

NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

[Editor and Proprietor,

Whole No. 965.

charges would have been rung upon the fact

MOUNT CARMEL

should, you would only do mischief, and defeat God's plan. Accept your peculiarities and get them sanctified, not exterminated or revolutionized. Be an ardent disciple, with a contagious and kindling energy in you. Don't break your backs by lifting needless weights
—Rev. A. L. Stone.

can pass it and out in a few minutes. The roof is of wood, covered with some pitchy substance to make it water-tight, and from its top affords a good view, but not equal to that from the mountain of the city. It is formed of and supported by trussed girders, in the fastenings of which no iron is used. Wooden pins secure most of the timbers in place, and in those cases where iron straps, had they been available, would have been employed, the parts have been lashed together with wet rawhide, which, on drying, shrinks very tight, and as long as kept from moisture, holds as firm and is as incorruptible as metal. This structure was built long before iron rails had penetrated the Utah, and when hand carts and ox-trains brought in thousands of miles of arid wastes all that was had and needed in the West. Even the pillars which sustain the galleries of the Tabernacle are made of small pieces of wood, laid side by side and nailed together; and the great organ, which nearly fills one end of the edifice, shows most notable skill and adaptiveness in its construction. It was commenced long ago, and is not yet complete, although in use at every service. The builder was originally a maker of threshing machines, but, as nearly as I could learn, has built the better portion of his life into its huge

Perhaps more than three-fourths of the inhabitants of the globe are entirely ignorant of the Bible and its requirements. Deprived of every means of obtaining religious instruction they are following the inclinations of all those heathenish practices which constitute idolatry. They have no guide to direct them, but are left to follow the vain imaginations of their own hearts. Practicing those things which would do them much mischief, they may emphatically be termed heathen. Here, then, is room for the most enlarged benevolence. The cause of missions is a benevolent cause—a cause in which all may do good. More missionaries can and should be sent to the heathen. The world may be enlightened, the heathen taught, and the truth enforced. Thus may the dark corners of the earth be irradiated with the effulgent light of the glorious gospel. The Bible, with all its holy truths, may be received, and the duties which it precepts and worthy examples be practiced and followed. The principles which it contains may produce the same effect as in this enlightened land of Bibles and Christian privileges. Its value may be as highly appreciated as in any other portion of the world; for it is capable of changing the whole character, externally and internally. Hence, the utility of sending missionaries to the heathen. But who shall send them? Let the church do it. Let all who will, do it. Let every one contribute something to this worthy cause, even if it be no more than a single word's mite. No one can be eminently useful who is miserably covetous disposition. No good can be done with money while it is hoarded up, and a dead weight turned to the calls of benevolence—to the wants of the heathen world.

Many Christians make slow progress in their Christian running, because they carry "dead weights." I do not refer to indulgences in carnal pleasures, but to the "dead weights" of a negative and positive sin. If any man insist upon carrying such incumbrances, it not only affects the question of his progress, but it raises another question—whether he has ever entered the Christian course. But there may be, for instance, erroneous view of doctrine that hinder a man's running well. He believes, perhaps, that his involuntary states of mind are sinful; that he is very guilty for the onset of every desire against which he struggles with the whole force of his loyalty to his Master. Such a conviction will disappoint his faith, trouble his peace, cloud his hope and paralyze his efforts. Or he thinks if he were growing in grace he would have a sense of "becoming a good man," a good feeling, "I am holier than I was,"²⁵ whereas all that God is showing him of his heart only breaks him down with a sense of sinfulness and infirmity, and drives him to penitential humility to the Cross, and he cannot see that this is growth and progress. He interprets it as retrogressive, and that hinders and distresses him, and loads him down with a needless weight.

Worldly cares are a heavy weight to many. They will take on their soul such a burden of worry and anxiety about their earthly affairs that they go every day leaden footed. The hard problem of their life come between them and the brightest page of the promises, crowd into the closet with them, sit with them in the house of God, and hang fetters on every limb. So needless, so unbelieving, so fruitless the care!

Not a few of us take upon our shoulders our constitution of peculiarities as a legitimate part of our spiritual burden, and the result is a very heavy. We are naturally so cheerful and mirthful, and we feel bound to fight against that, and win instead a staid and sober gravity. We are ardent and impetuous, and go with a rush—go too far and fast often; and we believe that we must eradicate this tendency from our nature. We are phlegmatic and slow of temperament, and we try to inject our veins with quicksilver, and to make our ponderous steps light as a hart upon the mountains.

“**Useless tasks! Vain efforts!** We need not have any quarrel with our natural temperament. We are as God made us. He has committed any mistake in our outfit. Be natural. Be yourself. Be religious in your own vein. Don't try to upset your constitution furnishing. You will not succeed. If you

should, you would only do mischief, and defeat God's plan. Accept your peculiarities and get them sanctified, not exterminated or revolutionized. Be an ardent disciple, with a contagious and kindling energy in you. Don't break your backs by lifting needless weights
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MOUNT CARMEL.

Few mountains on earth with a greater elevation than that of Carmel have received as much notice in history. It is not so much noted for its geographical position as on account of the Bible scenes enacted upon it. This mountain is situated in the western part of Palestine, on the coast of the Mediterranean Sea, where it juts out into the sea, forming a remarkable promontory. While the mountain of Lebanon is a great part of the year covered with snow, Carmel is covered with verdure. How cheering to the ancient tempest-tossed mariner of the Mediterranean, as he looked beyond the surging billows and beheld the top of Mount Carmel, standing firmly braced against the storm, bidding defiance to the waves that break in pieces against its strike the overlying rock upon which the waves are breaking! A small hill of heaven which, by faith in God's word, rises from the stormy ocean of life. Dark clouds may gather around us, and the waves of sorrow and trouble may run high, but at last they will fall harmless at the foot of that Rock of God's holy mount, which is the foundation upon which the hope of every believer rests. Let us, then, take courage and press on until we are said of us, "It is enough; come up hither."

higher.

But Mount Carmel comes to us as the arena of a great battle and glorious victory won to truth. This battle was fought with great odds in numbers in favor of the enemies of God. Four hundred and fifty of the prophets of Baal came up against, but one of the prophets of God; and yet victory turned on the side of the minority, showing that if God be with us he is more than a match for all our enemies. The prophet of the Lord invites the prophets of Baal and the people to gather together on Mount Carmel, to test by a fair trial whether Baal or the Lord was God. These four hundred and fifty priests gather around the altar in the sacerdotal vesture of a heathen priesthood. They lay the sacrifice upon the altar, and call aloud for their god to come and consume the sacrifice. No answer, and no answer. The time for the evening sacrifice is past, and the sun is about to paint his golden hues on the western sky, and Carmel is bathing in his evening rays. It is now Elijah's turn to come forth and test the power of the God of Israel. How unlike the priests of Baal he appears! His very countenance shows that he is a man who holds intercourse with heaven. The dignity and manner of his person show that he performs in the strength and by the command of God. Though dressed in rude garments, he surpasses, in dignity of appearance, all the prophets of Baal. The altar is now fixed, the sacrifice is laid upon it, and the whole is covered with water. "People and king stand with breathless anxiety awaiting the result. Elijah slowly raised his hands toward heaven, with his face turned upward, looking toward the blue, vaulted sky, toward the throne of the eternal, and begins his petition saying: "Lord God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire came and consumed the sacrifice. The victory was won. The people fell on their faces, acknowledging the Lord as God.

What a signal victory! Oh, that there were more Elijahs, full of faith, that, in answer to prayer, the fire of the Holy Ghost might descend upon God's holy mount, consuming sin, driving unbelief and formalism from our midst, opening the eyes of our people to the necessity of a holier life and greater faith in God and his blessed promises.

THE GRISTLESS MILL.

In one of those day-dreams that come over the mind in times of meditation, I thought that I went down to one of my favorite haunts on the river side, where stands a large four-mill wheel. I went round and looked at the great water wheel. The stream went rushing on, as if inspired by a mysterious sense of power and duty. The wheel went round with a steady majestic movement that seemed to express patient continuance in well-doing.

The roar of machinery drew me instinctively toward the door, and I entered. All the wheels, bands, cranks and stones were in regular motion, making the whole building shake and drowning the sound of the stream with their deafening noise. Everything seemed to vibrate with power and activity, and I naturally turned the first of the work shafts to see the collection and adaptation of force from the outside. I looked round for the results, but the flour fell from the spout. I ascended to the flat above, and looked into the hopper, but this was empty. The stones were merely grinding each other; all the machinery was in motion, tearing and wearing each part the other

"Why, miller," I said, "what does that mean? Your water is running, the machinery is all in motion, but you have no corn for the mill."

"O!" he said, "I am sorry it is so, but it is better to keep the mill going, at any rate. I would look very bad if all was at a standstill. Why, what would my neighbors think if the mill was stopped? Besides, I could not be it myself; it would look like bad times, a no mistake, if my mill were standing. In fact I can't sleep without the noise, I have been used to it, brought up to it, for it was my father's mill; if it stops during my afternoon nap it wakes me. No, no, the mill must go on, grist or no grist."

My dream was done, and I sought for interpretation of it. Are there not ma-

who, in the most important of all things, act on this principle? All who have the form of godliness without its power, who attend to all religious ceremonies and works without vital religion in the heart—they keep all the machinery in motion, but what is the result? No true work is done, no profit to themselves or others; time is wasted, strength is spent, many operations maintained, but without the vital power of the Divine Spirit in the heart no good is accomplished. It is the gristless mill that grinds the people, in the name of God and for the temporary peace of the world, which it soothes to sleep the polluted conscience.

"Awake, O sleeper!" See to thy work that it is good, truly profiting to man, and honoring to God.—*Gospel Trumpet*.

REACH DOWN TO THEM

A needed lesson in religious teaching and influence is well stated and illustrated by the Rev. W. M. Taylor, in the *Sunday-School Times*.

The other evening a gentleman told me that he went into the room where his son was taking lessons in singing, and found the tutor urging the boy to sound a certain note. Every time the lad made the attempt, however, he fell short, and his teacher kept saying to him, "Higher? higher?" But it was all to no purpose until, descending to the tone which the boy was sounding, the musician accompanied him with his own voice, and led him gradually up to that which he desired him to sing; and then he sounded it with ease.

As I have said this simple truth, and described, I received a lesson from it, that the wanting of souls to the higher life that is in Christ and I should now wish to share it with the readers of *The Sunday School Times*. We must put ourselves in some respects upon a level with those whom we would elevate, if we would be successful in raising them. This is the great gospel law, and it has its most glorious illustration in the work of the Lord Jesus himself.

In dealing with the young, for example, we must become ourselves young again in thought and feeling for the time, entering into their experiences, and even into their occupations, and even into their amusements, if we would do them permanent good. We must enter to the highest happiness in Christ. We must find out that which most deeply interests them and descending to that and entering into their interests, we shall, by the help of God, be able to lead them up more easily to nobler things. This is a different thing, however, from speaking childishly to a child. There is nothing which young people so soon discover, and so bitterly resent, as the effort to speak down to them in "baby talk." Everything like that is sure to drive them away when they see that one feels a genuine interest in them, that they delight in, and knows about it, and loves it in its own place as much as they do, then they will let you lead them one their hands and their hearts too, such as he may lead them to the Lord with ease.

A brother in the ministry whom I knew and loved in Scotland, told me that one evening when a farmer's son had been sent to drive him home in a gig, a distance of some six or seven miles, he got into conversation with the lad. He talked about the farm, the horses and the dog; then by some subtle link of association, the subject was changed to that of the school. My friend soon discovered that arithmetic was the favorite study of the lad, so he asked him what he was doing in that.

"Oh," replied the boy, "I am in Profit and Loss." "Can you do all the examples in it?" "Yes, some of them were very hard, but I have done them all. I did the last one to-day." "I think I could give you one in that rule that you could not do." "What will it be? Let me hear it." "It is this. 'What will a profit a man if he should gain the whole world and lose his own soul?' Could you work that out?" "No!" said the boy, as a thoughtful expression came over his countenance. "No body could do that one."

His confidence and affection having been thus won, our friend preached to him a little sermon full of love and pathos, which issued in his conversion to the Lord.

VALUE OF SOUL-LABOR.—If souls were given

us without any effort, anxiety, or prayer, it would be our loss to have it so, because the anxieties which thro' within a compassionate spirit exercise his graces; they produce greater love to God; they try his faith in the power of God to save others; they drive him to the mercy-seat; they strengthen his patience and perseverance, and every grace within the man is educated and increased by his travail. It is a blessing, so also is a curse, if it is soul travail; men are made more fully into the likeness of Christ thereby, and the whole church is by the same emotion quickened into energy. The fire of our own spiritual life is fanned by the same breath which our prayers invite to come from the four winds to breathe upon the slain.—*Spurgeon*.

A SENSIBLE GIRL.—Examples is better than precept, always. A young lady of Kansas, tired of meeting the excuse, when urging her poorer neighbors to attend church, "Oh, the people dress so much; I can't afford to go in that style," has determined to dress as plainly as the poorest of them need to. Accordingly, she has for the last six months worn to church the same calico dress, costing ninety cents, and a hat which cost her eighty cents, discarding gloves. Thus attired, she has played the organ, and felt "quite comfortable," as she certifies.

Good works, like the golden earrings of the Israelites, are valuable in themselves; but once erected into a golden calf, to be worshipped and relied upon, are dammingly pernicious.—*Toplady.*

Beauty, like the flowering blossoms, soon fades; but the divine excellence of the mind, like the medical virtues of the plant, remains in it, when all those charms are withered.

The character of the soul is determined by the character of its God.

Sense shines with a double lustre when it
set in humility. An able and yet humble man
is a jewel worth a kingdom.—*Penn.*