst the strife
Of this engrossing life,
The tempter moveth me
To sin—forgetting thee,
O Lord, abide with me!

Abide with me, O Lord
When sorrow broods around,
And 'neath the cold, dark ground,
Dear eyes close-lidded be,
And I moan helplessly—
O Lord, abide with me!

Abide with me, O Lord,
When life's short span is run,
And westering sinks the sun,
And I at last must tread
Alone the Valley Dread—
Alone, if not for thee—
O Father, walk with me!

Abide to-day with me!
I know, for once I gain
The land where thou dost reign
I shall forever be
To all eternity
With thee. But Lord to-day
I may go far astray
If thy dear hand in mine
I feel not—Lord Divine,
I plead most earn stly,
Abide to-day with me!

—Zion's Herald.

Through the Wrong End of the Telescope.

BY ELIJAH F. BROWN.

The Christian who thinks that his or her work is small or unimportant is looking through the wrong end of the telescope. In the twelfth of Romans Paul has endeavored to set such people right by showing that the different members of the body of Christ are of equal importance.

The man who proudly fills his providential place, and by so doing comes into harmony with the divine plan, glorifies God, and no matter how humble his sphere or meager his talents he is as great in the sight of heaven as those who have seemed to be giants to the eyes of men.

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It was a greater thing to have had the training of a Bunyan or a Luther or a Simpson than to have been a Caesar or a Napoleon, and to teach a child to hate to lie and love the truth is a greater thing to do than to make a flying machine that could go to the moon.

Dr. Low's Pleasant Worm Syrup is sure death to the worms every time, but harmless to the most delicate child.

The Christian is looking through the wrong end of the telescope when he does not see that Christ is with him in every good work he undertakes. Moses endured as seeing Him who is invisible, and the only way we can have victory all the way through life is to do the same.

We must refuse to let doubt plant its feet upon our threshold. "Though the mountains be carried into the midst of the sea"—the most unlikely thing that could happen—we must go straight on, trusting God for ground to step on.

Daniel had no fear of the lions' den because he was looking through the right end of the telescope, and could see that the lions' mouths were bound. Paul and Silas looked at the Philippian jail through the right end of the telescope, and what they saw made them almost shout the prison down.

By looking through the right end of the telescope in his distant home in Ur of the Chaldees, Abram could see that the best thing for him to do would be to strike his tent and start for the rising sun, without knowing whither he went; and with this same telescope closely pressed to his eye he was afterward able to discover a city which had foundations, and whose maker and builder was God.

It was looking through the right end of the telescope that Moses could see in the reproach of Christ greater riches than the treasures of Egypt. By doing the same thing others in later times subdued kingdoms, stopped the mouths of lions, quenched fire, and escaped the edge of the sword by putting to flight the armies that threatened them.

Others who also looked through the glass in the right way saw such heavenly rewards awaiting them that mockings and scourgings, imprisonment and martyrdom were gladly welcomed for the sake of Christ.

By looking through the wrong end of the telescope Zacharias was stricken dumb, while Mary, by looking in the right way, was able to say, "Be it unto me according to Thy word," and for saying it became the most blessed of women.

Thank God, the same great glass of faith may still be used in the right way by us, and whenever it is the Delectable Mountains may still be seen! It has not been damaged or impaired in the slightest, but seems to grow better with age and use.

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The Fear of God.

It has been suggested that men do not fear God now as they did in former times. Some prominent facts appear to confirm this suggestion. The law of the Sabbath is ignored and trampled under foot in these days not only by worldly men and women, but also by many professing Christians.

It may be that modern biblical criticism has contributed something to this state of the public mind. Biblical criticism should not be disparaged. Eminent scholars who spend their lives in the study of the Bible are honest and sincere men.

Perhaps the pulpit must share the blame for the decline of the fear of God. It is the business of the preacher to declare what God has said, not what he thinks. He is not a philosopher setting forth his own speculations, but a herald proclaiming the message of the King.

Jesus emphasized the love of God, but He spoke quite as distinctly of His wrath and indignation against sin. It was Jesus who said: "I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

We are told that the doctrine of future punishment for sin is a pagan doctrine, and that it has no place in modern theology. Many preachers who profess to believe that it is a true and essential doctrine never say anything about it in the pulpit.

No one imagines that sinners can be frightened into religion. It is not the object of the Gospel to frighten men into the kingdom of God, but to set forth the truth. One cannot be carried up the river to its source by the current which flows downward.

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Prayer And Revivals.

One hundred thousand persons were reported as having connected themselves with churches as the result of the revival which broke out at Rochester, N. Y., in 1830, under the labors of Charles G. Finney, and spread throughout that region of the State.

"When I was on my way to Rochester as we passed through a village, some thirty miles east of Rochester, a brother minister whom I knew seeing me on the canal-boat, jumped aboard to have a little conversation with me, intending to ride but a little way and return. He, however, became interested in conversation, and upon finding where I was going, he made up his mind to keep on and go with me to Rochester.

Hints From Pew to Pulpit.

Preaching should vary in character to suit occasions and classes, but with milk, meat or medicine, the bread of life and the water of salvation should always be offered.

Practical applications of truth and command are what people need and what will fill the pews. The evangelists understand this but others should take advantage of the fact.

Excesses are all received, the history of a sermon's evolution is recalled for special attention called to a forthcoming illustration takes off its edge and a David working in a Saul's armor is a painful spectacle.

Ministerial dignity may be more marked in the pulpit than elsewhere but the people always expect it to be a part of a pastor's character. Dignity does not necessarily or desirably make an unbridled chasm between pew and pulpit or pastor and people.

Weeping And Praying.

Dr. J. Wilbur Chapman concludes a sermon from the text, "Rivers of waters run down mine eyes," beautifully, impressively, as follows: "They that sow in tears shall reap in joy. That mother who is praying every day at four o'clock in the afternoon for her boy, let her not be discouraged; her tears are not in vain; it is one of the promises of the Book of God, that she shall reap in the greatest joy."

Origin of Church Pews.

The congregation in the little village of H— was in a strange commotion. They were a help but prove interesting. In the early days of the Anglo-Saxon and some of the Norman churches, a stone bench afforded the only sitting accommodations for members or visitors.

Saved His Life.

In a certain battle a soldier was seen to fall, and, on being picked up, it was found that he was simply stunned. There was a bullet-hole through his clothing but no blood could be found. Upon examination, it was found that the bullet had lodged in a Bible which was in his inside pocket, and which had therefore saved his life.

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Various small advertisements on the right edge of the page, including 'out', 'bal', 'n e', 'g m', 'It', 's p', 'ing', 'last your', 'row bal', 'not easy', 'old baldne', 'to stop', 'nning, e', 'ck the first', 'Used', 'A', 'H', 'V', 'It stops f', 'romotes gro', 'outs all a', 'It always', 'lor to fade', 'ir, all the', 'rior of early', 'ay depend', 'very time', 'ealth to the', '\$1.00 a bottle.', 'I have used your', 'greatly pleased', 'I used one bottle', 'my hair has stopped', 'started to grow', 'JULY 28, 1899.', 'Write the', 'If you do not obtain', 'expected from', 'write the Doc', 'Address, D', 'ohn G', 'CNDE', 'D FUNER', 'ffins and', 'Robes', 'First Clas', 'Special rate', 'COURT H', 'PHONE 26 C', 'BOARDER', 'R3. WM', 'I near Yor', 'with large airy', 'school Students', 'a few trans', 'I Can', 'What I', 'Many people', 'in the', 'utiful they', 'Dyspepsia', 'm in consti', 'After trying', 'w-fangled re', 'nefit, why n', 'rdoc Bloo', 'fect and pe', 'Here is a cr', 'I was trou', 'psia for the', 'every day', 'Dyspepsia re', 'I then star', 'ers, and whe', 'I was all', 'ing it until I', 'ng B. B. B.', 'without', 'in my stom', 'whatever', 'causing me', 'comfort.'', 'WAS CLARK', 'largest Four', 'MURCH', 'best copper an', 'SHANE BELL', 'LYMUR', 'CHURC', 'E. E. E.', 'Cincinnati', 'FAVORABLY', 'HAVE FURN', '6 ME', 'WES', 'CHIME'