

THREE FISHING BOATS.

BY REV. JOHN G. LAMBERT.

"Cast the net on the right side of the boat and ye shall find."—John xxi. 6. (N.Y.)

Many of you when you were away for your summer holidays were staying at the seaside, and one of your chief pleasures there was to go out in a boat, especially if you had lines and bait so that you could "go a-baiting."

Let us suppose I was staying on the shore of Loch Fyne, and often, when I was out in the loch in the evening, I saw a shoal of mackerel or herring passing quite near. Sometimes on the one side of the boat the water would be perfectly calm, not a fish to be seen; but on the other it seemed almost to be boiling with the jumping fish.

Well, one evening Peter and James and John, as I remember, were out in their boat with me. They fished all night but caught nothing. They hadn't even, it appears, a single fish for their own breakfast. Jesus came down to the shore, and He knew, although they did not, that there was a great shoal of fish on the right side of the boat.

Now, I want to speak to you for a few minutes about casting the net on the right side of the boat. I wish you to imagine that you are all fishermen, some using the New Testament as that we are all to be builders, and again that we are all to be travellers. But suppose at present that you are all fishermen, and that Jesus comes to you and says when you are fishing, "Cast your net on the right side of the boat, and ye shall find."

Let me tell you of three boats in which boys and girls go out to fish. The first I would call the School-boat. As soon as you are old enough you are put into this boat and launched out upon the wide sea; and your duty in this boat is to catch something, and you will see what I think the name of it is Knowledge. You would be very poor and helpless creatures by-and-by in this busy world if you had no knowledge. And that is why your parents send you to school, and your teachers do their best to educate your minds.

But how are you to get this precious thing which is called knowledge? You must cast your net on the right side of the boat. For there is a right side and a wrong side in this school-boat. On the wrong side are the lazy children, and the idle children, and the inattentive children, and all the children who do not wish to learn. On the right side are children who love knowledge, and do their best to gain it. And be sure of this, boys and girls, that if you cast your net on the right side of the boat you are certain to find.

The second boat I call the Business boat. Some of the bigger boys have left school now. We never see them going along the road, as they used to do, with large bundles of books. They have given up wearing their school caps and have taken to felt hats; and they start by train every morning along with the city men. And some of you, I know, have just finished your school days, and are looking out at present for something to do. You are not sure what you are going to be, but at all events you are going into business.

Now can you tell me what people go to business for? "To make money," I think I hear you saying. But I say, "No! Not to make money merely, but to work." Of course, we must be paid for the work we do, or we could not live; but it is a very poor thing to work only for the money we get. We should work for the work's sake, because work is a noble thing in itself, and because every honest worker is serving God, and doing good to his fellows, as well as benefitting himself.

Well, in this business-boat also there is a right side and a wrong side. The wrong side is the side of carelessness, and unpunctuality, and dishonesty. The right side is the very opposite of all these things. And if you cast your net on the right side of the boat, if you listen to the voice of Christ, and do what He tells you, you are certain to succeed. You may not make a great pile of money, but you will be able to do what you love to do, and to serve your generation according to his will.

The third boat is the Home boat. This is the best of boats. It is a boat for girls, as well as for boys, for the old, as well as for the young. And what can we catch in the home boat? If the school-boat is for finding knowledge, and the business-boat for finding work, the home-boat, I think, is for finding love. God puts us into homes that we may learn to love—that parents may love their children, and children their parents, and brothers and sisters may love one another.

But in this beautiful home-boat there is a right side and a wrong side. The wrong side is the side of selfishness and disobedience; the right side is the side of obedience and love. Which side are you on, boys and girls? Remember that Jesus is watching you from the shore, and He is telling you what to do: if you will listen to his voice, and cast your net on the right side of the boat, your homes will soon be full of a holy love which will make your lives both beautiful and bright.—London Baptist.

Make Yourself Strong. If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds, these pills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier. Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

NIGHTS ABROADS IN INDIA.

For Signs and Wonders in Glasgow.

DEAR GIRLS AND BOYS: During the past week or so there has been much talk to the effect that there has been no time to write it. After a few days' humiliation our Mohammedan friend came to life again, determined to kill Christianity or die.

If you object to the Clock Tower alarm any afternoon at half-past five o'clock, you may see his rolling eyes and hear his ugly voice. When Stephen was before the Council all who looked upon him "saw his face as it had seen the face of an angel." But if you look upon this man you will see his face as it were the face of Bialah. He might have been good looking were it not for the spirit within him. None can smile more eagerly, yet in that very smile there glares the lurid light of the pit.

Here he stands on the steps with the Clock Tower behind him and a crowd of men in front of him, who look darkly at him rather than fight. Listen to his sermon. The Bible is full of contradictions. The disciples did not know what they were writing about. One says one thing and another says another. The other says he does not know their own Bible or they would certainly give it up for ever. They worship in three Gods, and pray only once a week.

Christ did not leave his own disciples. He rebuked them and upbraided them. He called them bad names. He called Peter Satan and Judas a devil and all of them "O ye of little faith." Even to those who worked miracles he will say, "Depart from me for I never knew you." He rebuked the apostles who loved him. Judas betrayed him. Peter denied him. All the disciples forsook him and fled. All this was in spite of the fact that Jesus was exacting and would not permit them to love anybody besides him.

Jesus himself was made a curse, for "Cursed is everyone that hangeth on a tree." He therefore must have been a great sinner. All Jesus did for our sins, who died for His sins? Jesus died for the sins of the world; there ought not to be any sin left in the world. Anyway Jesus breathed on his disciples and gave them power to forgive sins, therefore there was no need of his dying to forgive sins.

John himself confesses that he did not write all that Jesus said and did. Therefore the Bible is not complete. How can we believe a Bible that is not complete? If Jesus be now on the right hand of God where is the Holy Spirit? How can Jesus be the Son of God and the Son of Man, the Son of David and the Son of Mary? In one place he says that he and the Father are one while in another place he says the Father is greater than he.

To this day nobody knows the exact spot where Christ was crucified. Jesus cursed the fig-tree. Why this anger at an innocent tree? The Bible nowhere says that Christ died a sacrifice for our sins. The Bible nowhere says that Christ came into the world on purpose to die for our sins. Jesus told his disciples to go only to the lost sheep of the house of Israel. Therefore Christ was never meant for all the world. David committed sin. So also did Solomon. Therefore the Bible is a sinful book.

The Comforter whom Christ promised to send to his disciples was Mohammed. The prophet whom Moses said God would send, like unto him was Mohammed. Mohammed was like Moses, but Christ was not. Moses was married; Mohammed was married. Christ was not, Moses made war. Mohammed made war. Christ did not make war. Mohammed had visions of God. Mohammed had visions of God. Christ had not. Mohammed died. Mohammed died. Christ did not die, but ascended to heaven, without dying. Therefore Mohammed and not Christ is the prophet predicted by Moses.

The teaching of Christ was only stories any way. There was no doctrine in it about how to escape hell and go to heaven. They say that he did many miracles but where is the book which tells about his miracles? The foregoing are a few of the remarks of this new Bible prophet. But the worst ones I shrink from repeating. Everyone of these statements, he has roared over and over again, with heathen rage and painted the air black with his unmeaning Christ and Christians and Christianity. He punces upon a passage of scripture, rolls his eyes, enlarges his mouth, spreads forth his hands and his whole earthly frame quakes with holy horror, while he shouts, "O my friends look at what the Bible says! O! O! O! Horrible! Horrible! Most horrible!"

About all his blasphemy you will notice one peculiarity. That is, all his objections are easy to answer. It is the loudest and the simplest tirade against Christianity that I ever witnessed. As time after time I have listened to his harangue and written his charges in my note-book, although feeling as I have often burst out laughing at the utter folly of his arguments. He will draw the most absurd inferences from the most ludicrous solemnity. To every objection we have written in our gospel note-books unanswerable replies.

But we have three difficulties: First, He will not stand with us and speak by turns and fight a fair battle. I have challenged him many times to meet me on any platform, outdoors or indoors, where we could speak alternately, and let the people hear us both and judge for themselves. But he will not accept. This is intelligent people is enough. He dare not meet the millions on a fair field and therefore is a mere mountebank, not worth listening to. But where are your intelligent people? The great mass of Telegus do not know what fair play is in a discussion, message. All their own controversies are disgraceful and they know no other way to conduct a debate. Our hero himself seems to have no shame in him, and is therefore a mild laxative, do not mistake the best family medicine.

Beach's Stomach & Liver Pills. Small, Sugar Coated, vegetable.

fore incapable of being ashamed of such open cowardice. Therefore he has taken up his stand on another side of the Clock Tower. Our hero is on the side where Mr. Sanford used to preach. Here is where the discussion began, but when he found he could not stand the fire of a fair battle, he retreated to the other side of the fair battle.

A second difficulty is the sympathy of the Hindus, which in the majority of them is against Christianity. Many a proud Brahmin would like to orally the religion of Jesus and bury it deep in the bowels of the earth. He may hope that this newly arisen Goliath would rid them of the gospel forever and are exceedingly mad at us for interfering with his murderous intentions. Consequently he can often get a larger crowd than we can. Whoever would preach Christ at the very mouth of hell, shall find the odds against him. However with the little crew which God has sent us our congregations are no longer in the hands of the enemy. I must tell you in another letter.

A third difficulty is the blindness of the people. It is hard to describe colors to a blind man. The prejudice of the poor against the rich is almost to their stupidity, and their wiliness of heart are all against us. We are waging a war against fearful odds. Therefore herein lies our work. We must not only answer all objections, but we must answer them as plainly and forcibly that the truth will break its way through the gates of brass and bars of iron. The gospel has to burst its way through blindness and stupidity, and through the narrow gateway into the domain of honest hearts.

Well, in the name of Jesus, this is what we are trying to do. Now for nearly eight weeks the work has been going on. Every forenoon it opens in a simple way, with the morning, noon, and evening prayer. Each afternoon an hour and a half is spent with the native helpers. When it strikes five, we prepare to start for the Clock Tower. Now for over fifty after the manner of a simple, plain, and rain or other unavoidable hindrances, we have been there holding forth the word of life, and our Lord has been with us.

The longer this Mohammedan keeps up his opposition, the better for our work. We have been praying for help, and God has sent him and he has helped us more than many helpers. Under ordinary circumstances I cannot see how he could have done so much for us as this man has done.

First, the gospel has not lost one friend by his attacks. Those whom he has stirred up are old enemies and they are only exhibiting the same folly when they have come to argue in public with us.

Secondly, several old lukewarm converts of Christianity have been secured into active Christians and warmer feelings toward Christ.

Thirdly, new friends have been won over, who show that this discussion has forced them to decide that the Bible is true.

Fourthly and chiefly, a new tide of gospel influence is sweeping over the town. Hundreds are getting a grasp of some of the principal truths of the gospel, such as they never had before. This is the light we have, and we are with our lanterns answered this man's objections and by the grace of God have swept all before us. I have seen the multitude fairly tremble with a new conviction, as a truth would dawn upon their eyes and they would not let all this seed be devoured by the fowls or choked by the thorns. All our expectations are in God. He only can make the desert bloom. Perhaps He is waiting for you and me to pray more earnestly before He sends the blessed rain. What better work can we find in this world, than praying for these Telegus? Let all the boys and girls pray every day for the Telegus and God will open the windows of heaven upon our Mission Field. Then there will be joy in heaven and in the Maritime Provinces over repenting heathen. I believe that this discussion will prove to be the beginning of a new life to more than one immortal Telegus.

Yours truly, L. D. MONROE. Bimlipatam, India, Sept. 20.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met by Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

STAND BY THE PRAYER MEETING—MAKE IT ATTRACTIVE—MAKE IT FULL.

BY REV. THEODORE L. LUTHER.

Several months ago an eminent Western minister published an article on "The Decadence of the Prayer Meeting." It is quite likely that in some unhappy churches the devotional meetings may be in a moribund condition, just as it is likely that some ministers may have become debilitated by overwork and care and restless conjectural criticism, until they have ceased to call the Bible the Word of God, and only concede that it contains certain words from God. Bore these maidens strike at the vitals. When the pastor of the church has lost his grip on God's Word, and the people are left to their danger of dying of "heart failure."

The prayer meeting is the home in mind, is not a piece of modern machinery, nor even is it a human invention. It is as old as the Christian church; nay, that church was born in a constant prayer. It is as old as the time Christ made it to be known from the heights above Bethany, the disciples convene in an "upper room"—probably the same apartment in which they had partaken of the Passover with the Lord. They were there, their hearts mingle with one accord in fervent supplication. The voice of Mary and other women give the meeting melody, and their loyal faith gives it fresh sustenance. The burden of the prayer meeting is the outpouring of the promised Holy Spirit; and as many days elapse the sound from heaven as of a mighty, rushing wind and the baptism of fire attest the presence of the "power from on high."

In the early apostolic church the prayer meeting attended the pulpit, so it is not to be thrust into a secondary place in these days. While many churches have managed to keep alive the prayer meeting, many have failed to preserve their vitality and vigor without a regular gathering of the flock to call upon God. Ask any veteran minister who has witnessed the storm and rejoiced in the sunshine of a long pastorate, and he will tell you that the prayer meeting is a spiritual thermometer of the church. A cold prayer gathering pretty certainly marks a cold church; it is at once the cause and effect of a spiritual declension. If the appointed time for the meeting is neglected and communion with each other and for invoking divine blessings, is well-nigh deserted; if the prayers offered are only from the throat outward, without any spiritual purpose, then the presence of such a frigid fog has abundant cause for heaviness of heart, his hands hang down and his spirit faints. The conduli pipe of spiritual blessings seem to be frozen up.

And as the cause is more certain symptom of paralysis than a paralyzed prayer meeting, so nothing feels the approach of a divine quickening so quickly and so palpably as the social gathering at the mercy seat. The first revival I ever witnessed, the prayer meeting ministry began in a most extraordinary meeting for prayer in a private house; the room seemed to be charged with a divine electricity; it remained in the memory of all the members of such a frigid fog has abundant cause for heaviness of heart, his hands hang down and his spirit faints. The conduli pipe of spiritual blessings seem to be frozen up.

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Education by the Way.

The man who keeps his eye open finds himself, no matter where he is, in the midst of a great college. He does not read a page of advertisements without learning something new. The shop windows instruct him as to a thousand products of nature and of art. Conversation is to him a continual lecture course. In a twenty-mile trip he sees as much of interest and profit as a man with ordinary eyes would see in a journey to Europe. Where others get merely excitement and sore throats from a political gathering, he has gained valuable facts and useful theories. All men with whom he has business become unwittingly his professors, and give him an insight into their trades. While another, in order to learn, must shut up shop and retire to his library with his books, this man learns while he is engaged in other matters, and without being conscious that he is learning. This is because by diligent use of his eye and his ear, he has been for the first part of seeing, and for the second the art of hearing; and rarer arts than these it would be hard to name.

Only those who have had experience can tell the torture course. Pain with your boots on, rain with them off—pain night and day; but relief is sure to those who use H. Mowbray's Corn Cure.

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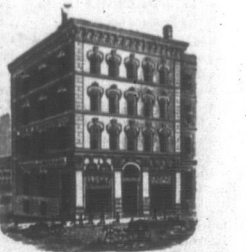


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