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SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

—United Presbyterian.

EXTRACTS

From the Quadrennial Address of the Bishops.

CHURCH UNITY.

A practical co-operation with other churches in all Christian work is needed. We know no rivalry, except such as one army feels for another to do the quickest, bravest, and most effectual work against the common foe. Our ideal is not organic union of spirit. And this we believe to be the only unity known to the apostolic and post-apostolic churches. While we rejoice in these blessed fraternal relations with all churches of Christ, we especially appreciate and reciprocate all evidence of Christian fellowship and co-operation from our sister Methodist churches throughout the world.

ARBITRATION.

For the settlement of disputes between the different nations of the earth, we believe that the spirit of our Saviour, as set forth by our church, demands that the great principle of arbitration shall be tried to its utmost, and that the vast majority of disputes can be happily settled in that way. The United States has already set an example to the world by decorously submitting to arbitration nearly fifty occasions of difference with other nations.

CAPITOL AND LABOR.

In this seething discussion concerning the rights of property we think these positions are grounded on justice and right.

1—Every man has a right to acquire property by the legitimate means of activity, foresight, invention and inheritance.

2—No man has a right to use his possessions to oppress his fellow men.

3—Every man has a right to the profit of his own labor. In that respect he is a capitalist.

4—No man has a right to use his labor to oppress his fellow men.

5—Every free man has a right to refuse to work for another.

6—No man has a right to prevent another from working when, and for whom, he will.

7—Every man is accountable to God for the use of his time, labor, and their outcome, wealth.

—These words are worth their weight in gold: Surely if a man would help his fellowmen, he can do so far more effectually by exhibiting truth than by exposing error, by unveiling beauty than by a critical dissection of deformity.—*Sel.*

Love writes loving letters.—*Christian Standard.*

MERCILESS CARNALITY.

One would think that the carnal mind, so ashamed of its own delinquencies and liability to even more and greater temptations and sins, would put the very best constructions on the motives and behavior of others; would "hope on and hope ever," even when guilt is beyond question; would say and do nothing to keep even a guilty man under foot; would give him every opportunity to recover himself and to rise again from his misfortunes and his faults; but what a mysterious and dreadful development of carnality is that which will keep on "hounding a man down" whether guilty or not guilty; which puts the worst possible construction on all he says or does; which persists in doubting or denying all evidence and facts in his favor; which denies the most positive exculpations of those whose testimony ought to be relied upon; which gives undue weight to appearances that are against him; which shows no leaning towards mercy and forgiveness and restoration; but which insists on immediate and permanent deposition and banishment and exclusion.

How difficult for such carnality to pray,

That mercy I to others show,
That mercy show to me

—*Ch. Standard.*

DON'T LET YOUR TONGUE EXPOSE YOUR IGNORANCE.

"He that hath knowledge spareth his words: and a man of understanding is an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

We all do well to take heed to the old adage, "If you know nothing, say nothing." What can be more unwise than to speak on subjects about which we know nothing. It would be a mark of wisdom and humility, when matters are up for conversation on which we are not posted, if we would frankly confess that we are "know-nothings." Better confess our ignorance than to pretend that we know when should be conscious that we do not know. But in matters of religious experience, it is a shame to be ignorant with the many sources of information that are at our command. It is the privilege of all to understand deep things of God. Get down your dusty books from their shelves and read on the subject of holiness as never before. Be able to give clear Bible instruction to all who may come to you for advice.—*Ch. Standard.*

THE BEAUTY OF HOLINESS.

God will beautify the meek with salvation. He will impart that heavenly attractiveness which belongs only to holy character after the Christlike type. The radiant face, the noble form, the manly courtesy, the helpful hand, all are beautiful. The old masters in art represent the Christ as the ideal of perfection in face and form. How could he be otherwise, with the divine power of a transforming character within his body. True beauty is heart deep. It proceeds from spiritual wholeness or perfect health of the soul.—*Ch. Standard.*

There are several trians to heaven. The "freight" moves slowly, and is very heavy. The "mixed train" gets along better, but is often hindered and side-tracked. The "express" never stops unless "flagged" for a through passenger. It has the "right of way" and runs straight on, but carries no needless baggage.—*Sel.*

A SERMON TO A PREACHER.

Never shall I forget the remark of a learned legal friend, who was at one time somewhat skeptical in his views. Said he to me: "Did I believe as you do, that the masses of our race are perishing in sin I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all pathos I could summon. I would warn, expostulate and entreat my fellowmen to turn unto Christ and receive salvation at his hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believe your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit." A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*P. Stryker.*

EMANCIPATED BY THE SON OF GOD.

Our brothers in black are free as Abraham Lincoln could make them free. Their physical strength is now their own, and the whole country is open to them. By a proclamation, immortal in history, the shackles were forever cut from their hands and feet.

But there is a wider and darker slavery from which no human ruler can deliver. The bondage of evil passions is over souls and bodies both. The slave driver who can crack the fearful whip of lustful appetite for strong drink or gambling is more terrible than the demoniac Simon Legree, and his victim has no such faith or hope as Uncle Tom rejoiced to possess.

Who, then, can save from sin? Who can break its galling chains, remove its guilty conscience, and cleanse its awful leprosy? Behold our spiritual martyred Emancipator! Call upon him, and the day of jubilee is at hand. O, for a generation of young Christians who will determine to be free indeed, to be fully saved! —*Ch. Standard.*

Bishop Wm. Taylor, of Africa, in making his report at Cleveland, called attention to the fact that America has no hand in the African land grab, and said that the greatest need of Africa is gospel salvation. Until Bishop Taylor went to Africa, Methodist missionary labors had been confined to Liberia. All his new mission stations, however, have been planted among the raw heathen. "In opening a station," he said, "we make it a point to secure a healthy site and good land for agricultural purposes, and establish simple industries involving self-support. Our plan is also to establish a nursery mission in every station, in which we have a competent missionary matron. We have in our work purely among the the heathen (not including the nine under the care of the missionary society; total thirty-six) twenty-seven principal stations and nearly as many more sub-stations, manned by forty-eight white missionaries and some hundreds of natives under training."

Some think that if the heart is sanctified wholly that nothing more is needed to bring everything else right; but even pure minds and pure hearts may be linked with defective memories and with other defects, which need sometimes to be stirred up (2 Peter 3: 1).—*Ch. Standard.*

Temperance

AND OTHER TOPICS. Selected

"REACHING THE MASSES."

Sensationalism went to seed when a preacher resorted to cannon-firing to attract a congregation. His cannon blew itself to pieces and hurt a man seriously. That ended that piece of sensationalism. What a pity that all such sensationalism, some of which is almost as absurd and injurious as cannon-firing, could not be ended as speedily, effectually and finally!

And, by the way, it just occurs to us that "firing in the air" is one of those worn out sensationalisms which have been too often substituted for firing centre-shots at the heart. Aiming at nothing, hitting nothing, only making a blaze and a "report," may keep up the illusion that something lively is going on, that where there is smoke there must be fire, where there is fire there must be bullet or shot, where there is the "report" there must be the sending of the bullet or shot to some mark. But did you ever notice how quickly a crowd can be set gaping up into the air, because one person commences to gaze up at nothing? Did you ever notice how a noise of any kind will set a lot of people running toward a certain point expecting to see something going on—whether it is a show, a dog fight or a murder?

The preacher who tried the cannon-firing was fined for exploding his sensation. If every preacher who explodes a senseless sensation—no matter of what sort it is—should be fined, what a full secular or ecclesiastical treasury we would soon have. And, if the money thus collected is to be spent for some better purpose than exploding sensations, it might be well rigidly to collect them and judiciously to expend them.

Substantial gospel preaching will produce the best abiding and eternal impressions, and will prove in all cases the very best "drawing card," and especially the very best holding card. Gospel sensations from the preacher's very heart and going to the hearer's very heart are, after all, the only admissible and really successful ones. Holiness preaching and services are the most powerful, the most attractive, the most successful, the most saving, the most abiding, the most sensible sensationalisms of which we have any knowledge. They gathered the crowds at Pentecost. They have never failed to gather the best kind of crowds ever since. What a pity that any preacher and any church should prefer their plan to reach the masses rather than God's plan. People gathered by a hurdy-gurdy and a monkey soon vanish, each going to his own place, but those who are gathered by something more worthy of their attention may remain for some better direction in their whole after lives.—*Ch. Standard.*

DELIVERED, AND THEN DE-SERTED.

How full of discouraged and desponding and distrustful human nature there is in that bitter cry of Samson—"Thou hast given this great deliverance into the hands of thy servant: and now shall I die of thirst?" (Judges 15: 18.)

Let us be careful that this discouragement does not creep even into our gracious human nature; "Thou didst give me the great deliverance of entire sanctification, and many other great providential and gracious deliverances before and since both; and now shall I die of hunger or thirst or violence or fire or some other dreadful casualty.

Shall God give the greater deliverance or the greater blessing and withhold the mercies of providence. What an undeserved, absurd, and severe reflection is this on the divine wisdom, goodness, promise, power and providence! God gave you salvation; now you are afraid of starvation! What irresistible Pauline logic is this—"He that spared not his own Son, but delivered him up for us all,

HOW SHALL HE NOT

with him freely give us all things?"

God gave us the Bible (crowded with his promises), and we are afraid he will withhold from us the bread; yet Christ has emphatically said that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4: 4).

Shame on us to reason backward and downward! Shame on us that spiritually we can trust him for the wealth of his Word, and yet cannot trust him providentially for water? Shame on us that we claim to be believers in his gracious promises, and yet cannot believe his most common, every-day providence.—*Ch. Standard.*

A WIFE'S SAD MISTAKE.

Mrs. Chapin, one of the W. C. T. U. workers, once was entertained in Mississippi, at the home of a young married couple, and the wife said to her: "Now, Mrs. Chapin, I'm willing to entertain you, but I don't want you to talk temperance, for if you should convert my husband, then I'd have to banish wine from our table, and all my friends would call me a crank." Mrs. Chapin spoke at the public meeting, and then made her way through the audience trying to get signers to the pledge. She begged the young husband to sign, and he was reaching for the pencil to do so when his wife objected, and with a smile he shook his head, and said, "No." Six years afterward Mrs. Chapin passed through the same place. She was the guest this time of another family, but after her address was over a weeping woman and gibbering drunken man came to greet her. It was the same couple who had entertained her six years before. "Oh," he cried, "I wanted to be saved once, but you wouldn't let me. Now no one can save me, not even God in heaven!"—*St. Louis Globe-Democrat.*

Preacher and 'Zorter.—The Colonel who lives in the South was finding fault with Bill, one of his hands, for neglect of work, and saying he would have no more preaching about the place, they had too many protracted meetings to attend. "Bill ain't no preacher," said Sam, "he's only a 'zorter." "Well, what's the difference between a preacher and a exhorter?" "Why, a preacher he takes a text, and den he done got to stick to it. But a 'zorter he kin branch."—*Buffalo Express.*

The cost of a military expedition far exceeds the sacrifices made for Christian missions. In the Madagascar campaign the official dead list includes 3,467 French soldiers, 722 sailors and 1,403 natives and other auxiliaries.

There are as many missionaries working among the 4,000,000 of London as there are among the 800,000,000 of heathen and 200,000,000 of Mohamedans.

Amanda Smith, the colored evangelist, is founding an industrial orphan home for colored children. The home will be located at North Harvey, Ill. Mrs. Smith desires her friends in all countries to know of this work, and asks their contributions. Address, Amanda Smith, 2940 South Park Avenue, Chicago, Ill.