

GOD'S WAY OF DEALING.

God never would send you the darkness
If He thought you could bear the light,
But you would not cling to His guiding
hand,
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.
'Tis true He has many an anguish
For your sorrowing heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven
at all
If pain did not guide them there.
So he sends the blinding darkness.
And the furnace of seven fold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.
Then nestle your hand in your Father's,
And sing if you can, as you go.
Your song may cheer some one behind
you,
Whose courage is sinking low;
And, well, well if your lips do quiver.
God will love you better so.—Sel.

COMFORT TO THE TIRED.

There comes very many trials to men
of all ranks and conditions in this world.
A very great mistake is made by those
who think that God's children and saints
have a monopoly of the trials of life.
The ungodly have annoyances and torments,
bereavements and losses but they do not
have the resources of grace open to them
to strengthen them for these.
God's children have their share of
temporal trials with the rest of the world
but they have the aid of the grace coming
from the indwelling of his Spirit and are
better prepared to meet them. There are,
however, trials and afflictions with tribulations
that come for Christ's sake, but no man
can endure these afflictions for the sake
of his Lord Jesus Christ and not have
the great reward which the Apostle had
in mind when he said, "I count all these
things but loss."
The question often arises, "Why are we
tried?" It occurs to the mind, thinking
upon the subject, that the workmanship
that is notably imperfect is at once cast
aside, but if the Master-workman tests it,
this very testing is a proof that he thinks
it is of worth and he by applying this test,
by his very pains and troubles gives evidence
that he is convinced that there may be worth
in the object tested.
So much depends upon the character of
God's children through the endless pages
of eternity that he can allow none to pass
into his favor and kingdom who are not
proved. They must be perfect, and in
perfecting them he bestows labor and infinite
pains. There are tests and trials of all
kinds and of all degrees, not for the
purpose of destroying them but for the
purpose of discovering and remedying any
defects that may appear. The fact that
he does not cast the imperfect one off
utterly is one additional proof that he sees
something of value in him.
This being the case, how shall we receive
God's trials? Are we to fret in them?
Are we to rebel against them? If we do
this our action should reveal to us the
very great need of our being tested and
should prove to us that God has yet a
very great work to do for us before we
can meet his thought and purpose.
The maker of lenses does not waste
time upon a notably imperfect lens. He
throws it aside at once, and it is broken
up and possibly melted over. But when
he secures a glass that gives promise, it is
upon this that he bestows his labor,
sometimes of years, grinding it and polishing
it with almost incessant toil and infinite
pains. His delicate fingers discover the
uneven surfaces, and these must be
smoothed down by constant attrition;
so he rubs it sometimes with oils and
sometimes with the gritty emery. It is
thus constantly being worked. When,
after years of labor, it is placed in the
telescope, you see the purpose of all this
toil was that it might reproduce a perfect
image of the object at which it is pointed.
God would have us reproduce a perfect
image of his ideal man, seen in the life of
Christ, and he is working upon us to this
end. Shall we not thank him for the
incessant pains he is taking with us?
Shall we not gladly submit and forever
cease our fret and worry.—The Earnest
Christian.

SUCH A COMFORT.

"No one to take care of you but this
boy!" exclaimed a would-be kind neighbor,
as she came into her friend's house
and found her ill.
"I would not ask for a better nurse
than my Hal," said the mother, with a
sort of indignant tone. "People seem to
have many erroneous ideas of the capabilities
of boys. I don't see but they can make
just as good nurses as girls. My Hal is
such a comfort!"
"Well, I am surprised!" exclaimed the
neighbor, as she saw Hal bring in a waiter
covered over with a clean fringed napkin,
on it a cup of tea—the prettiest cup and
saucer in the house, too, to do the duty
of the hour, and a dainty plate of hot toast.
Not toast underdone, or overdone, but
toast browned exactly right. Had the
boy Hal prepared that spread for his
mother? Most certainly he had. He served
it in such a neat, happy way, too, contriving
to get mother, who had but little appetite,
to eat every mouthful. How he knocked
his fists into the feathers of her fever-heated
pillows, and how gently he put them back
under the dear mother's head. Then how
lovingly he smiled upon her, as she lay her
head back on the cool, soft resting-place,
and looked at her boy with eyes full of
love-light. Soon, with swift feet, he went
out of the room to bring back a almost
medicine time—he had the times for the
alternate medicines written down so there
should be no mistakes. The boys were
whistling outside to let their companion
know they were going to the ball ground,
but it did not have the effect on him that
the usual whistle from outside has on a
boy within. He did not run and grab his
hat, tipping over what happened to be in
his way as he went. Sometimes, perhaps
he did, true to his boy nature, but not when
mother was ill. He went to the window,
shook his head and waved his hand to the
boys, as much as to say: "I hope you will
have a good time."
Of course the neighbor went home and
talked about Hal and said it was wonderful
what a good nurse he was to his mother.
Wonderful, because boys are not thought
capable of taking care of the sick. But
why not? Is it not a libel on boys to say
they are not to be trusted with such sweet
ministries? A boy can learn to be gentle
in his ways, sympathetic and thoughtful
in doing such kindly services for the
mother, or others, who are suffering from
illness, just as well as a girl. It is only
people who do not know boys, who think
they cannot do many such sweet, helpful
things. Such do not know the rare capabilities
of a boy's nature if it is given an opportunity
to show of what it is made. So, boys,
remember that there is no reason why you
should be shut out from all the sweet
ministries to those who are ill and suffering,
merely because you are boys. So, boys,
remember that there is no reason why you
should be shut out from all the sweet
ministries to those who are ill and suffering,
merely because you are boys. Be gentle,
loving, sympathetic, go softly about the
house, and be thoughtful of the things that
are strengthening and soothing; wear a
bright, happy face and your dear mother
will say of each one of you, "My boy is
such a comfort!"—Evangelist.

TWO STORIES.

One little girl came forward in the
meeting here. Her mother was a church
member.
When she went home and said, "I have
been converted; I have given my heart to
Jesus today," her mother said, "You are
too young; you don't know what it means."
Then the little girl went off crying
with a broken heart.
When church members degenerate and
backslide that way, what wonder that we
accomplish nothing! What wonder is it
charged upon us that we are but dead
forms, that we are but sounding brass and
a tinkling cymbal? It is even so, and I
cannot deny it when I talk with a skeptic
many a time.
I knew a little child who went home
out of one of our meetings whose father
was a great big swearing man, a wicked
man. She approached him timidly, almost
afraid to tell him about it. He noticed
it, and said, "What is it, daughter? What
do you want to tell me? Speak it out."

So she said, "Papa, I don't know what
you will think, but I went forward in the
meeting today, and have been converted.
I have given my heart to God, and I am
going to pray for you."
The great big swearing man looked at
his little girl, who was only nine or ten
years old and said, "Do you mean it?"
"Yes, papa, I mean it," said the little
one.
Putting his arm around her he drew
her head down on his breast, and the
tears began to fill his eyes as he said,
"You were afraid of wicked old papa,
weren't you? But papa's glad if you mean
it; he wouldn't do a thing to keep you
back."
The infidelity of the church breeds
more skepticism and agnosticism than all
the Ingersolls and Putnams in America.
M. B. Williams.
IF MAMMA ISN'T A CHRISTIAN.
An influential lady, the wife of a
promising lawyer, who had been under
deep conviction for several days, gave the
following account of her conversion.
"Mamma, are you a Christian?"
"No, I am not."
As she walked off I heard her say:
"If mamma isn't a Christian, I don't
want to be one.
It went to my heart. I gave myself to
Christ.
Mother, do you want your children to
be what you are—to go where you are
going!—Echoes.
POINTS FOR PREACHERS.
Be faithful. Be holy. Be true.
Be your old-fashioned self. Be natural.
Don't try to put on airs when you have
none, and don't know just how to put
them on. It won't go down with folks.
Better put on the whole armor of God.
Be a man. Don't be a monkey and
mimic someone else. Don't be a self-made
man, neither be a man made out of other
men; but be a God-made man, a man of
God.
Don't try to be bigger than an elephant
when you are a mouse size, or a half bushel,
when you are about a pint measure.
Don't feel yourself so wonderfully important.
God carried on his work before
you lived and no doubt will when you
are gone. Paul says, "If any man seemeth
to be wise in this world, let him become
a fool, that he may be wise."
Let your purpose not be to preach elegant
sermons, but to win souls; not to entertain
converts, but to edify and bless them;
not to show your learning, but to lift up
Jesus; not to show folks yourself, but to
show men their sins.
Don't be vinegar, or folks will sour on
you; don't be molasses, or they may get
too sweet on you. Be something like
horseradish—hot and seasoning—that
will make them feel it when you preach.
Give out God's word straight just as He
left it. If you take the seasoning out of
it is tasteless; if you put in more it gags
them.
Don't grumble at folks who grumble at
you, or you might become a grumbler
too.
Don't use big words which the majority
of the congregation don't understand and
you yourself just lately learned.
Don't be a simpleton, but be simple.
Be common. Uncommon folks are so far
off.
Don't be soft, or you will have some
silly women tagging after you.
Don't worry about other folks preaching
your sermons, especially the one you got
out of that Book of Sermons. He may
have the book to.
Don't run someone else down to build
up your own self. It won't go. If you
preach a good sermon, give God the glory.
If you make a failure, count it your own
fault. Man always was a failure. We
don't receive the Holy Ghost to use Him.
He is to use us. You need not ask God
to visit your meetings, He was there
before you. Let Him run His own meeting
and you obey orders.
Don't try to be a telegraph station, but
a messenger-boy. Don't be faithless, but
believing. Don't be doubting, but shouting.
Don't sow seeds and grumble because
it is not up the next day. Water it with
tears, plow it with your prayers, and let
the sunshine of a holy life beam upon it
and patiently wait expecting results and
the increase to be given of God.
Don't be all sunshine, or you will blast
the crops; don't be all rain or you will

drown them out. Don't be swelled head-
ed, but level headed.
Don't pity yourself, it will make you
babyish; better pity folks who are worse
off than yourself.
Don't be a stagnant pool with no out-
let, but a running brook to bless the earth
and fill the ocean.
Don't try to be odd. No doubt you are
odd enough anyway. Don't think you are
so peculiar, perhaps it's only conceit.
Perhaps you say, "you had better take
these thoughts to yourself." Thank you,
I'll do it, and hope to profit thereby.—C.
C. B.
DISCIPLES' EVANGELIST.
When Dr. Lyman Beecher was asked
how he could do so much and have such
success in his church in Boston, he replied:
"Oh, it is not I, but my church that does
it. I preach as hard as I can on the Sab-
bath, and then I have 400 church mem-
bers who go out and preach every day of
the week; they are preaching all the time;
with God's blessing that is what brings
success."
The mighty problem of the ages is sal-
vation—the evangelization of the human
race. Says Dr. Pierson: All are to go
and to go to all." The rich legacy of
every disciple is the blessed luxury and
joy of winning souls to a glorious life. It
is not a work given to angels, nor set
aside for apostles simply, nor limited to
any class or disciples.
Some Christians seem to think it is the
work of ministers, preachers and those
evangelists who travel from town to town
conducting revival meetings. Or possibly
it might be what Sunday school teachers
ought to do, but not the ordinary lay
members of the church.
Some people seem to think that women
and children may have a duty to God,
but men must look out for the family—
must be bread winners. They suppose
that being "bread winners" gives them a
release from becoming "soul-winners,"
and from serving God in any special way.
Thus it comes that two out of three of
the members of churches in America are
women. The men meanly shirk their
responsibility in religion, throwing it up-
on their wives and sisters and mothers.
But they cannot thus escape personal
responsibility to God and to their fellow-
men. If they could, they would thus
miss the greatest joy of their lives—that
of living for God themselves and of per-
suading their brother man to live for him
also. This is the happy privilege of all
in the Christian church—of the great
host of Christ's humble followers. What
a mighty power would Christians be in
the world if they were completely filled
with the Spirit impelling them to the
work of winning souls for Christ!—
Sunday School World
Dr. John G. Paton, the veteran mis-
sionary to the New Hebrides, came to the
United States to beg the President and
other high officials at Washington, to pass
a law preventing the liquor traffic with
the United States and the natives of New
Hebrides. He pressed upon the attend-
ants at the Ecumenical Conference their
responsibility in this matter. It is said,
"As he stood before that great audience,
crying aloud for the native races, he seem-
ed indeed like one of the prophets of old."
Contrast this silver-haired veteran "Prince
of the Cannibals," weeping for those he
had given his life to save, with the ora-
toric display of President McKinley, who
cursed the country with his sanction of
the Canteen Law and who had turned
Dr. Paton away on to the cold improbabilities
of the law. What would Abraham
Lincoln have done?
John Wesley once wrote, "Give me
one hundred men who fears nothing
but sin and wants nothing but God,
and I care not a straw whether they
are clergymen or laymen, they are
enough to shake the gates of hell, and
set up the kingdom of our Lord upon
the earth.
To keep saved we must abide in the
vine; and then we must hold still before
God when he uses the pruning knife to
purify us that we may bring forth more
fruit. Without this we are cut off and
destroyed.
"I can sell to those who want to buy."
"I want some one who can sell to those
who don't." Same way with our heavenly
Master.

True sanctification is always hum-
ble, modest and teachable. It wel-
comes correction, reconsiders positions
taken, retracts from wrong courses,
confesses mistakes. The devil will
have a hand in "higher life" teaching,
and side with the "Holiness move-
ment," and favor "divine healing," if
he can rob believers of "the spirit of
sound mind" and destroy their testi-
mony by leading them to hold extreme,
unreasonable and unscriptural views.
Many a true and consecrated Christian
has been sidetracked by going too far.
He has followed "wild fire" instead of
the "pillar of fire." He has mistaken
personal ambition after greatness in
holiness or miraculous working for the
inspiration of the Holy Spirit. He has
read his commission in the changeable
clouds of emotion, or imagination, or
"impression," rather than in the im-
mutable table of God's Word. One
thinks his will is so surrendered and
sanctified that he is practically beyond
making mistakes, and all wills must
assent to his. Another is commissioned
to gather all the good from Christendom
into his "movement," which is destined
to fill the earth. Still another has
heard the call to the "apostleship," and
woe to those who do not recognize the
newly restored office. Truly, in view of
these modern delusions among leaders
who started in the Spirit, it becomes
all who are striving for God's best,
to walk very humbly, lest they also end
in the flesh.—Ex.
FAITH.
Salvation is by faith. Men never receive
any salvation apart from their faith
in the Lord Jesus Christ. We are the
children of God by faith. The just shall
live by his faith. We walk by faith, not
by sight.
Doubt, distrust or unbelief are no part
of the religion of the Lord Jesus Christ.
The child of God who will consent to
have doubt, distrust or unbelief in his
heart, will at once lose the grace of God
out of his heart. Salvation is retained
by faith. It is the vigorous exercise of
faith that makes it possible for the child
of God to retain salvation.
Doubting professors of religion have no
salvation. They cannot have any until
they repent of their doubts. Is it not
possible for a man to doubt and believe
at the same time. A man must cease
doubting before it is possible for him to
believe, and he must cease believing
before it is possible for him to doubt.
Christians are believers on the Lord Jesus
Christ.
It is true that Christian people are
troubled with a disposition to doubt,
until they are entirely sanctified, and
it is equally true, that Christian people
keep on believing in spite of all the
tendencies in their hearts toward doubt.
"He that believeth on the Son of God
hath the witness in himself, he that
believeth not God hath made Him a liar,
because he believeth not the record that
God gave of His son."—Chris. Era.
Hon. William S. Caine, M. P., of Eng-
land, at a reception in New York City on
October 20, 1898, stated that Lord Roberts,
commander-in-chief had said to him
that one-third of the British army in
India, 24,800 out of 75,000 furnish 2,000
more effective troops than the other two-
thirds, who are not abstainers. The
British Army Total Abstinence Association
has for its president the commander-in-
chief, Lord Wolsley, and for vice-pres-
idents seventy-three general, including
Roberts, Kitchener, White, Methuen
Warren Kelly Kenny, Gatacre, and Buller.
Sanctification, the act of making
holy; in an evangelical sense, the act
of God's grace by which the affections
of men are purified or alienated from
sin and the world, and exalted to
supreme love to God; the state of be-
ing thus purified or sanctified.—Sel.
The soul that is entirely sanctified
is free from all tendencies towards
anger, pride, fear, selfishness, jealousy,
bigotry, prejudice, dryness and sour-
ness.