

"You Have Never Stood in the Darkness."

Words used by a Red Indian Chief as he pleaded that to him and his people might be sent the white man's Book of Heaven.

You have never stood in the darkness
And reached out a trembling hand,
If haply some one might find it,
In the awe of a lonely land,
Where the shadows shift so strangely,
And the quick heart-beat is stirred,
If only a leaf be rustled,
By the wing of a passing bird.

You have never stood in the darkness,
And said good-bye to the wife,
The little child or the mother
Who have sat in your house of life,
And knew not where they were going,
As the birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

You have never stood in the darkness,
When soul after soul went by
In the mighty rush of battle,
Where kinsman and comrade die,
And something says they are living,
Although we hold them prone,
With eyes that stare out blindly,
As yet shall do our own.

You have never stood in the darkness;
You do not know it's awe;
On your land a great light shineth,
Which long ago you saw,
For the light of the world we ask you,
We plead for the book which shows,
The way to win to his footstool,
Which only the white man knows.

O voice from out of the darkness!
O cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's host in vain!
By the pierced hand which saved us,
Let ours do their work to-day,
Till from those who tremble in darkness,
The shadows are swept away.

—Mary George in Illustrated Missionary News.

A Book She Did Not Know.

Lillian felt a glow of pride and pleasure in her success at the guessing-game in which some of the older guests in the summer hotel had invited her to join. "We can't expect to match our wits with a girl just out of high school," said one of the party, with a kind smile at Lillian. "We might have known that she would recognize Boswell as the Englishman whose claim to fame rested upon a biography."

"And she knew that it was Pepy's who chronicles small beer and great historic events in the same cryptic pages," added a gray-haired gentleman. "But if you will leave the room again, Miss Lillian, we'll try to find a character that won't be so easy for you."

When Lillian was recalled, she was told that the person she was to guess was a leader, a lawmaker, and a wonder-worker, and celebrated for his meekness. After a few moments thought she owned herself mystified. "He had stone tables," a lady suggested.

"Was it Hadrian?" Lillian asked. "He had lots of marble furniture. "Ours is an Old Testament character," remarked the gray-haired gentleman, smiling, "and he passed forty days on a mount." Even this hint did not enlighten Lillian. "I'll have to give up," she said. "Moses!" merrily chorused all the players.

"Moses!" repeated Lillian. "Why, did Moses preach the Sermon on the Mount?" The merriment died out of most of the elderly faces, and was replaced by a grave expression that made Lillian uncomfortable. "Have I said something wrong?" she whispered to Mrs. Dorsey, her chaperon.

"I think, dear, we are all pained to find you don't know who preached the Sermon on the Mount," was the gentle reply.

A few minutes later Lillian answered a tap at the door of her own room, and Mrs. Dorsey entered. "I thought when I missed you that maybe you were here alone," she said, and then noticing Lillian's tearstained face, "Why, my child, you mustn't be unhappy."

"I can't help it. I know every one in the parlor was shocked at my ignorance about the Bible."

"Perhaps your ignorance is not alto-

gether your fault. In my early days, it was considered an important part of education, and I think the present almost total neglect of it in the home and school is a sad mistake. Aside from the great religious and ethical value of a knowledge of it, a familiarity with the Bible is necessary for good understanding of literature. Do you know why Mrs. Wharton named her novel "The House of Mirth?"

"No," answered Lillian. Then search the Book of Ecclesiastes. Do you know why Mrs. Deland called a story "Many Waters?"

"No; I read it, and I couldn't see any sense in the title." "That was because you didn't read 'Solomon's Song.' These two names happened to occur to me now, and as you become acquainted with the Bible, you will see what fullness and richness it has given to nearly all our literature."

"Well, I intend to become acquainted with it," said Lillian. And she wrote home that night and asked her father to send her her mother's Bible.—Youth's Companion.

The Work of Devils.

A wholesale distiller of Englewood, Chicago, has been arrested for distributing to the children of the suburb through his agents sample bottles of whiskey, each bottle containing about one-fourth of a pint of strong liquor. These agents even lay in wait for the innocents as they went to and from school. As a result, some of these little ones became "dead drunk," and the entire community is aroused at the outrage. We presume the defense will be made that to interfere with this act is an attack on "personal liberty," that to restrict men to the point of saying what they shall not be pleased to give away is an unwarranted encroachment upon the rights and privileges of citizenship! This incident brings vividly to mind the controversy over the famous advice delivered once at a brewers' convention in Ohio, where the speaker said to the assembled delegates that new appetites must be created, and to do this the boys must be induced to drink. This has been subsequently denied by the brewery element, but deeds speak louder than words. We have seen these sample bottles passed out on the streets of Cincinnati to any boy who chanced near the vender. A denial is of little weight in the face of this last attempt to debauch tender, innocent boys and girls.—Western Christian Advocate.

Cling to the Cross

The Bishop of Liverpool says: "In apostolic days men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Saviour, and the church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul,' and would have paganized Christianity, but the Reformation brought northern Europe back to the Scriptures and to the Christ. Today men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a sepulcher from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascending, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

Child Religion.

Mr. Moody says, "There is more infidelity in the Church on the subject of child Christians than on any other." The general sentiment of the Church is expressed in the statement of the father who said, "I don't want my son to be religious until he is fifteen." He thought either that his son did not need Christ, or was incapable of trusting in Christ until he was near his legal majority. There are many who, without fear of the plagues threatened in the last chapter, add these words to the Bible, "Except ye become as men

and women, ye shall not enter into the Kingdom of Heaven." Thank God the Saviour said, "Except ye become as little children, ye shall not enter into the Kingdom of Heaven." Such doubters seem to forget that the oak is in the acorn, the stream in the fountain, the man in the child.

The Faith That Saves.

REV. G. W. WOODRUFF.

"The faith that saves receives no help from sight. That devoted Christian minister, Geo. Muller, of Bristol, England, had the sort of faith that saves the soul in a certain experience he had at one time in relation to his Orphan Houses. Mr. Muller became fully convinced that God wanted him to erect additional buildings for the orphans. He had three hundred under his charge, but after much paryer he was led to think that it was the will of the Lord that he should provide for 700 more—1000 in all—but he knew that it would require £35,000 to buy the grounds, and erect the buildings, (\$175,000), and he had not one single penny with which to begin the work. He asked God to give him this large sum to build the new orphan house, and after several days of prayer, he received one sixpence, whereupon Mr. Muller said, "I received this single six-pence as a sweet token that the Lord would ultimately give me the whole amount, and was just as happy and peaceful as if it had been a very large sum."

After many more days of prayer, Mr. Muller received a draft for £8,000, (\$40,000), and then he testified, "I was very thankful to my heavenly Father, but by no means excited by this large gift, not more so, indeed, than by the gift of the six pence, for I had expected my heavenly Father to give me all the money the work needed."

It was in this Spirit that Mr. Muller held on to God until the whole amount finally came into his hands, and that, too, without his asking a single person for anything. My quotations are from memory, but they are reliable.

The faith that saves receives no help from sight.

The "Horrors."

Here is what a drunkard told the jury, who were trying him for an assault upon a woman with intent to kill. "I had been drinking whiskey for ten days," Savage told the jury, "and had eaten nothing, and had very little sleep. That morning I realized that the horrors were coming on me, and I wanted to sober up. I made up my mind that I would walk off my drunk. I remember I went into a restaurant on Dover and Washington streets and ordered an oyster stew. The stew was full of green snakes, and I couldn't eat it. I paid the waiter, and he said, 'What's the matter with the stew?' 'Nothin'!" said I, "only I don't want it." Then I went out, and the buildings all seemed just ready to fall on me. Everybody was callin' out my name. I started to go home, but there was bands of music everywhere. I went into the drug-store, and asked for something to drink."

The foreman of the jury here addressed the judge, and asked the prisoner what he had to drink in the drug store. "I don't know what it was," replied Savage. "I told him I wanted something for my nerves. He got it for me, and it was full of mice. They came out of the glass, and ran over my coat sleeve. I left the drink, and went to my room. I sat down on the chair, and dead people—all the dead people I'd known—came in. I tried to read a paper, and there was a man all in black, who held the paper for me. The man in black had been with me for several days. He stood right beside me. The next thing I remember I was in a padded cell in State prison."—C. E. World.

A poor woman stood near the magistrate who was hearing the case—"Drunk; third arrest"—against her husband. It was quickly decided; somehow the pathetic face of the woman touched the judge, and he said to her: "I am sorry, but I must lock up your husband." "Your honor, wouldn't it be better for me and the children if you locked up the saloon and let my husband go to work?"

Two Misleading Catch Phrases.

(1) "SALVATION BY CULTURE."

The people are represented as growing into the Christian life according to the law of natural development. In a recent volume is found this expression: "The soul grows according to its innate tendencies." Yes, but what if these innate tendencies are wrong and need to be changed?

The principle of spiritual development which Jesus laid down was this: "A corrupt tree cannot bring forth good fruit," hence the tree must be made good before the fruit can be made good. It is not sufficient to elevate human nature, human nature must be changed, or rather it must be elevated by being changed.

What men need is a new moral direction, and this is meant by the term conversion. Men need the touch of Christ to start within them the process of perpetual development; they need the perpetual presence of Christ within them to perpetuate that process of spiritual development. Thus men are not saved by culture. They are saved by Christ through a process of culture.

(2) "SALVATION BY CHARACTER."

This is a new form of the old heresy of salvation by works, which Paul opposed so vehemently. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." We are saved by Christ through grace, and godly character is the evidence that Christ has saved us. Those who have come into saving relations with Him, will produce a character like His.

In the twenty-fifth chapter of Matthew character is made the criterion of judgment, not because it is the ground of salvation, but because it affords evidence that we belong to Christ. A Christian character—a character, the mainspring of which is benevolence—is evidence that we are Christ's. Right character is that in which salvation issues. We are not saved by character, we are saved by Christ, and in virtue of our union with Him, we have our fruit unto holiness and bring forth a character which requires Him for its explanation.—Bible Student and Teacher.

The Power of Prayer.

The Bible account of the power of prayer is the best we have or can have.

Abraham's servant prays—Rebecca appears.

Jacob prays—The angel is conquered; Esau's revenge is turned to fraternal love.

Joseph prays—He is delivered from the prison of Egypt.

Moses prays—Amaleck is discomfited, Israel triumphs.

Hannah prays—The prophet Samuel is born.

Joshua prays—The sun stands still; victory is gained.

David prays—Ahitophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Elijah prays—The little cloud appears the rain descends upon the earth.

Elisha prays—The waters of the Jordan are divided, a child is restored to life.

Isaiah prays—One hundred and eighty-four Assyrians are dead.—Sel.

She Deserved Good Clothes.

A gentleman was once walking behind a very handsomely dressed girl, and thought, "I wonder if she takes half as much pains with her heart as she does with her person?" A poor old man was coming up the road with a loaded wheelbarrow, and just before he reached this girl he made two attempts to go into the yard of a small house, but the gate was heavy and would swing back before he could get through. "Wait," said the young girl, springing lightly forward, "I'll hold the gate open." She did, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman "for she has a beautiful spirit."—Selected.

"A contented spirit is better than great riches. It is the Medas touch that turns everything into that which is better than gold. It is one of the secrets of a happy life, and a virtue which we all can acquire."

Your Pastor.

BLANCHE RIMINGTON.

How faithfully he preaches,
With ne'er a thought of gold,
Save the wealth of heaven's riches—
Bringing wanderers to the fold.

He has many cares and burdens,
That he needs must bear alone;
And how often you might help him,
By your cheery look and tone.

If you feel that through his sermon,
He has helped you, let him know,
It will cheer his fainting spirit,
When his strength is sinking low.

When by others he is censured,
Speak in loving tones his name,
If they only knew him better,
They might praise, where now they blame.

Let him feel your warm hand pressure,
And your heart-felt sympathy;
Thus in drawing closer to Him,
Nearer to your God you'll be.

Better Than a Doctor.

"Don't worry. 'Seek peace and pursue it.'"

"Don't hurry. 'Too swift arrives as tardily as too slow.'"

"Sleep and rest abundantly. 'The best physicians are Doctor Diet, Doctor Quiet and Doctor Merryman.'"

"Spend less nervous energy each day than you make. 'Work like a man, but don't be worked to death.'"

"Be cheerful. 'A light heart lives long.'"

"Think only healthful thoughts. 'As a man thinketh in his heart, so is he.'"

"Avoid passion and excitement. 'A moment's anger may be fatal.'"

"Associate with healthy people. 'Health is contagious as well as disease.'"

"Don't carry the whole world on your shoulders, far less the universe. 'Trust in the good Lord.'"

"Never despair. 'Lost hope is a fatal disease.'"—Sel.

The Sunny Side of the Street

There are only two kinds of people in the world—the people who live in the shadow and gloom and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but wherever they go, their characteristic is this: their shadows always travel on before them.

These people never bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street, and yet it is only twenty feet across to the other sidewalk, where sunshine always lies.—Newell Dwight Hillis.

In the manufacture of strong men rough tools seem to be almost a necessity, at least they do work which finer tools had utterly failed to do. Instead of grumbling, men should thank God for the disagreeable things which have come into their lives, and which against their own wishes, have slowly been making them better men.

But more than this we owe to these discords of life, for they, perhaps more than anything else, have helped to make us dissatisfied with earth. If earth were heaven, the star gates would never open to our longing gaze. The eagle's nest is stirred up and made uncomfortable before the young birds will attempt to fly, and the soul of man never reaches its own and highest realm until the discords of life have done their work. A godly dissatisfaction is a blessed and cheering sign. Man was made for heaven and its joys, and life's disagreeable things help him to reach his real goal. The things which seem unfriendly are really helpful ministries, that help even while they hurt.—Christian Guardian.

A sense of perfect peace with God is the grandest thing in all the world to travel through life with.—Spurgeon.

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.—Moody.