

## KINSHIP.

If you have a friend worth loving  
Love him, yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow—  
Why should good words ne'er be said  
Of a friend, until he's dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long;  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his Lord alone;  
Why should not your brother share  
The strength of "two or three" in  
prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them, and by kindly sharing,  
Win your kinship with the skies.  
Why should any one be glad  
When his brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying  
For both grief and joy a place.  
There's health and goodness in the  
mirth  
In which an honest laugh hath birth.

If your work is made more easy  
By a friendly helping hand,  
Say so. Speak out bravely, truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter, then, your germs of kindness,  
All enriching as you go;  
Leave them. Trust the Harvest Giver,  
Who will make each germ to grow.  
So, until the happy end,  
Your life will never lack a friend.

—Author Unknown.

## PENTECOST AND POWER.

The chief result of Pentecost was not power but purity. Jesus said, "John truly baptized with water but ye shall be baptized with the Holy Ghost, not many days hence," referring to Pentecost. Baptism means cleansing. This is the definition of the word. Peter, referring to the experience of Pentecost at a later date, said that God came that day "purifying their hearts by faith."

There is a disposition in some quarters to preach much about Pentecost and leave out the sin question entirely, making Pentecost means power only. But true spiritual power only comes after the elimination of sin. A leading evangelist of America had much to say about the baptism of the Holy Ghost as power for service, but no one was ever known to obtain such an experience under his ministry. Thousands have received power as never before when they consented to die out to sin and thus get rid of the greatest hindrance to the working of the power of God in their lives.

Purity of heart, holy living; these are the greatest elements of power in the spiritual world. To try to preach Pentecost and leave out purity of heart is like trying to be good without being honest.—Christian Witness.

## TAKE TIME TO BE NEIGHBORLY.

No home flourishes in complete isolation. When our home is in a community, we owe good fellowship to contiguous homes; and the grace of kind words and acts to the neighbors should be spontaneous and unbroken. Fortunately there are things in village and town life which neighbors share alike. The plant which illuminates our streets and homes, the water on tap in our dwellings, the guardianship of the borough's tranquillity, the public

school, are none of them for the single individual, but for the people of the neighborhood. When we see the light flash out in front of our door in the gloaming, or receive our letters from the mail-carrier, or in any way accept the conveniences which accrue to us as citizens we are impressed with the sense of neighborhood. Better, sometimes, is a neighbor that is near than a brother that is far away.

Let us take time to be neighborly. For example, there may be around the corner a family sorely bereaved. They sit in desolate silence, the song gone out of their life, and the goal of their mournful footsteps is often a newly made grave. To go and sit with them in their affliction may be a drain on one's strength, may involve the expenditure of much sympathy, but is it not among the obligations of discipleship to comfort those who are in tribulation? Shall we not at least try to uplift those who are bowed down, to soothe the anguish of the aching heart? Or, some one may be our neighbor who is alone in her generation. Older than the rest of us, and perhaps infirm, or deaf, or blind, she passes dreamy hours with a longing to know what is going on, and a cheerless and depressing recognition of the fact that she is laid on the shelf. Shall we not take time to be neighborly here, to sit with her and tell her things, and talk, and attend to her tales of bygone days?

We may be neighborly too in the house of feasting. When the bride shows us her beautiful wedding-presents, when the young girl flits in to display her pretty new finery, when the child says, "Won't you come to my party?" we must have time for these innocent frivolities too, for they too are legitimate in their appropriate hour. What we want, dear friends, is "A heart at leisure from itself To soothe and sympathize," in every neighborly fellowship.

## DUTY.

"Duty is always near at hand."  
"The path of duty is the way to glory."

"Do your duty and leave the rest to God."

"The windows of heaven open directly every post of duty."

"The real duty is neglected when we step over one duty to perform another."

"Simple loyalty to today's duty is the only preparation for tomorrow's greater one."

"When God gives a duty, He is ready also to give the grace needed for the doing of it."

"The boy who succeeds is not the boy who insists upon his rights, but the boy who attends to his duties."

"Only the combined sweetness of all the flowers in the world can compare with that which comes from duty performed for Christ."—Evangelical Herald.

## FLIRTING GIRLS

A fifteen-year-old girl in a Lebanon county town, who was in the habit of going to the depot and flirting with the trainmen, succeeded recently in landing a beau. She gaily consented when he asked to walk home with her, but was a bit surprised when upon arriving there he boldly rang the bell. Her mother came to the door, and Mr. Traveling Man delivered a short lecture something like this: "Madame, here's your little girl. I picked her up at the depot, a place where girls of her age should not go alone, unless on business. I have a daughter at home about the age of this one. I am away from home a good deal, and don't know for certain whether my daughter meets the trains and flirts with the trainmen and passengers or not, but if she does I hope some one will do that which I have done—take her home to her mother."—Vanguard.

## THE UNDERTOW.

Webster's definition of this word is, "The current that sets seaward near the bottom when waves are breaking upon the shore;" and the Columbian Cyclopaedia's is, "A nautical term for any decided undercurrent of water opposite that of the surface—the backward flow of a wave that breaks on the beach." In one of Cooper's novels there is a graphic account of a vessel that seemed about to be driven ashore and wrecked by a storm, when suddenly its keel was caught by the undertow, and the two currents so balanced each other that the vessel's course was arrested. To those who did not understand the undertow that arrest seemed almost miraculous.

This nautical phenomenon illustrates a condition in the characters and lives of men which often puzzles us. Here is a boy who seems to be utterly reckless and unprincipled. Everybody says that he is going to the bad; that his case is hopeless. But, suddenly, he stops. He leaves his dissolute comrades, and begins to live a better life. Why is it? Ah, he has been caught by the undertow of memory. That boy had a pious and loving mother. She is now in heaven. But, as he took her picture out of a drawer where he had hidden it, she seemed to come back to him, and the influence of her spiritual presence was irresistible. Fill the memories of the young with that which is pure and good, and it may be like the shore against which the storm's waves break, sending backward an unseen but powerful current that shall save the soul.—Herald and Presbyterian.

## CONFIRMATION OF BIBLE.

Every year something is coming to light concerning some Bible statement that formerly was held up by skeptics as untrue to history or custom. One of the latest is this: "In Gen. 41:5, it is written, 'And he slept and dreamed the second time and, behold, seven ears of corn came up upon one stalk, rank (fat—Mar.) and good.' We all know that the usual thing now is for each stalk to bear a single ear. But in an English paper Mr. S. Smith, of Bristol, writes, 'I recently received about a dozen grains of wheat which had been discovered in unrolling a mummy. I gave them to Mr. E. L. Sanders, of Ross, who planted them by his tannery. The summer was warm, and the grains grew some inches higher than the surrounding crop, and strange, though true, each stalk bore a cluster of ears, not on separate stalks, but six smaller ones from the base of the central ear—seven ears from one stalk! I have often heard this idea of seven ears on one stalk ridiculed. Perhaps when we know more than we now do of the people of the Bible and their circumstances, some other of the objections urged by learned sceptics may be removed.'—Selected.

## WHAT IS HOLINESS?

1. Holiness is the state of man's spiritual nature in this life after in-born depravity, or the native propensity to sin, is removed.
2. It is the post-conversion experience.
3. It is obtainable soon after conversion.
4. It is inwrought by the Holy Spirit of God.
5. It implies a pure state of grace, but not a mature state of grace; no more than a clean garden implies the maturity of the useful plants in it.
6. It is a subtracting process, a cleansing transaction, the very opposite of growth. Growth involves the idea of addition and increase. But spiritual growth is made healthy by this cleansing transaction.
7. Holiness does not prevent having trials.
8. It does not exclude the liability to

## "THE LORD SHUT HIM IN."

Noah did not close the door. There are works that God keeps for himself. The burden of them is too heavy for the back of man. To shut that door on a world about to perish would have been too great a responsibility for a son of Adam—the stress of it would have borne too heavily on a human heart. Another moment, and another, and another, might have been granted by the patriarch, and the door might never have been shut at all. And would he have done the work conclusively, even if he had in the first instance closed the door? Who knows but that, when the waters rose, and he heard the wailing around, and friends whom he loved held towards him their little ones, and shrieked to be taken in, he might have relented, and opened, and a rush might have been made, and the ship that carried the life of the world might have been swamped? He dared not open a door which God had shut; perhaps he could not open it. We never hear that he opened the door, even when the earth was drying. God told him when to go out.

And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God's bidding; they preach righteousness, they offer salvation, they gather in; it is God that shuts and that opens the door. And what a sound was that when, in the listening, ominous hush of earth's last evening, God shut the door! There have been sounds as well as sights to make the boldest heart quail and the flintiest heart melt; the cry has gone up from cities given over to fire and sword, the shuddering throes of earthquakes which hurried myriads to death; but, except the cry on Calvary, which corresponded to it, no more solemn and melancholy sound has been heard by human ears than that which passed into the evening stillness when the broad green earth was left to be the grave of mankind, and God shut the door of the ark.

Once again God will shut the door. Man will not do it. Angels will not do it. But, oh, what a sigh and shudder will pass through the listening universe, when God will shut the door of the heavenly ark upon the lost!—Rev. Alexander Stewart.

## THE DIVINE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
  2. Opportunity. "As ye have opportunity do good unto all men."
  3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
  4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
  5. The providence of God. "Let every man lay by him in store as God has prospered him."
  6. Symmetry of character. "Abound in this grace also."
  7. Your own happiness. "It is more blessed to give than to receive."
  8. God's glory. "Honor God with your substance."—Watchman.
- sin and final apostasy.
9. It is received through faith.
  10. It is a conscious state.
  11. It is a susceptible expansion.
  12. Necessary requisities to reach a state of entire sanctification may be stated in short as follows: A clear state of justification.
  13. A belief in the present attainment of it.
  14. Scriptural views of the nature of it.
  15. Consecration of all to God.
  16. An act of faith. The faith required is no more nor less than believing that God is faithful and true to His word, and gives the cleansing now.—Sheridan Baker.

## TEMPERANCE

## WHY SMITH SOLD OUT HIS SALOON.

"I hear that Smith has just sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in an American saloon.

"Yes," responded the other, rather slowly.

"What is the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "Smith, you know, lives on Mt. Washington, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. Smith is a pretty respectable sort of a citizen—never drinks or gambles, and thinks the world of his family. When he went home one afternoon last week and found his wife out shopping, he went through the house into the back yard, and there under an apple tree were his three boys playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty freely.

"Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind the tree.

"Boys, you must not drink that!" he said, as he lifted the six-year-old from behind the bench.

"We's playin' s'loon, pap, an' I was sellin' it just like you," said the little fellow.

"Smith poured out the beer, carried the drunken boy home, and took his own boys in and put them to bed. When his wife came back she found him crying like a child.

"He came down town that night and sold out his business, and says he will not sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, but the name was not Smith.—Christian Scotsman.

## NO RUM, NO JAILS.

Iceland has no jails, there is no court and only one policeman. Not a drop of alcoholic liquor is on the island, and its seventy eight thousand people are total abstainers; since they will not permit any liquor to be imported.

There is not an illiterate person on the island, not a child ten years old unable to read; the system of public schools being practically perfect. There are special seminaries and colleges, several good newspapers and a printing establishment which every year publishes a number of books on various lines.—Sel.

## MUST CHANGE METHODS.

Editor Leader:—The tremendous gains that the liquor forces have made in the last year, make it plain that the temperance people will have to change their methods of warfare if we are to win the victory. It is a fight to the death. The government, (we are the government,) must get out of the liquor business. We must cease to try to regulate, or segregate, and annihilate that traffic.—J. M. Fulkerson, Fredricktown.

To labor to form a sober generation is to work for the conservation of thousands of human lives. It is at the same time to prevent the cause of a great many crimes, to establish the happiness of the family and the prosperity of the nation.—Archbishop Bruchesi, Montreal.