

LIFE WILL TELL.

LEWIS H. CAUBLE.

Your life is indeed on your face.
A smile of heaven, or hell's disgrace.
Live today and not tomorrow,
He who lives in future lives often in sorrow
Live with the lame and you will limp,
Live with the wicked and you'll be an imp.
Live with your heart and mind on God,
You will then prove patient when under
rod.
Live on your knees in the secret place,
And you'll bring to the public a shining
face.
Live with a frown and all pass by,
Live with a smile and all will draw nigh.
Live for heaven and heaven you'll win,
Live for self and you'll die in your sin.
Live to be a blessing to people you meet,
For thereby you'll make your blessing com-
plete.
Live for self, and you live in vain,
Live for God and all things gain.
Live to bless others in this broad world,
So will the gates of heaven be unfurled.
Live with the hope of seeing success,
For hope brings the victory no tongue
can express.

—Church Advocate.

BEWARE OF IMITATION.

All the newspapers, Welsh and Eng-
lish, and the clergy of all denominations,
the magistrates, and the police testify to
the moral change effected wherever the
Revival has sway. Public houses are
empty, children are withdrawing their
aged parents from the work house, the
prison population is declining, judges are
joining the unemployed in white gloves.
People are paying their debts, telling the
truth, and forgiving their enemies. More
than 33,000 in Wales alone are tabulated.
And now Mr. Meyer, in Christ Church,
Westminster Bridge Road, is standing
between the porch and altar, trumpet in
hand, heralding the coming of the Revival
to London. But what may be possible in
a Welsh village may not be possible in a
London church. When a young man
unknown to fame descends from the gal-
lery and ascends the pulpit we recall
limits set even in Apostolic times, and by
St. Paul himself. John Wesley, amid
scenes of wild enthusiasm dear to him,
within limits, was driven again and again
to carry out apostolic advices. We agree
with Dr. Campbell Morgan, who in effect,
said, "Let us beware of imitation." With
Gipsy Smith we agree and disagree. The
churches need more praying, but not
necessarily less preaching. That is a
matter for God to decide. Have we not
the record as to what He chose to do by
the "foolishness of preaching"? How has
Gipsy Smith won revival triumphs? Who
made him and Moody and Hugh Price
Hughes and Rattenburg and Wesley
great preachers? Does He quarrel with
His own gifts? Are not His ways diverse?
If our methods and ways are of God, let
us use them in His name until He clearly
takes them away and substitutes others.
The Revival in England may come in a
form wholly unlike that in Wales. "He
that believeth shall not make haste," and,
we may add, will not imitate.—Methodist
Recorder.

FAMILY DISCIPLINE.

God gave the covenant and oracles of
eternal truth to Abraham, because he
knew he would order his household after
him. (Gen. 18:19) Old fashioned notions
of obedience and discipline are almost ob-
solete. To day the majority of American
parents, surrender in authority to their
children. The ancient firm and whole-
some regimen of the home is about abol-
ished. Filial subordination used to be
ranked as a signal virtue, lying at the
foundation of true character. The God-
ordained principle of authority in the
family is displaced largely by the lazy,
pestilent, disorganizing notion, by which
characters, homes and countries are un-
dermined and ruined!
The wail goes forth from the Christian
homes of our country, over children and
youth who tread the dark labyrinths of
sin and ruin. We have just now received
a letter from a Christian mother, in which
she laments the darkness of her unsaved
children, and tells of the anguish that
wrings her heart at the thought of their
lost children. Why are the children of
pious parents, and even of the holiness

people, so difficult to reach with the power
of salvation? Alas! they have many of
them never learned obedience to parents,
and therefore find it so repugnant to obey
God. This is the secret of the perverse
and desperate regard of God that distig-
nishes the mass of our youth. Con-
tempt of all parental authority breeds
rebellion against God.

There are unnumbered hordes of our
girls and boys between the ages of ten
and fifteen, who scoff at religion and mock
the blood of Christ. These are for the
most part children of parents who neglect-
ed to control them in infancy. They
were not governed or disciplined in child-
hood. They were left to their own way,
and they bring their parents to shame.
This failure of discipline is one of the
most serious and threatening evils of our
society. Nowhere are its cursed results
so apparent as among a certain class of
holiness people who affect a sort of maul-
lin "sweetness." They are distinguished
for the absence of moral courage and
stamina and sit supinely, while parental
authority is trampled down. Such people
if they dress in obedience to God, yet
permit their children to flaunt the expen-
sive, gaudy fashions of a Sodom world,
and thus publicly set aside the example
and spurn the counsel of parents. For-
merly such wicked and perverse offspring
were stoned by the populace. God him-
self put such death penalties into the
hands of the parents. May the Holy
Ghost help holiness parents to institute
Bible reformation in regard to family
government.—Vanguard.

SOUL-TRAVAIL.

The over heard closet supplication of
Geo. Whitefield was, "Give me souls, or
take my soul!"

Alone, it is said, was infinitely and
insatiably greedy for the conversion of
souls; and to this end he poured out his
heart in prayer and preaching.

Matthew Henry said: "I would think
it a greater happiness to gain one soul to
Christ than mountains of silver and gold
to myself."

Doddridge said: "I long for the con-
version of souls more sensibly than for
anything besides."

The death-bed testimony of the sainted
Brown was: "Now, after forty years
preaching Christ, I think I would rather
beg my bread all the laboring days of the
week for the opportunity of publishing
the gospel on the Sabbath than without
such a privilege to enjoy the richest pos-
sessions on earth."

John Welsh, often in the coldest win-
ter nights visiting for prayer, was found
weeping on the ground and was wrestling
with the Lord on account of his people.
When pressed for an explanation of his
distress, he said: "I have the souls of
three thousand to answer for, while I
know not how it is with them."
Ralph Waller wrote: "My greatest de-
sire is for the salvation of sinners. Oh,
for souls! souls! the salvation of souls!
Oh, could I always live for eternity,
preach for eternity, pray for eternity and
speak for eternity! I want to lose sight
of man and see God only." Two days
before his death he said: "At Liverpool
and Boston I appropriated one hour each
day to pray for souls and frequently
spent the time prostrate on my study
floor; in addition to which, I held night
vigils, arising to pray each night at 12
o'clock. I do not say it to boast, but it
appears plain to me that the secret of
success in the conversion of souls is pray-
er"

Brainerd could say of himself: "I
cared not where I lived, or what hard-
ships I went through, so that I could but
gain souls for Christ. All my desire was
for the conversion of the heathen and
all my hope was in God."

It is said of William McDermott that
he used to spend whole nights in prayer
with John Smith before those seasons of
revival in which multitudes of sinners
were won to Christ. It was said of John
Smith, that when he came down stairs in
the morning his eyes were well nigh swol-
len up with weeping.—Selected.

TEMPERANCE LECTURE ON A STREET CAR.

While riding on a street car on Walnut
street in Cincinnati, the writer overheard
the following conversation between a
passenger and the conductor. The con-
ductor a few moments before had stepped
from a restaurant, where he had purchased

a sandwich, which he held in his right
hand, waiting for an opportunity to take
a bite, while he held the trolley rope in
the other. Said the passenger, who was
a well-dressed young man of about twenty
three:

"You would be fixed now if you had a
pitcher of beer with that."

"That's something I never drink," re-
plied the conductor. "I have never seen
any benefit come to any one from drink-
ing beer; have you?"

"The passengers, with a somewhat
changed countenance, replied, "It won't
hurt any one to drink a little beer."

"But what sense is there in it?" said
the conductor. "I never could see any
good sense in drinking beer, or whisky
either. When I worked at my trade,
last summer, painting some of the largest
buildings in the city, when we would
paint the roofs I was the only man in
the crowd who did not drink his beer,
and was the only who could stand the
heat all day, and I am a man not past
fifty. I have worked the coldest days in
winter, when it was so cold that nine
drinking men out of ten could not stand
the cold. I find at anything I can stand
more work than the man who drinks. If
you can tell me the least benefit that one
receives from drinking, then I will be
convinced. There is no good sense nor
reason for all this drinking; a man both
ruins his health and character, squanders
his money, shortens his days, and damns
his soul. If I had my way, I would pro-
hibit the sale, drinking, and manufacture
of it all. I have no use for it whatever."

The young man stood with blushing
face looking right down on the platform,
unable to open his mouth.

When the conductor called, "Y. M. C.
A. Building Corner of Seventh and Wal-
nut," I stepped off, feeling that I should
raise my hat to the conductor.—Watch-
word.

SAVED AND SANCTIFIED.

It is one thing to be saved through
the Lord Jesus Christ and faith in His
precious blood; it is another thing to be
sanctified by His Holy Spirit and the
indwelling of Christ in the heart.
It is a great thing to have definite
conceptions of spiritual truth and life.
Let us not refuse these two things.
You have been saved. Are you
sanctified?

(1) Salvation brings us into Christ;
sanctification brings Christ into us.
"Abide in Me and I in you;" the first
is salvation, the second is sanctifica-
tion.

(2) Salvation brings to us the new
heart; sanctification brings the Holy
Spirit to abide in the heart, a life with-
in a life. "I will take away the hard
and stony heart from you and I give
you a heart of flesh;" that is salvation.
And I will put My Spirit within you
and cause you to walk in My statutes
and ye shall keep My judgments and
do them;" that is sanctification.

(3) Salvation is life. The new life
sanctified is life in abundance. "I am
come that ye might have life;" that is
salvation. "And that ye might have
it more abundantly;" that is sanctifica-
tion.

(4) Salvation is "peace with God;"
sanctification is the "peace of God."
"Being justified by faith, we have
peace with God through our Lord
Jesus Christ;" that is salvation. "The
peace of God that passeth all under-
standing shall keep your heart and
mind through Christ Jesus;" that is
sanctification. "Come unto Me all ye
that labor and are heavy laden and I
will give you rest;" that is the first
blessing. "Take My yoke upon you
and learn of Me, for I am meek and
lowly of heart and ye shall find rest
unto your souls;" that is the second
blessing, the deeper rest of crucifixion
and entire consecration. These are a
few illustrations of the difference be-
tween the two stages of Christian ex-
perience. Where do you stand?

It is something like the difference
between the two degrees of the water
in that boiler; it may be down to zero
or it may be heated up to blood heat;

warm water, even hot water, hot
enough to wash your flesh or heat
your house, but it is still water. But
there is a point (212 degrees) which
is known as the boiling point; when it
reaches that degree it is no longer
water, it passes out of the old stage
into the new. There is a great trans-
formation; it becomes steam; it rises to
a new plane and that steam is an elastic
power that can drive your engine,
move your factory, carry your ships
and trains over the sea and land and
revolutionize your life. There is
power in it now, it has passed a crisis,
it has risen to a new transformation.

Exactly so up to a certain point,
you may have a great variety of experi-
ences; you may be a cold Christian,
or you may be a genial Christian, but
until you reach that critical moment
where by crucifixion you receive the
Holy Spirit, you are still on the human
plane; it is the best that a man can do
with God helping him. But after
that moment you are on a new plane;
you have passed out of the human in-
to the divine. It is no longer you but
Christ that dwelleth in you. It is no
longer the best that a finite mortal
can be or do, but it is God's BEST.

Now your sanctification is the very
end of your salvation. God called
and saved you for this express pur-
pose, that you might be "conformed
to the image of His Son," and "trans-
formed by the renewing of your mind"
that you may prove what is that good
and acceptable and perfect will of
God.

Then sanctification is necessary to
secure and seal your salvation. Until
you are wholly yielded to God and
sealed and filled with His Holy Spirit,
you are never sure of your future;
you may backslide into sin and forfeit
even the hope you have. God, there-
fore, bids you go on to that place
where you will be safeguarded, sealed
and garrisoned by His Almighty
power and His indwelling Holy
Spirit.

Again, sanctification is never spoken
of in the Bible as the end of our
Christian experience. It is the be-
ginning of it. We are sanctified, not
that we may die and go to heaven,
but that we may live and serve the
Lord. It is your equipment for a life
of holy activity. Do not put it off,
therefore, until the end comes, but
accept it now and go forth in the full
equipment of His grace and power,
not only to live out your Christian
life according to God's perfect ideal
but to give to others the grace and
blessing which God has so richly
given to you. "The very God of
peace, sanctify you wholly and I
pray God your whole spirit, soul and
body be preserved blameless unto the
coming of the Lord Jesus Christ.
Faithful is He that calleth you who
also will do it."—Tracts for the Timer.

OPEN DOORS IN INDIA.

Kathiawar has three missionaries to
3,000,000 people. Thousands have
never heard of Christ.

Kutch, said to have the population of
Uganda, has never had a missionary.

In the Central Provinces, Canada, with
an area of 10,749 square miles, with 2,
700 villages and a population of over
690,000, has no missionary.

Rajpore has 5, 000, 000 population,
and only twelve missionaries.

Bhopal, with 2,000,000 people, has
just been opened to the Gospel.

Dacca has a staff of two missionaries
and four evangelists, to 2,409,000 peo-
ple.

Tipperah has four ladies among a popu-
lation of 1,500,000, and Rubua, with
3,000,000, has five missionaries.

Bhotan, a province of 30,000 square
miles has no missionary.

Rajputana has a population of over
13,000,000, with only seventy four Euro-
pean missionaries at work.

In Northern Bengal, five European
missionaries are working among 10, 151,
379 people—one to every 2,000,000 of
the inhabitants.—Christian.

YOUNG PEOPLE'S COLUMN.

WANTED!

Wanted! young feet to follow
Where Jesus leads the way,
Into the fields where harvest
Is ripening day by day,
Now where the breath of morning
Scents on the dewy air;
Now in the fresh sweet dawning,
Oh, follow Jesus there!
Wanted! young hands to labor;
The fields are broad and wide,
The harvest waits the reaper
Around on every side,
None are too poor and lowly,
None are too weak or small,
For in his service holy
The Master needs them all.—Sel.

CHANGING A TOWN.

Norah had been given a model town
for a birthday gift. There was a big
square, painted with streets and grass
plots, and on this were set up tiny houses
people and trees of pasteboard. It was
a delightful plaything, and Norah never
tired of setting up her town, and sending
the pasteboard people to church or school,
or along the streets. She was sending
all the little ones to school one day, when
her father who had come in and was look-
ing at her toy, asked:

"What kind of a town is that, Norah?"
And then, as she looked up, "I mean is it
a Christian or a heathen town—a town
where people know and love God, or one
where they don't?"

"Oh, a Christian town," Norah answer-
ed quickly. "See the church?"

"Suppose we make it a heathen town,"
her father suggested. "What must we
take out?"

"The church," answered Norah, setting
it on one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The
school must go. There are no schools
in heathen lands."

Norah set the school aside. "Then
the children ought not to have books in
their hands," she said.

"Certainly not the girls," her father
said. "Nor ought they to be in the
streets with the boys. Take them out."

Norah now looked very grave as she
set the happy faced little girls aside.

"Take the public library, too," her
father directed.

"Anything else?" She asked sadly.

"Isn't that an hospital over there?"

"But papa, don't they have hospitals?"

"Not in heathen countries. It was
Christ who taught us to care for the sick
and the old."

"Then I must take out the Old Ladies
Home," said Norah, very soberly.

"Yes, and that Orphan's Home at the
other end of the town."

"Why, papa," Norah exclaimed, there
is not a good thing left! I wouldn't live
in such a town for anything! Does know-
ing about Jesus make all that difference?"

—Sel.

PAY AS YOU GO.

Pay as you go boys. No matter how
earnestly you long for the possession of a
gun, a boat, a bicycle, or what not, nor
how certain you may be that at the end
of the week or the end of month you will
have the money to pay for it, do not run
in debt.

Lyman Abbott, the man who occupied
Henry Ward Beecher's place in Plymouth
pulpit, has this to say on the spending of
money before it is earned: "Hope inspir-
ed the man who is earning for future
expenditure; debt drives the man who is
earning for past expenditure; and it makes
an immeasurable difference in life whether
one is inspired by hope or driven by
debt."

Our lives are the strongest part of us—
or else the weakest. A man knows the
least of the influence of his own life. Life
is not mere length of time but the daily
web of character we unconsciously weave.
Our thoughts, imaginations, purposes,
motives, love, will, are the under threads;
our words, tone of voice, looks, acts,
habits, are the upper threads, and the
passing moment is the shuttle swiftly,
ceaselessly, relentlessly, weaving those
threads into a web; and that web is life.
It is woven, not by our wishing or willing
but irresistibly, unavoidably woven by
what we are, moment by moment, hour
by hour. What is your life weaving out?
Is it attractive because of the power in it
of His presence?—S. D. Gordon.