

GOING BACK ON OUR PRAYERS.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit and the mind that was also in Jesus Christ; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after, I happened to be coming along the farm, and I heard him hallooing and scolding and going on, finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways."

I did not say anything for a minute or two. And then I said, "You must be very much disappointed, sir?"

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?" and he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said coolly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, but you've talked about it, and I hoped it would come while I was here, for I'd dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? if you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like! and you'd come in and sit down all in a faint, and reckon as you must be a-going to die, because you felt so heavenly-minded."

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe, you are right. We should stare very often if the Lord was to answer our prayers."—Daniel Quorm and his Religious Notions.

CHIVALRY ON THE FIELD.

Everybody loves a brave man; and every reader's heart will thrill at this incident, told in the Chicago Times-Herald:

There are many of these tales, and some of them are very beautiful. A man who had been a private in an Illinois cavalry regiment told me of an incident of the battle of Jonesboro. He and his comrades had been dismounted in the edge of thick woods, and dismounted cavalry are the hardest of troops to rout. In front of them was an open cornfield, a quarter of a mile wide, with woods upon its farther side. Reinforced by a half-dozen companies of infantry, possibly 1,500 Federals lay perdu. In blunder, a company of Confederates, not more than ninety men all told, was ordered to attack. With a yell the handful swept out of the opposite woods and charged across the field. At a distance of 100 yards a single volley disposed of them. Those that were left on their feet wheeled and scampered back to their position.

One, however, remained. He was the captain in command, and had been far in advance of his men. When he found himself deserted he stopped and folded his arms. Sixty yards away, alone in the wide field, the summer sun pouring down upon the silver gray uniform, he stared staunchly into the eyes of 1,500 foemen. He was only a beardless boy, and the newness of his clothing showed that he was but a few days from home. All down the long line of Federals ran a cry: "Don't shoot him! Don't shoot him!" He gave the military salute, and marched steadily back to his men. Not a gun was fired.

FOR THE HIGHWAY.

"The last message of Dr. A. J. Gordon to his church.

Forget not that your first and principal business as a disciple of Christ is to give the gospel of Christ to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore, ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions.

Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations instead of being sacrificially devoted to giving the gospel to the lost."

"WHO WILL GO?"

A voice from above is falling
Solemn and sad and low
'Tis the voice of the Master calling,
'Whom shall we send? Who will go?'
A voice from the cross is falling
Sadly the accents flow
'Tis the dying Saviour calling
Tenderly calling, "Who will go?"
A voice from afar is falling
Falling in tones of woe,
'Tis the wail of the heathen calling
Mournfully calling "Who will go?"
'Who, who will go?' The Master is calling
Jesus is calling, calling for me
'LORD I WILL GO' my heart is replying
'LORD I am ready, send me, send me."
—(Selected.)

THE NEW MAN AND HIS FRUITS.

The new man is filled with love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. He is humble, without deceit and no guile is found in his mouth. He is patient and hospitable, prays without ceasing, is fervent in spirit, giving thanks in everything.

The new man thinks on pure lines, lives in a pure way, his every word, thought and deed is pure. He neither walks "in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful; his delight is in the law of the Lord, and in His law doth he meditate day and night."

The new man does not shun to declare the whole counsel of God; his hands are not defiled with blood, neither does he cry, "Peace, peace, when there is no peace." He lifts up his voice like a trumpet, cries aloud and spares not.

The new man believes all that is written in God's Word; he believes in justification, sanctification by faith and healing by faith; he has received them all; he has "access by faith into this grace wherein we stand and rejoice in the hope of the glory of God."

The new man is tender hearted, forgiving, charitable, harmless as a dove; he weeps o'er the erring one, spends hours in agonizing prayer, and prevails with God and man. The world hates him with cruel hatred, but the Lord blesses him and he leaps with joy.

The weapons of his warfare are not carnal, but mighty through God to overcome the world. When he is reviled, he reviles not again, but blesses them that curse him and prays for them that despitefully use him and persecute him.—Exchange.

MODERATE DRINKING.

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing. The average consumption of alcohol is thirty-three pints a year to each inhabitant, twice as much as in any other country in Europe, except Switzerland; eight times as much as in Canada. It is a sad commentary on moderate drinking, but a very suggestive one.—Herald and Presbyterian.

CANNED MUSIC.

The Morning Oregonian tells with flaming headlines of a "Palpable Hit" made by one of the churches of that city—Portland—with what it calls "Canned Music." It says:—

"Selwood Methodist church has abolished its choir and installed a large phonograph 'Canned' music will henceforth be a feature of the Sunday services and Thursday evening prayer-meetings. The innovation scored a great success last night, and the Pastor, Rev. F. Wagner, says that the phonograph as an instrument of worship has come to stay. Machine made music last night occupied the intervals usually given up to congregational and choir singing, and close interest was manifested by the large congregation.

"'Saved by Grace' was the subject of the evening sermon, the preacher taking his text from Ephesians 2: 18—'For through him we both have access by one Spirit unto the Father.' The phonograph was placed near the pulpit under the direction of Deacon Hicks, and preceding the minister's remarks the beautiful duet entitled 'Saved by Grace' electrified the congregation. It was singularly appropriate and during its rendition the audience listened attentively.

"In speaking of the use of the phonograph during the service, Dr. Wagner declared that it has come to stay and that it will aid in attracting large congregations.

"It has not been such a great length of time," he said, "since the organ was looked on by the orthodox as an instrument of his satanic majesty. What the good old Christian of a few decades ago would think of the situation as it exists in our church I do not know but I believe the change is in the line of progress.

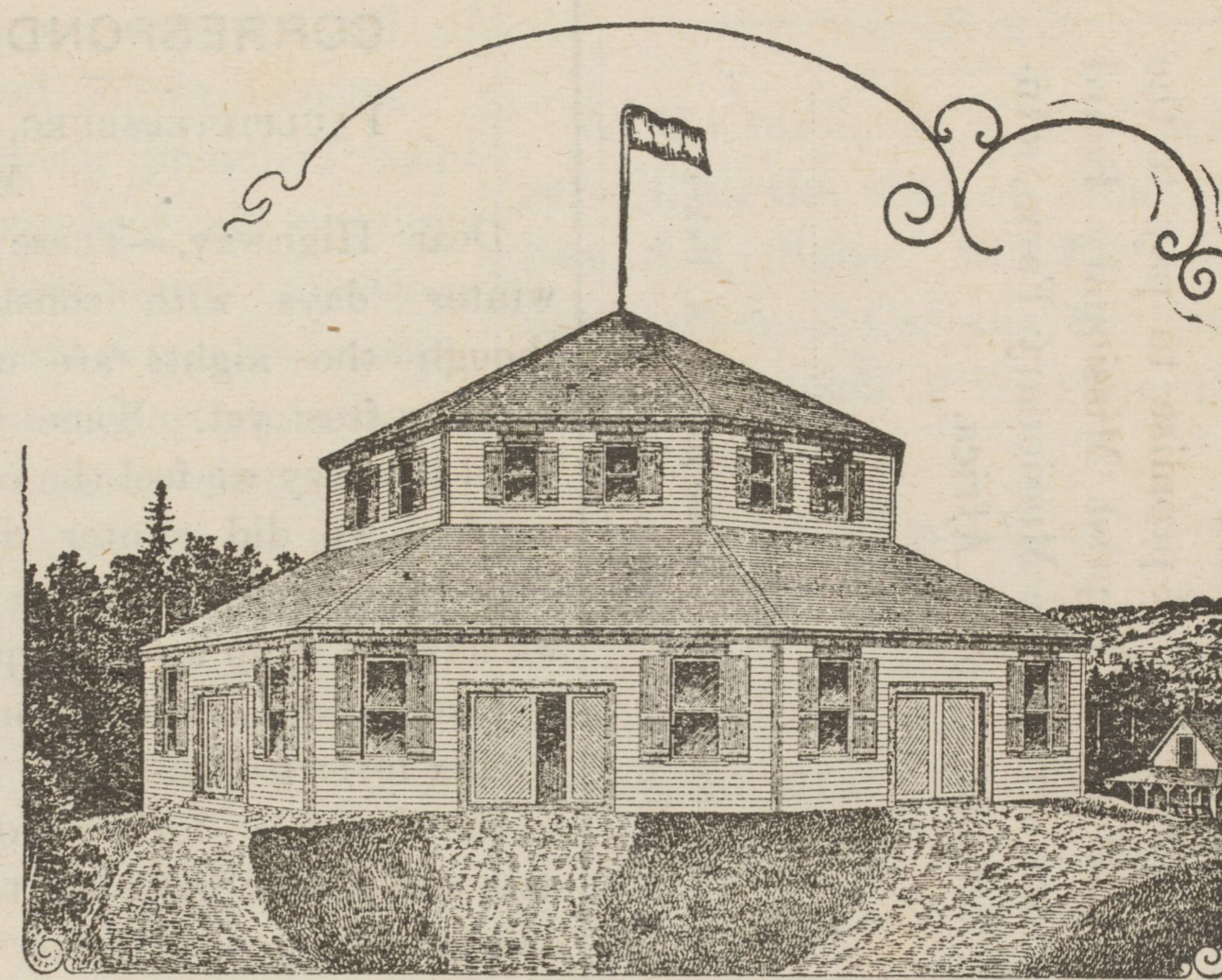
"Phonographic music is certainly a boon to the smaller churches that cannot afford to pay for professional singers, and yet can get the best music to be had by buying the records of songs made by great artists. Such music is bound to give religious inspiration to the hearers and the effect is an education as well. Churches that because of lack of funds, have been unable to employ trained choirs, can now provide better music than such choirs could produce at a cost no greater than the salary of an organist who is no longer needed."

The question in the mind of many is whether or not it may eventually operate to the serious disadvantage of the preachers themselves and result not only in the sacred music of the 'canned' variety being served to the church-goers from famous artists, but the sermons themselves preached in the same manner by the 'canned' voices of eminent divines.

This seems to be one step further than hired choirs, and as suggested by the pastor, it may be an improvement. The phonograph will certainly be tractable and punctual and at least fairly reverent. But what a travesty on the worship of God. "They that worship Him must worship Him in spirit and in truth." Of course so far as choirs or organs or phonographs, if used as a matter of entertaining the people there is no difference; they all become a nuisance and worse. But to have the "canned" up voice of somebody to entertain, or act a part in public worship—though perhaps no worse than other entertainment—is an absurdity. But a worldly church is liable to do anything to get a few people to come, or to gather a little gain for expenses.—Nazarene Messenger.

ASKING WITHOUT RECEIVING.

It is said of Bishop Edwards, of the United Brethren Church, that after praying for the experience of entire sanctification for many years without any success, he one day said to the Lord, while bowed in prayer, "Lord, why do I not receive this great blessing? Thou hast said, 'Ask and ye shall receive.' Lord, I have done a great deal of asking but have not received." Pausing a moment he said that that was the difficulty; he had asked but had not received. He instantly said, "I will receive," and from that hour he received the gift of the Holy Ghost that he had been seeking for many years. There are thousands who are as he was. They have done a great deal of asking but no receiving. It is just as much our duty to receive as to ask. We keep asking for the Holy Ghost, which Christ has unqualifiedly promised as a gift, and then



Riverside Camp Meeting Aug. 9-18.

Beloved, let us pray for, and expect the richest meeting ever held on this Beautiful Camp Ground. Riverside is finely situated within a few miles of the villages of Bridgewater, Blaine, Mars Hill and Baird's Mills, and one quarter of a mile from Robinson's Mills, and only a short drive from Centreville and Tracy's Mills, N. B., in the midst of a prosperous farming district on both sides of the line, in fact within easy distance of fifty thousand people, so that we have no

question about a large attendance. The Bangor & Aroostock R. R. gives a grand service of six trains daily, which stop at the grounds. The Camp Ground will be improved this season. The dead trees have been all cut out and an excellent well has been drilled near the horse barn to supply the horses, so there will be a plentiful water supply.

Board \$3.50 per week, rooms 50c. per day. Berths for men 25 cents per night.

BOYCOTT.

Eggs have been very high in these parts, (Oakland) over sixty cents a dozen. Some one informed us later that they had seen a sign in a certain store window offering them at thirty cents a dozen, and wife was thinking we had better purchase there until we said, "No. Never buy anything at that store even though we pay much more elsewhere." Why? "Because it is a combination store which deals in groceries and wines and liquors." For many years we have made it a point never to patronize a store of this kind. That is where the boycott may be properly and conscientiously used. Yet there are many Christians who thoughtlessly give them their custom and pass by a legitimate and clean grocery store. How is it with you, dear reader?—Ex.

POOR PLUG

"A white necktie and spotless shirt front don't prove that the owner has a pure heart. A plug hat and a strait-breasted coat, and a D. D. to boot, does not prove a call to the ministry." No, nor do a "slouch hat" and a "dirty shirt" and a soiled necktie and lazy ignorance indicate any more purity of heart or body, or a divine call to anything clean. Such appearances are no recommendation. Did anything ever stand so much plugging as the poor "plug hat"? Is it to plug out its supposed pride?—Sel.

A man's preferences determine the current of his thoughts, and these prepare the way for his belief, and belief gives birth to corresponding action, and repeated action forms character, and character determines destiny. Therefore every man is under imperative obligation, not only to be sincere, but above all to be correct in his thoughts, judgments and feelings, that his convictions of duty may be correct, measured by a Divine standard.—Wm. Kent.

The man who counts the most for God is not the man who shouts the loudest, or who runs around and attracts the most attention, but the man who finds his place and is always in it, no matter how small and numble it is.—The Pentecostal Era, Washington, D. C.

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me all ye that labor and are heavy laden."—St. Augustine.

When professing Christians go off into Spiritualism, Christian Science, or other Satanic religions, they always claim to be taking advance steps in the knowledge of God.—Sel.

The more your life work is worth to God, the greater will be the difficulties you will have to work against.—Sel.

act like a man with a gift offered him, who stands with his hands behind him and keeps asking instead of reaching out the hand and taking the proffered gift. It is a reflection on him who has said "receive," to keep asking but ever refusing to do some believing, as you pray. Without faith it is impossible to please God. You have not got to make God willing to sanctify, nor buy Him with your cries and tears to do it. Let your receiving by faith keep abreast with your prayer. If prayer gets ahead of faith it shows a state of unbelief which displeases God.—Christian Witness.

NO LAZY CHRISTIANS.

There is no better place from which to see heaven than a carpenter's table, or a mason's wall, or a merchant's counter, if the heart be right. Elisha was plowing in the field when the prophetic mantle fell upon him. Matthew was engaged in his custom-house duties when he was commanded to "follow." James and John were engaged in mending their nets when called upon to become fishers of men. Had they been snoring in the sun, Christ would not have brought their indolence into the apostleship. Gideon was at work with his flail on the threshing floor when he saw the angel. It was when Saul was fatigued hunting up his father's asses, that he got the crown of Israel. The prodigal son would not have been reformed and wanted to go home, had he not gone into business, although it was swine-feeding. Indeed it is not once in a hundred times that a lazy man ever becomes a Christian. There is but little hope for the man that has nothing to do. It is not when indulging in idleness, but while like the Bethlehem shepherds watching your flocks, that the glory of God will shine about you, and there will be joy in heaven among the angels of God over your soul penitent and forgiven.—Selected.

THE TROUBLE MAKER.

The old man is the great trouble maker of the human race. What wars and discords; what family jars and quarrels; what crimes since the days of Cain have been caused by that evil principle of human nature called "our old man." What hasty utterances, that have caused the sorrow of a life time, have come from this evil source. Yet many religionists plead for the necessity of this evil principle and fight all preaching or testimony that claims deliverance.—Christian Witness.

"The noblest human life is not the life which has most of wealth or fame or rank or power or knowledge in it, but which has most of God in it, for we are made for him essentially and above all."—Sel.

I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon for my own soul, and when my heart was full of tenderness and piety.—Payson.