

"At Thy Word."

BY REV. C. H. SPRIGGS.

"And Simon answering said unto Him, Master, we have travelled all night, and have not slept, because we were waiting for thee. Let every man able in the same calling wherein he is called, to be diligent in his duty, as if he were to appear before the Lord."

caught up to swell the harmony of the heavenly songs. It is expedient for many wandering sheep here below that we should tarry here, till we have brought down to the great Shepherd and Bishop of souls. This word of Christ, whereby He gives us His warrant for letting down the net, is such that it amounts to a command, and it will leave us guilty if we do not obey. Suppose Simon Peter had said: "We have toiled all night, and have taken nothing; and, therefore, notwithstanding Thy word, I will not let down the net?" Then Simon Peter had been guilty of disobedience to His Lord, and blasphemy against the Son of God. What shall I say to any of my fellow-Christians, who profess to be called of God, and to be Christ's disciples, and yet never do let down the net? Is it so, that you are doing nothing for the truth? that you never disseminate the gospel? that you are so slow to call yourselves lights of the world, and yet never shine? that you are sowers of the seed, and yet forget that you have a seed-basket? Am I addressing any members of this church who are in this respect wasting their lives? Is so, that it is needlessly your life's object to be fishers of men, and yet you have never cast a net, nor even helped to draw one on shore? Are you dwelling amongst us under false pretences? Are you mocking God by a profession of faith, which you never intend to make fruitful? I have not the strength with which to condemn you; but I would to God your own consciences might fulfil that office. What shall be said of the man to whom the Lord gives the glad tidings of salvation from all misery, and yet he is so stultically silent? The great Physician has entrusted you with the medicine which heals the sick; you see them die about you; but you never speak of the remedy. The King has given you the meal with which to feed the hungry, and you look the storehouse door, while the crowds are starving in your streets. Is this not a crime which may well make a man of God weep over you? This is the condition of our growth of benevolence to the very core, and yet our Lord has given the gospel into the hands of His churches; what can be the reason of the indifference of the godly? "If we keep this gospel to ourselves, verily our sins will condemn us as cruel to our fellow-creatures." Succeeding generations will point to our era, and say, "What sort of men were they, that had the light, and shut it up in a dark lantern?" In a century to come, when others shall stand in the city and walk these streets, they will say, "I have seen a man of the ministers and people who failed in their duty, who came to the kingdom in a solemn time, but never realized their calling, and so missed the end and object of their being." May we be spared from such a calamity as this? Yes, we have a warrant for laboring to spread the truth of God, and more than a warrant; we have a statute from the throne, a pre-emptory command, and it is wise to use it; we preach not the gospel.

men and women who thought and felt that it takes sides on these vital questions of religion. Because it is the literature of power, it is not to be had without accepting or rejecting the ideas presented. Whether he will or no, the reader finds himself a different man after his effort. In like manner is the same true of the teacher. He cannot keep up the interest, or do worthy work, unless he has drunk deep at this perennial spring. Shall he tell his pupils, to save Catholic feelings, that when satirizing the clergy, Chaucer was only joking? Shall he, to conciliate the Establishment, insist that Burns committed an outrage by holding up that eminent saint, Holy Willie? Shall he, to gain the infidel's favor, refuse to discuss Browning's "Christmas Eve," because, forsooth, it is full of Christian thought and aspiration? Surely, in the presence of these writers, he can do nothing else, but to wonder at his great Task-Master's eye, and at every point he will need to call attention to that or that religious question, commending and condemning, that the truth may get itself a hearing by his help. But the moment he does this, he is sure to have been doing his duty, and the question arises, Is it not our duty to discourage the Higher Education by the state, and to strengthen our denominational academies and colleges? Can we do this, while we are not in a better position before the Catholics, who say that if religion is not taught the schools are godless, and that if religion is taught, there is an injustice to them? If the state can interfere on religious lines in matters of education, can it not assert itself in other ways to the destruction of our cherished tenet? Where shall the line be drawn, and who will draw it? One thing is certain, the Baptist who stands by his school and college will be inconsistent, and will stem a tide whose outcome no one can look upon with complaisance. To show this, we need only refer to the bill which has passed the New Jersey legislature, giving free scholarships in Rutgers College to sixty young men in every year's class, thus taxing the many that the very few shall have exceptional advantages.—Prof. E. Perrine, in National Baptist.

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What? Why, your religion? Men are willing to pay generally for what they get in this life. No business man expects his business to prosper without its costing him something. He does not complain because a sacrifice of time and energy and money is required to carry on his enterprises. If he has started out in the world with the right views of life, expecting to play his part well on the stage of action, he has by no means overlooked the fact that it will cost something. He makes large expenditures freely. He gives his time, his money, his very best energies to the accomplishment of his purposes. He spares no pains and no labor that success may be sure. He knows it will cost and he is willing to pay the cost. This principle, which holds so true in worldly matters, holds good also in the world with the right views of life, and Christ is like everything else in this respect. He will possess ourselves of it alone in money, though it must cost money, but in work, in attention, in sacrifice, he will give us the example. If you would accomplish the grandest things for the Master you will frequently have to give up your ease and yield your pleasure. Let these same rules which govern you in your worldly affairs control you also in religious matters. If I have been cured of rheumatism, and I am to be a power in God's kingdom, I must expect it to cost me something. The religion that costs nothing is worth nothing. But if it costs, will it not pay? Peter on one occasion said to the Master, "I have left all, and have followed thee." And Jesus replied, "There is no man that hath left house, or brethren, or sisters, or father, or wife, or children, or lands, for My sake and the gospel, but he shall receive a hundred fold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."—George B. Eger, in the Central Baptist.

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