

If The Lord Should Come.

If the Lord should come in the morning,
As I went about my work,
The little things and the quiet things,
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of
the sun.

Would he take me unawares!

If my Lord should come at noon today,
The time of the dust and heat,
When the glare is white and the air is
still,

And the hoof-beats sound in the street;
If my dear Lord came at noon to-day,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

Why do I ask and question?

He is ever coming to me—
Morning, and noon and evening,
If I have but eyes to see,
And the daily load grows lighter,
The daily cross grows sweet,
For the Master is near, the Master is
here,

I have only to sit at his feet.

—Margaret E. Sangster.

A Mother of Men.

"What do you expect to do when you
get to America" asked a fellow passenger
of a woman who was crossing the Atlan-
tic, about a century and a half ago.

"Do? why raise governors for them,"
said the woman.

She was as good as her word, for she
became the mother of Gen. John Sullivan
the chief magistrate of New Hampshire,
and of James Sullivan, the Governor of
Massachusetts. She was one of many
women who have given of their greatness
to their children and children's children,
often through toils and tears and labors
and conflicts. The sacrifices which mothers
have made to educate the great men of
our land will never be known in this
world, but their reward is sure in the
glory of the world to come.

"Years ago a family of four—a father,
a mother, and two sons—dwelt in a small
house, situated in the roughest locality of
the rocky town of Ashford, Connecticut.
The family was very poor. A few acres
of stony land, a dozen sheep and a cow,
supported them. The sheep clothed
them, and the cow gave milk, and did
the work of a horse in ploughing and
harrowing. Corn-bread, milk, and bean-
porridge was their fare. The father
being laid aside by ill-health, the burden
of supporting the family rested on the
mother. She did her work in the house
and helped the boys do theirs on the
farm. Once in the dead of winter, one
of the boys required a new suit of clothes.
There was neither money nor wool on
hand. The mother sheared the half-
grown fleece from the sheep, and in one
week the suit was on the boy. The
shorn sheep was protected from the cold
by a garment made of braided straw.
The family lived four miles from the
'meeting-house.' Yet every Sabbath the
mother and her two sons walked to
church."

One of these sons became pastor to the
Congregational church in Franklin, Conn.,
to whom he preached seventy-one years—
living to the age of ninety-eight. This
was Samuel Nott, D. D. Two genera-
tions went from that church to make
the world better. The other son was
Eliphalet Nott, a minister and afterward
one of the most successful of college presi-
dents. As President of Union College,
he influenced the lives and character of
hundreds of young men.

The grandson of this noble woman was
Samuel Nott, Jr., one of the earliest
American missionaries to Bombay, who
translated the New Testament into the
Marathi language, his translation still
being the only complete one yet in use,
although portions of the New Testament
have been translated by others. He only
spent four years, however, in India, and
died at Hartford, Conn., aged eighty-one.
Samuel Nott, Jr., was also one of the
famous "Haystack Missionaries" of Wil-
liams College.

There are those who shirk the duties
of motherhood and deem the burdens of
maternity too onerous for them. They
may have their reward in ease and pleas-
ure, in vanity, in folly, in broken health
and in untimely graves, but those who
heed the Apostle's injunction to marry

only in the Lord, to "bear children, guide
the house, and give none occasion to
speak reproachfully," will have their re-
ward when their children rise up and
call her blessed, and especially when the
Master at last shall crown them with
that crown of glory that fadeth not away.
—H. L. Hastings.

GOD CALLS CHILDREN.

"Remember now thy Creator in the
days of thy youth." Eccl. 12:1. An
allwise God has a good reason for
asking the children to remember Him
in the days of their youth, because he
knows all children are sinful. Be-
fore they get saved they are some-
times angry and say bad words and
do ugly things. Sometimes little folks
quarrel and even strike each other
and disobey their parents and tell
things that are not so, really tell
stories or lies. This is committing
sin.

We are all born with a natural ten-
dency to sin. Sin is very much like
a dreadful disease called leprosy,
which keeps getting worse and worse
until it causes death. No doctor has
ever been able to cure leprosy, but
Jesus could and did many times heal
this terrible disease. So there is no
way of getting cured of this deadly
disease of sin except to let Jesus take
it out of our hearts. He wants to do
it for us in early life, to save us from
many consequences of sin.

Dear children just think of how
terrible and hateful sin is and how it
makes people do such bad things. It
was sin that caused Cain to kill his
brother, Abel. It was sin in the hearts
of Joseph's brothers that made them
sell him and tell such a lie to his
father. It was sin in men's hearts
that made them put a crown of thorns
upon the head of our blessed Saviour,
and spit in His face, and nail Him to
the cross. Sin causes all the misery
and suffering in this world. Sin
sends boys to the prison and many
times causes their death and causes
girls to get into many kinds of trouble
and finally sends their souls to hell.

Don't you think it is an awful
thing to have this evil in your hearts?
Don't you want Jesus to take it out?
Jesus wants every little child to come
to Him as soon as they find they are
sinners and seek His forgiveness and
let Him take this poison out, so they
will be pure in heart. If you don't
get rid of sin, it will cause you very
much trouble and keep you out of
heaven at last. Jesus wants to save
you now and I pray that you may
seek and find Him and live for Him.
The children's friend,

RETTA SHINN.

The Pure In Heart.

Purity is the state of unmixedness. A
substance is said to be pure when there is
nothing else mixed with it. The heart is
pure when there is nothing contrary to
the love of God found in it. The experi-
ence of conversion is not heart purity, if
we are to believe the Bible and the creeds
of all the churches. Paul found some
Christians at Corinth (1 Cor. 3: 1) who
had the carnal principal in them, although
they were Christians. Heart purity is
not suppression of sin, as some would
have us believe. Nothing is pure that
has any of the opposite. Even if sin is
within, under subjection, the heart cannot
be pure so long as it is there. The Greek
word translated pure comes from a verb
which means to take away completely.
When Luke said, "purifying their hearts
by faith," he used the word which means
to take away completely, and hence it
could not mean to leave sin in a suppressed
form in the heart. Heart purity does
not mean great ecstasy. Some people
think that heart purity means great emo-
tion. This is a mistake. It means free-
dom from all sin; and joy and peace are
only the accompaniments of that experi-
ence. We ought to estimate the degree
of our salvation not by what we feel, but
by what we can stand and keep sweet.—
Christian Witness.

Not "Dead to Self," But to Selfish-
ness.

The question is sometimes asked,
"Are you dead to self?" This is set-
ting up a standard that the Bible does
not require and getting people into
the fog. The Bible nowhere requires
that we be dead to self, but to sin and
the world. To be dead to a thing is
to have nothing to do with it. To be
dead to self would be to have nothing
to do with one's self. God does not
condemn self-love but selfishness.
There is a vast difference between the
two. If we did not have a proper
self-love we should never seek salva-
tion. The Bible appeals to self-love.
Jesus said, "seek first the kingdom of
God and his righteousness, and these
things shall be added unto you." Paul
says, "Godliness is profitable
unto all things." He urges the profit-
ableness of it as a motive that appeals
to our self-love.

What we need to die to, is the sin-
ful trend in human nature which
turns self-love into selfishness. Only
God can kill that out of the heart,
and that he can do. When people
ask you if you are dead to sin, tell
them that you are dead to sin but not
to self.—Christian Witness.

Mr. Moody's Remarkable Experi-
ence.

Mr. Moody relates the following con-
cerning himself:

"A short while ago I needed £100 for
a church purpose. I had no idea where
I could get the money, but I felt confi-
dent that if the Lord wanted me to have
that money he would send it to me.

"One morning I felt impressed to take
a railroad journey. I boarded the train.
The conductor came along and asked for
my ticket. I told him I had none. 'Where
are you going?' 'I do not know.' 'Don't
know?' 'No.' I felt in my pocket, took
out all the change I had, and said: 'Take
me as far as that money will carry me.'
In an hour or so the train stopped at a
little station, and the conductor told me
this was as far as my money would take
me. I alighted. It was a place where I
had never been before.

"I stood on the platform, wondering
what I should do, when a gentleman came
up to me and said: 'Is this Mr. Moody?'
'Yes.' 'Well, sir, I want you to take this
money and use it for the Lord's work.' I
counted the money. There was just
£100."—Christian Budget.

The Cigarette.

At a hearing before the Michigan
Legislature on effect of tobacco on
youths, it is stated that in reply two
hundred doctors each cited one or
more cases of boys being dwarfed.
The professors of Michigan University
testified that otherwise bright stu-
dents are made dull and stupid by
the use of the cigarette, and that in
many cases the power of hearing is
seriously affected. They also said
that in nine cases out of ten, the
regular use of cigarettes by boys re-
sults in the loss of will power. This
is a very serious statement; as the
loss of will power is the source of the
gravest evils, both moral and physical.
—Sel.

Prosperity in God.

It is not dependent upon electing
any man or party. It is not in im-
perialism or anti-imperialism; not in
the gold standard so much as in the
golden rule; not in free silver so much
as in being free from self. Above all
parties and government, let us honor
God! Then may we use parties wise-
ly. National prosperity will come
from obedience to him. Righteous-
ness exalteth a nation, but sin is a
reproach to any people.

"You cannot reform a man's life with-
out combating and correcting his errors."
Once soundly converted or thoroughly
sanctified, a man's errors, that we have
combated for years, without much other
effect but to make him angry, will dis-
appear in the twinkling of an eye.

An Indian Chief's Story.

There once came a preacher who
wished to show us that there is a God.
We answered: "Do you think we
don't know that? Go back where
you came from."

Another came and said: "You
must not steal, you must not get
drunk, you must not lie."

We answered: "You fool! Do you
think we don't know that? Teach
that first to the people you belong to!
For who drink, steal and lie more
than your own nation?"

After that came Richard Henry
Rauch to my hut, and said, "The
Lord in heaven bids me say he will
make you blessed, and deliver you
from your misery; for this purpose
he became man and shed his blood."

As soon as he had done speaking
he lay down quietly by my bow and
tomahawk, and slept as sweetly as a
child.

"Ah," I thought, "what a man that
is! I could strike him dead; but he
has no fear." I could not forget his
words. I dreamed in my sleep of the
blood of Christ shed for me.

"Thus, through God's grace, the
awakening among us began. There-
fore, I say, 'Brethren, preach Christ,
our Saviour, and his sufferings if you
would find an entrance among the
heathen.'"

The above incident occurred in
1740. The story was told by Tschoop,
an Indian chief. Is it not a grand
lesson for all of Christ's messengers?
—Church Advocate.

The Preacher and the Baker.

A baker once came to a preacher,
who, in the course of conversation,
asked him whether he was a member
of a congregation, as he professed to
be a Christian.

The baker answered: "I was form-
erly a member of a congregation, but
being deceived by the preacher, I have
since lost confidence in all preachers,
and will henceforth join no church."

To this the pastor replied: "A cer-
tain friend of mine had the same
experience with a baker. He sent to
him for a fresh loaf of bread, but the
baker sent him a hard, stale loaf, and
since then he has lost all confidence
in bakers."

"But, pastor," the baker exclaimed,
"they are not all that way!" The
pastor replied, "Neither are all pastors
like that one of whom you speak.
You have no valid reason, therefore,
to stay away from church; and you
will not be able to excuse yourself
before God with that wicked pastor
on the Judgment Day."—Reformed
Church Record.

How to Backslide.

Get out your Bible; get down on
your knees; get out to every church
service; get out and do something for
God and you will keep close to him.
Just listening to preachers, and bow-
ing the head when others pray, will
no more nourish the soul than watch-
ing a train speed by will carry one
across the country. If you want to
backslide, follow these rules:

1. Be careless in prayer.
2. Hear the sermon, but do not
live it.
3. Aimlessly read the Bible.
4. Seek much amusement.
5. Neglect the means of grace.
6. Be too busy to take time to be
holy.
7. Have no noble purpose and
aim.
8. Yield to selfishness.
9. Criticise the sermon and the
service.
10. Stand idle in God's vineyard.
11. Have loose views about sin.
12. Do not keep the fourth com-
mandment.—J. Knox Montgomery,
in February Evangel.

GLEANINGS.

Good dancers are not usually good
Christians.

Persons who don't have much to do are
not apt to be very holy.

"Be filled with the Spirit" and carnal
things will find no room to get in.

Hardly will you find any one so bad
but he desires the credit of being good.

The Holy Ghost quickens our bodies,
that is, he takes the laziness out of us.

Some faces are like placid lakes, that
reflect clearly and faithfully all the glories
of heaven.

If a "drawing preacher" does not need
"a drawing congregation" he will surely
need "a holding church."

Slothfulness, laziness, idleness, slovenli-
ness and fretfulness, are all contrary to
the spirit of a Christian.

The man who burns the devil's incense,
tobacco, is not likely to enjoy the associ-
ation of God's holy children.

Delegations from a goodly number of
churches and states and nations are ex-
pected at Mountain Lake Park.

A wise old preacher, when he saw a
brother nodding under his sermon, roused
him by inquiring, "Isn't that so, brother?"

Our greatest glory consists not in
never falling, but in rising every time
we fall.—Goldsmith.

Not everyone in these days of multi-
millionaires would join Jacob in saying,
"God hath dealt graciously with me. I
have enough"

"Measure more by eternity; you will
find it the great secret of religion. It
more than doubles life's joys, it more
than halves life's sorrow."—Sel.

Bring your promising boy with you to
Mountain Lake Park—especially if he's
looking toward the ministry. Start him
out under the baptism with the Holy
Ghost.

Critic: "You ought not to speak in
public. You make many mistakes in
grammar." Mr. Moody: "You've got
grammar enough; what are you doing
with it for Jesus?"

What a happy day is that when one
beseeches another to tarry with him
longer, saying, "I have learned by experi-
ence that the Lord hath blessed me for
thy sake." But what a pity if such an
experience and such blessing should be
clouded by sharp dealings afterward.

"Ye must be born again" is not a
hard command, a repulsive doctrine,
but a blessed privilege—the privilege
of a higher life, of heavenly experi-
ences, of diviner living, of worthier
being. It is not a obstacle, but a
door; not a bar, but a gate; not a
hindrance, but a stairway—even steps
to glory."

The same old lazy, dilatory, shirk-
ing human nature prevailed in the
patriarchal days: "Why do ye look
one upon another?" Famine was in
the land. Jacob and his family, and
his sons and their families, were like-
ly to starve, yet nobody moves to
relieve the situation. "Reuben, you
go!" "No, Simeon, you have as good
a right as I have to go." And so
these old boys behaved like a parcel
of young boys and showed "the old
boy," the old carnal nature, the lazy,
selfish, dodging "old man," who wants
to push his duties and dangers on
others.

Justification cuts down the tree of sin.
Regeneration keeps the roots from sprout-
ing. Entire sanctification removes stumps,
roots and all. The weeds of sin grow in
the garden of the heart; justification
mows them down, regeneration keeps
them from growing, while entire sanctifi-
cation purifies the soil of the heart and
keeps it clean. On with the holy war!
Push the battle! It is strange that men
will enlist under the banner of Jesus and
expect to be defeated. And yet many
of the religionists of to-day tell us that we
cannot overcome sin, but that it will get
the best of us every little while. On
with the war against sin! We are called
to be victors.—Selected.