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What Christ Said.

- I said, "Let me walk in the fields." He said, "No, walk in the town." I said, "There are no flowers there." He said, "No flowers, but a crown."
- I said, "But the skies are black: There is nothing but noise and din." And He wept as He sent me back : "There is more," He said; "there is sin,
- I said, "But the air is thick. And the fogs are veiling the sun." He answered, "Yet souls are sick, And souls in the dark undone."
- I said, "I shall miss the light, And friends will miss me, they say." He answered, "Choose to-night If I am to miss you, or they."
- I pleaded for time to be given. He said, "Is it hard to decide? It will not seem bard in heaven To he ve followed the steps of your Guide. -George Macdonald

Spion Kop.

Every great war crownssome obscure hamlet, some hitherto unknown field or hill, with immortality. The world did not know a Waterloo existed before Wellington's guns broke up the ball at Belgium's capital; and the good people who had lived at Washington all their lives never heard of Bull Run before July 21, 1861.

Majuba Hill has now a companion in Spion Kop, a bare, broken headland without tree or bush, overlooking its own desolate valley in far-away South Africa, devoid of beauty or value, and hitherto without fame. But like other localities for which even the nearest neighbor had scarce a designation, it and has been graven with an iron pen and diamond point upon the tablets of history. The reason of all this is that it suddenly became the focal point of fighting for the possession of a continent. About its broken crest the armies of two powerful people, the old and the new worlds, the past and the future centuries, met in deadly conflict. Its short, brown grass has been for days dyed blood-red by the life current from manly hearts. Great generals who have won their medals and honors upon fields already historic here found their graves. Legions that had won wreaths of immortelles for their standards in India and the Soudan, here saw their colors blown from their pikes by the hot breath of the Maxims. The whole reading world has been kept tense and horrified for for the soul's highest development. days by the news from Spion Kop; and a name which but so short a time since was unknown to any is to-day as familiar to the soldiers and statesmen of all nations as Marston Moor or Gettysburg. No fiercer fighting was ever done under the walls of imperial Rome, or for the possession of the Holy Sepulcher. And the reason is not far to seek; for commanders knew well that he who should gain possession of Spion Kop and hold it, would hold the whole vast continent at last with its Kimberley diamonds and its Witwatersrand gold.

And so Spion Kop becomes to the moralist a picture and a sermon. I tells us that the deadliest fight is and must be over some point a trifle in itself but the key to a continent. Is the great fight for right living, which every soul must meet, the victory or defeat is achieved or suffered long before the capital is reached. The precise loyalty is seldom of man's own choosing, but it is with but few exceptions at some outlying point hitherto unnoted but now become the center of a struggle which involves the whole man,

Is this lad, the son of godly parents and the child of many prayers, to live soberly, godly and uprightly in this present world? The answer is to be known at Spion Kop of morals where the retention or loss of a strategic point determines the whole issue. He will not decide it ever a case of Chateau Lafitte, but over a can of beer surreptitiously smuggled into his apartments by a chum. Let him recognize that hour as his Spion Kop, and fight It out then and there.

many high hopes center, to descend less neglect of religious duties, less to the low level of a professional gam- indifference to the proper worship of bler and at last hear the iron door of God and to the claims and services of aim? He will not decide it beside spiritual obligations as between man some glittering table of Monte Carlo and man, and a marvelous quickening with its stacks of golden coin. H:s of spiritual perceptions and enriching fight is won or lost at the nickel-in- of spiritual experiences would inevitthe-slot machine where his companions | ably ensue. gamble for half dimes. It may seem shall control the citadel of his soul often one to another: and the Lord depends upon how he can hold the hearkened, and heard it,' and it can

Christian hope animating his endeav- spiritual profit to them. And it has That depends upon the answer he gives to each other as they have journeyed to the question that meets him early along their pilgrim way. There is no cross; subdue my pride and confess sacred than the spiritu I bond which answer. myself a disciple of Jesus Christ? It exists between the followers of the

or silence, confession or suppression, the one battle is fought that determines whether heaven or hell shall win, govern and control the life for time and for eternity.

If any man regard these matters as trifling it is because he has not attempted to hold them. Let him once determine that he will fight it out upon this little thing or that point of conscience where he is pressed to yield, and he will find all the legions of the pit precipitated upon him. But at the same time if he makes his stand upon these first steps in discipleship, he will find twelve legions of angels hastening to his rescue. No man can afford to yield the outlying fields to his spiritual foes on the ground that they are unimportant. Who shall reign at the capital is determined always at some Spion Kop. What flag shall wave over the dome of the parliament house depends upon what standard is planted last upon the broken embrasures of the rude fortifictions that crown a bare, wind-swept hill. Heaven is lost or heaven is won not under the shadow of the jewelled walls or within sight of the pearly gates but in some obscure field of earthly life which we and recording angels shall forever know as the Spion Kop of our victorious or our defeated souls. -The Interior.

Religious Conversation Among

One of the best agencies in the de velopment of the spiritual life religious conversation, and perhaps it is one of the least used. On the part has leaped into the notice of the world of many, and it may be of most, people there is an inclination to shrink from the recital to another person of the story of their spiritual aspirations, struggles, defeats and triumphs. Whether this is always wise or best may well be doubted, since great benefit must accrue to both persons when there is a frank and sympathetic communion of soul with soul regarding the matters of the soul life. To speak of these things indiscriminately is to fall into a grievous error that is sure to work disaster, but to hold converse with one whose aspirations, intuitions, and experiences are in full harmony with one's own is helpful to the strengthening of one's faith, the encouragement of one's spirit, and the tightening of one's hold upon the things that are above, and that make

Christian men and women do not hesitate to hold conversation concerning the affairs of the secular life. Why should they be so reluctant to speak to each other of the soul life? It may be because the latter life is so totally different in its nature and scope. The deep things of one's life are not exposed for public inspection, and the hopes and fears of the spiritual life are not to be exploited indiscriminately. Sometimes, by way of exception, there are those who do speak of these things with what seems inordinate freedom and fullness, and this becomes repellant to those of finer spiritual instincts, and inclines them to become even more reluctant to speak about their religious experiences

It would be supposed, naturally, that within the sacred precincts of the Christian home there would be a free and full interchange of sentiment on the personal religious life, but this is not always the case. Doubtless he atmosphere of the Chris ian home would be much sweeter if there were more freedom in this respect, if chil dren were encouraged more generally to seek light on difficult sp!ritual problems, and help when in discouraging spiritual surroundings from those who are stronger in the faith, and who are able to give light and instruction. Too frequently there is reluctance, indiffer ence, and unwillingness on the part of both parents and children, and golden opportunities to become rooted and grounded in the faith are lost. It is unfortunate that this is the case in so large a measure, because if it were otherwise there would be much less Is this fine young fellow in whom so uncertainty regarding religious things, ome grim penitentiary clank behind His house, less disregard of the mutual

In the Book of Malachi we are told like standing upon a trifle, but who | that "they that feared the Lerd spake ridge of the hills lying far beyond it. be inferred reasonably that this com-Shall a man go through life with a munion of the saints yielded substantial of a clock, saying ors, supporting him in disappointment always been so. The children of God and delivering him in temptation? have been a wonderful encouragement in his coreer. Shall I take up my relation among men sweeter or more may seem a little thing to utter such Lord J sus, and there is no surer the watchmaker. simple words as these; but over speech elivence f the potency of that bo d

who may be gathered together for the the works inside.

disciples had who journeyed to Emmaus with their stranger Lord shortly after the resurrection. That was a season of most precious communion of soul may be enjoyed at any time by those it is a sure sign that our hearts are who are in right spiritual relations wrong. with Him.

superlative levity, slanderous gossip, the oft-repeated, wornout, and hackneved stories, and even for seaseless iteration of what the newspapers say. -Christian Advocate.

Borrowing Religion.

BY THEREV. GERARD B. F. HALLOCK, D. D. It was want of oil that prevented the five feelish virgins of Christ's parable from being able to enter the marriage feast. At the last minute they sought to borrow, but could not. The religiously unready cannot be supplied by others. No one can borrow religion.

How closely the unprepared resembled the prepared for a time. They were alike invited, alike had lamps, alike came as far as the door. The difference between those who are Christians and those who are not, is not always dis tinguishable. Outward appearances and actions do not always decide. The gates of Heaven may prove a sad test It is a noticeable fact, too, that the

bridegroom came at the most difficult time for them to make up for their lack of preparation. It was at "midnight." At that hour there was poor opportunity for buying oil. The house when the crisis comes is a poor time to prepare for death. It is, indeed, thmest unfavorable time. There are the medical attendants, the hurrie business to be attended to, the weak ness, the weeping, the farewells, with li'tle opportunity to attend to eternal things. No hour is so utterly unfavorable in all a man's life as the closing hour.

But the parable was a message to the living, and conveys an especial and definite warning against the folly of trying to borrow religion. The foolish virgins, unprepared, tried to borrow "Give us of your oil." Trying to borrow religion is a common resort of many. There are not a few people who try to borrow religion from their friends. A young man says he is safe because his mother is a Christian, a husband because his wife is, and others make a like mistake. Men are sometimes able to hold property or conduct business "in the wife's name," but they cannot have religion in that way.

Some people borrow religion from a past experience. They had some rel'gious concern or emotions years back, and found on that their hope. But no ' old experience" can take the place of a present, vi at relation to Christ. A m n cann t live to-day on the heartbeats of las month. Some borrow religion from ritualism. They think they are sa'- because they have been baptized, r g , to church, or through some religious forms; but they may in fact, have no more real life than had Barnum's moving wax-work figures. There is such a thing as wax-

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Setting the Clock Right.

A story is told of a man who came to a watch-maker with the two hands

'I want you to fix up these hands. They haven't kept time for the las six

'Where is the clock?' asked the watch-maker.

in a season of spiritual communion, hands,' replied the man, who had Knox and others. The Quakers rose whether it be between companies of never learned that the way the hands from the revival under George Fox, Christians or between two or three of a clock go depends entirely upon and Methodism from the great Wes-

Yet there are many people in the It was a rare privilege that the two world who are just as foolish as that gave John Bunyan and his "Pi grim's man who thought that all that was necessary to fix the clock was to do of holy flame have been the birthtime something to the hands.

with soul, and it is not strange that of a clock, for they show just what they have been tempered for their the hearts of the disciples burned kind of a heart we have. If our hearts here ic work .- Epworth Herald. within them while the Lord Himself | are right, then our actions will be talked with them. But that privilege good, but if our actions are bad, then

The only way to have our actions The more general participation in | right is to have our hearts pure. Some religious conversation on the part of people are like the man who thought Christian people would yield many his clock could be mended by simply beneficent results. Among others it fixing the hands. They are trying to would be an excellent substitute for do right without getting their hearts right first.

> The heart is like the mainspring of a clock. Everything depends upon the mainspring of a clock. So all our life depends upon our heart. The most important thing in this world in to have our heart right with God Jesus is the only one who can make our hearts right. His blood alone will cleanse us from sin and make us pure and acceptable in the sight of God,

Let us ask the Saviour to purify our hearts. Then our words and acts will become pleasing in God's sight, and we can come boldly into his presence, and he will receive and bless

The Family Altar.

cases has even wholly disappeared from the home. Personal prayer and private devotion will not, can not, take the place of family prayer. Family worship was ordained of old, and the father was ordained as the priesi to minister at the family sltar. The value of such a service, morning er evening or both, cannot be overestimated. It calls down the blessing of Heaven; it assuages temper; it mollifies misunderstandings; it knits the family together in love and affection; it makes character and determines destiny. The editor of the Religious Telescope aptly says: "Who can estimate the value of the influence upon the sons of that father, long since gone home to heaven, who each morning before beginning the day's toil, would bow before God with the family and in humble prayer devoutly ask the divine blessing on all through the day? On their lives it is still like the dew of Hermon and the showers of Lebanon. Fathers, mothers, think of this. Your children are yet in your homes. A few years more, and they will have gone forth to combat toils, hardships and evil influences of the world. Are you, by keeping up the family altar, stamping upon their lives an influence that will be for them a stronghold and hiding-place in times of danger and a refuge when the storms of passion rage? God bless you. God bless your children. -Lutheran Presbyterian.

Faith Without Feeling.

The tighest test of faith is no seen when we are glowing with joy and conscious of success and the appr val of those about us. It comes to him who can still trust God when no outward thing assists, when this life app ars to others a faiture and he has found many who have not proved true and many others who have proved work Christians, "having the form of selfish. When everything says, "If godliness but denying the power there were a God would not the world thereof." Some borrow religion from | be a better and happier place, would false views of God's mercy. God is not you have had a share in its good wonderfully merciful; but he is holy things and a larger place in its and just too. Mercy is boundless and honors? To still hold on to God free at the foot of the cross; but men | because he is of our best and only real who borrow religion do not seek it at source of peace is to have a faith that is genuine, a faith that lays hold on Let us be warned against the mis- blessings that fair weather Christians take of trying to borrow religion. Let | can never know. The spirit that says, us know that it must be a present, Though he slay me yet will I rust vital possession of our own, sought him" possesses the man who can hold and obtained from God -N. Y. Ob- to God against the world, alone without outward sources of joy. - Christian son, W. R. Moody at his father's ex-

Revivala Have Builded the Churches.

Who that reads his Bible can doubt as to the divine order of revivals? Look at the great religious awakeni gs Jo iah. Think of the result, in the confession of their sins, when the Send for it quick. great gathering listened to Ezra as he read the law. The denominations are the results of revivals. The Episcopalians boast that they are apostolic. This car ies them back to Pent cost, when three thousand were converted in a single day. They started well. .Why, I left it at lome,' was the The Lutherans proclaim in their very FLEMING H. REVELL CO. name the great revival under Luther. But I must have the clock, insisted The Congregationalists sprang from 'W y, I tell you, there's 1 othing Presbyterians are the result of the

than that which is al as man fested the matter with the clock except the | mighty reformation led by Calvir, leyan movement. The Baptists sprang from the revival and persecution which Progress" to the world. These epochs of the vast majorit, of God's stalwart Our actions are just like the hands sons and daughters. In these fires

Promise Polishers.

You write wi h lemon juice and the words will faite, leaving no trace but expose the writing to heat and every word comes out bold and clear. The promises of the Bible in like manner fade away and hide themselves till we pass through the fires of affliction. We read those promises in the suany hours of youth and they do not have any special meaning to us. But when trouble comes, the passages that before seemed p-le and dim as though written with invisible ink begin to glow with meaning. There is no commentator like experience, no teaching like sorrow. The promises look new to us when seen through our tears, as familiar stars look new and strange when seen for the first time through a telescope. A wash of tears wonderfully clarifies the vision to ese new meanings in God s word .- E. R D lle.

WATCH YOUR HEELS .- 'There goes a boy who blacks his shoes only in front,' said a teacher, 'and I can see It is greatly to be regretted that in the glimmer of red heels in everything so many of our homes the family altar he does.' Thus does character write has fallen into neglect, and in so many itself upon every detail of life, so that men can read it even in the heels of

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