

The Evangelical Family Newspaper

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD.

VOL. XXVIII. No. 15.

SAINT JOHN, N. B., FRIDAY, APRIL 15, 1881.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1419.

Vegetine.

J. Bently, M. D., says, IT HAS DONE MORE GOOD THAN ALL MEDICAL TREATMENT.

NEWARK, N. J., Feb. 9, 1880.

Mr. H. R. STEVENS, Boston, Mass.: Sir—I have sold during the past year a considerable quantity of your Vegetine, and I believe, in all cases it has given satisfaction. In one case, a delicate young lady of about 17 years was much benefited by its use. Her parents informed me that it had done her more good than all the medical treatment to which she had previously been subjected.

Yours respectfully,
J. BENTLEY, M. D.

Vegetine.

GOOD FOR THE AGED.
WILL YOU READ THIS!

CLINTON, N. Y., Jan. 16, 1880.

H. R. STEVENS: Dear Sir—I advise you of the good results of your Vegetine. My wife's father, now nearly eighty-five years old was attacked with *crisis* in the winter. His head and face were swollen so that he was blind, and one of his limbs were swollen and discolored, and broke out in several places and discharged. His physician said there was no remedy that could cure him, as he was such an old man. To gratify a son-in-law, he was persuaded to take your Vegetine. Seven bottles cured him, and he is now a healthy man.

Last spring I was troubled with a disordered stomach, with a yellow skin, want of appetite, cold extremities and headache. Satisfied that this condition of things arose from poverty of the blood, I took two bottles of Vegetine; it cured me, and I am satisfied it is the best tonic and blood purifier in the market, and can only too happy to make known these facts to the world.

Yours very truly,
A. MENZIE.

Vegetine.

I Have Much Pleasure in Testifying to its Efficacy.

TORONTO, ONT., Feb. 23, 1880.

Mr. H. R. STEVENS, Boston, Mass.: Dear Sir—I have much pleasure in testifying to the efficacy of your Vegetine for the cure of *Rheumatism*. Having been persuaded by a friend to try it, I took four bottles, from which I derived great benefit, and strongly recommend any person suffering from the same afflicting malady to try a course of Vegetine.

Yours very truly,
JOSIAH GREEN, Chemist,
60 Queen St. and Cookville, Ont.

Vegetine.

IT HAS NO EQUAL.

MONTREAL, JAN. 29, 1880.

H. R. STEVENS, Esq.—Dear Sir—I do not like to write testimonials for advertisement, but the great benefit that so many of my customers have obtained from the use of Vegetine compels me to say that with an experience of over 20 years, I have never known such a usefully placed bottle of medicine.

Yours truly,
J. D. L. AMBROSE,
Assistant of the Apothecaries Company of London,
Member of the Pharmaceutical Society of Great Britain,
Licentiate in the Pharmacy of the College of Physicians and Surgeons,
Corner Notre Dame and McGill Streets,
St. John, N. B., April 11, 1880.

H. R. STEVENS, Esq., Boston: I have sold Vegetine since its introduction in this city, and from personal observation can safely say it is now taking the lead as a blood purifier.

Yours truly,
JOHN KNIGHT,
Corner King and Ludlow Streets,
St. Jean Baptiste Village, P. Q., Jan. 5, 1880.

H. R. STEVENS, Esq.: Dear Sir—I find the sale of your Vegetine constantly increasing, and from a letter I receive from my customers, I consider Vegetine the best preparation in the market, for a blood purifier.

Yours respectfully,
C. St. Lawrence and St. J. A. Davison,
"VEGETINE IS SOLD BY ALL DRUGGISTS."

1881. Spring. 1881.

WM. JENNINGS, MERCHANT TAILOR,

HAS now open for inspection at his Tailoring Establishment, corner Queen Street and Wilton's Alley, his Spring stock, comprising:

ENGLISH, SCOTCH, AND CANADIAN TWEEDS IN GREAT VARIETY.

Diagonal and Worsteds Coatings, Broadcloths and Doeskins.

Making it one of the most desirable stocks to select from in the city.

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Hard and Soft Coal Always on Hand.

JOHN RICHARDS & SON, MANUFACTURERS' AGENTS.

Fredericton, N. B.

The Intelligencer.

SUNDAY SCHOOL LESSON.—April 24.

(For Questions see Star Quarterly and Lesson Papers.)

COVENANTNESS.

DAILY READINGS.

M. COVENANTS, Luke 12: 13-21.
Dangers of riches, Luke 12: 13-27.
Covenantness (parables), Job 7: 16-20.
T. Change to the rich, 1 Tim. 1: 17-19.
F. Sin of Gehazi, 2 Kings 5: 20-27.
S. Case of Judas, Matt. 26: 20-25, 27: 3-8.
S. Annanias and Sapphira, Acts 5: 1-13.

GOLDEN TEXT: "Take heed and beware of covetousness."—Luke 12: 15.

LUKE 12: 13-21.

NOTES AND HINTS.

In the discourse which our Saviour gave soon after dining with the Pharisees, he spoke first of the hypocrisy so common among that class. There was, in the company gathered to hear him, a man who had no little appreciation of the truth Christ was uttering, and who was so taken up with his own private and selfish interests, that he interrupted the Saviour's sermon, by asking him to interfere in a dispute between his brother and himself in regard to the division of an inheritance. Jesus at once turned the ill-timed interruption to good account by warning the man and all his hearers against the sin of covetousness.

13. One of the company. Not a disciple; a hearer in the crowd. He showed his confidence in Christ. Too many men are forever planning against their worldly affairs, even under the sound of the gospel. "The most dangerous form of covetousness is that which listens to Christ in order to get worldly advantage."—Riddle.

14. Moses founded a state, Christ a spiritual kingdom. His work was not for a person, or a class, but for humanity. "He must preach principles but not decide cases. His kingdom was one of spiritual disposition, not of outward law. He was the friend of both, the champion of justice."—Riddle.

15. And he said unto them. "The object of Jesus in this journey being to take advantage of all the providential circumstances which could not fail to arise, in order to instruct the people and his disciples, he immediately uses this to bring before his hearers those solemn truths which are called forth in his mind by the unexpected event."—Gould.

Covetousness. "A strong desire of obtaining and possessing more supposed good, usually in a bad sense."—Webster. "The covetous grasp after wealth to hoard it; the covetous grasp after it at the expense of duty, and thus to have it; it may be covetous and a spendthrift at the same time."—Goodrich. Life. Not mere animal life, but the higher spiritual nature. "A man may have his living out of his earthly goods, but his life itself he cannot draw from them."—French.

16. Parable. (See p. 28.) Rich man. Successful covetousness is no better than unsuccessful; but the rich are more exposed to this sin than others. So far as we know his wealth was honestly gotten, but he shows no disposition to use it except for his own gratification, and that mainly in the gratification of his property was due to God's blessing on his skillful farming.

17. He thought. More exactly, "He talked it over with himself." What shall I do? A common trouble with rich men. They do not know what to do with their surplus income. "He does not appear as a grasping speculator, but as one who is really a very natural process, made discontented, anxious and perplexed."—Schaff.

"This result is a good test of covetousness; whether a man has little or much, when he begins to be too anxious about it, he is misusing it. There is plenty to do with increasing wealth."—Riddle.

18. He might have had room in the houses and barns of the poor around him. My fruits. He fails to recognize God's interest in the productions of his farm.

19. Soul. As if he could satisfy his soul by piling up the fruits of his farm. Another proof of his folly. Many years. He counted on long life, a further evidence of folly. Take things as they come, and do not allow them to be hoarded up, and then to be used for the service of the flesh, imbibed and imbruted, was also capable of being informed by the Divine Spirit, and knowing, loving and glorifying God."—Trench.

20. God said unto him. God speaks, and the man's plans vanish in a moment. This night. No man is wise who is not ready to die to-night. Thy soul shall be required. The good man will willingly commit his soul to God; from the wicked, however unwilling he may be, it shall be required, and he will not be able to avoid it. The mere worldling is torn from the world as the felled man is torn from the earth, shrieking and with bleeding wounds."—Trench. Whose shall those things be? He can not take them with him. They may soon be scattered by his heirs, or by other people. One of the miseries of the rich arises from the uncertainty as to what will become of their property when they are done with it.

21. So. Foolish and helpless in the hour of his sorest need. As now, not will be. He. Any one, every one. Layeth up for himself. Selfishness is the root of all this man's misery; his great folly. Rich toward God. In possession of such things as are not left behind at death; God's favor and true spiritual wealth; rich in faith, love, good works and the peace of mind that comes from the consciousness of divine favor.

THOUGHTS AND APPLICATIONS.

1. The first business of Christ's ministers is to preach the Gospel. Let others be judges and receivers.

2. Covetousness is often a very respectable sin, and all the more dangerous.

3. Every man may find himself enough if he will. "The poor ye have always with you."

He that puts a bad construction upon a good act reveals his own wickedness of heart.

OFFENSES.

BY BISHOP J. DICKSON, D. D.

"It must needs be that offenses come." The Saviour did not mean by this language that any man is under a necessity to injure or give offense to another. But in a world like this, with beings beset with so many infirmities as we, with dispositions so diverse, and with sin in a thousand forms around us, it must be looked for that that provocation, in the shape of bad words and bad acts, will come.

The first duty of the Christian is not to make himself guilty in this respect. "Woe to that man by whom the offense cometh." We here see the necessity of the vigilance the Saviour so often and so earnestly inculcated. A good many of these offenses come from want of watchfulness. Some of course are intentional. A man speaks with a view to hurt another; he does something for the same purpose; and he feels gratified to know that it does hurt. It is sweet revenge to him. But we would chiefly be careful that this is not commonly so. To a thoughtlessness and a too great indifference to consequences these offenses are very often traced. How forcible the admonition of the apostle, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." But Paul was the time-server, no man-pleaser. True, he uttered some very offensive truths; for he did not seek to please men, but God. He was faithful to God, to the truth, and to men. He only pleased his neighbor when for his good.

Many people are too easily offended. They see slight and insults where none are intended. They keep themselves in a perpetual ferment, and make themselves disagreeable to those around them. "Charity suffereth long and is kind; thinketh no evil;" is not easily provoked. No wonder the apostle said the greatest of all is charity. I might add here that it is usually not the best type of the Christian that is afflicted with this humbleness. It is almost, if not quite as bad, to be too ready to take offense as it is to give it.

But what is the duty of a Christian man when he has by word or deed offended his neighbor? Most evidently, to do what lies in his power to make wrong right and secure a return of peace and good-will.

There are two classes of men who need a word of admonition here. The one class never take anything back or make any effort to make wrongs right. The other class are perpetually sinning and repenting; confessing and resolving all without any improvement, till it does not matter much what they say or what they do.

We heard it remarked of a man awhile ago, that "he never takes anything back." Not but that he needs to, for he had a rough tongue with a good deal of unsatisfied temper-power to run it. If it be noble and Christian to confess wrongs, and it is, how narrow, how unchristian, not to do so. We know that some men are born bad, unfortunately constituted, and we must, of course, have a great deal of charity for them. They do well to get even near the line of Christian practice. But if it be true as Mr. Fletcher says, that "Grace makes the sorest untruths sweet," it should be a very timely thing to straighten up these crooked dispositions, and make them less hurtful and more agreeable to those around them.

The other class—the confessing and taking-back class—are just the opposite of the above. In many things they offend, and seem to think that confessing, yet never repenting, on a day is a rare virtue, and one too little cultivated. Confession is a virtue, but it is often more from the case and frequency with which the sin is committed. What need is not grace to confess the wrong, but grace to keep them from committing the wrong; not grace to restore, but grace to keep. No man can hope to build up a good Christian character or have the confidence of the people by such a course.

We have endeavored to make a few points in the above. "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." This is the aim of the Christian. He is not to offend any one. He is to be careful not to offend any one.

2. That when we do, through weakness or wickedness give such offense, let us hasten to make things right, and not let the sun go down on our quarrels.

3. Let us be forbearing and forgiving to our fellow-men, for Christ said, "Whoever forgave us, so let us forgive another." All this is necessary to our growth in grace, and to our influence for good among those around us.

SENSATIONAL PREACHING.

This expression, like many others, is used both in a good and in a bad sense. If by sensational preaching be meant that it is full of religious fervor; if it means that the preacher speaks as though eternal destiny depended upon his words, and kindles the emotions of his hearers into greater intensity, then it is a good thing. The history of Christianity is the history of such preachers. Peter's sermon on the day of Pentecost was a sensational sermon. Paul, as he spoke of Christ and the resurrection, was a sensational preacher. Martin Luther in Germany, Calvin in Switzerland, Knox in Scotland, Wesley in England, are all examples of this kind of sensational preaching. Men of less power could never have won for the gospel the victories they won. Or if it meant that the sermon is made attractive by freshness of thought and aptness of illustration, then sensationalism is a good thing. The gospel deserves the best we can give. No one will claim that dullness is a virtue, or tediousness a source of power. In so far, therefore, as the sensational element in preaching is the means of stimulating the intellect, quickening the conscience, influencing the emotions, and leading men to Christ, it is a most praiseworthy thing. We want more of this kind of preaching.

But there is another kind of sensationalism, very different from this. When sensational preaching means that the preacher depends upon questionable methods, enigmatical announcements, cracks, or merry jokes, or tell-droll tales, "to split the ears of the groundlings," it is no longer harmless. When the house of God is converted into a theatre, and the solemn worship is exchanged for "popular" amusement it deserves severest censure. That sort of preaching is the enemy of the gospel. It is a bad and curious thing, fantastic and comical sayings, more demoralizing than edifying. Such sensational preaching creates an unhealthy appetite for highly seasoned and fanciful mental food, which destroys all reliance for simple and wholesome religious instruction. This false appetite increases by being gratified, and not only depraves the spiritual taste, but also weakens the intellectual powers. For as the caterpillar takes the hue of the green cabbage upon which it lives, so does our mental food color and determine our character. The testimony of facts amply confirm this opinion. It would be easy to mention numerous examples of sensational preaching where, though the shallow and curious have swelled the crowds of the preacher's audience for awhile, there was no permanent result, attesting real spiritual progress. Such performance

are like the blaze of a brush-heap, which emits brief and lurid splendor, but soon expires, and leaves only charred embers and dead ashes behind it.

Neither is the temporary popularity of such pulp expedients for drawing the fluctuating crowd any sign of intellectual or oratorical strength in a preacher. On the contrary, they are an unmistakable sign of weakness showing that those who have recourse to such methods have lost faith in the power of the simple, faithful, plain preaching of the gospel of Christ to win men from sin to holiness and from the power of Satan unto God. This kind of thing soon wears out. No man, he ever so fertile in tricks of verbiage, can long find matter sufficiently exciting to satisfy the cravings of the diseased appetite which he himself has roused. Such tactics betray too palpably the self-seeking egotism that prompts men to sacrifice principle for the momentary applause of those who prefer a quasi-religious entertainment to preaching that probes the conscience and unmask the deceitfulness of the heart.

Who is there of ordinary ability that could not guess how many rose from the dead when Christ was crucified, or talk big thunder about Biblical and historical problems concerning which neither he nor his hearers can have any definite knowledge? No wise or sober man could stoop to beguile men by pandering to their vain curiosity, or to the morbid desire of the vulgar for a sensational sermon. One of the worst results of the bad kind of sensational preaching is, that many of the young and immature, who are caught by the specious glitter and grotesque humor of those who substitute their amusing fables and baseless calculations for the great truths of divine revelation, are led away from any safe spiritual anchorage, when the temporary wave of excitement has subsided.

Now is it a small evil that young preachers are left to deem the adoption of similar tricks necessary to secure large congregations, and that they are led to regard mere popularity with the crowd as the one thing needful in a preacher, which covers all defects, and which must be secured at all hazards, as the best means of out-rivaling other churches. The announcement before hand of a subject supposed to have a special interest for the public, may be quite legitimate; but for the professional unabashedness of Christ to try to attract vulgar curiosity, by announcing unmeaning and fantastic themes, is strangely out of harmony with the sacredness of his office and mission.

Sensational preaching, therefore, as commonly understood, is a bad popularity. It means that the preacher, if possible, shall gain in any way. It may be destructive of all spiritual affections, in may be but a mushroom popularity, it may be contrary to all good example and all scriptural injunctions, but it is popular, and that is enough.

Direct me to a pulp. Or merry turn in all he ever says. And I consent you take it for your text. The more the more we know that some men are born bad, unfortunately constituted, and we must, of course, have a great deal of charity for them. They do well to get even near the line of Christian practice. But if it be true as Mr. Fletcher says, that "Grace makes the sorest untruths sweet," it should be a very timely thing to straighten up these crooked dispositions, and make them less hurtful and more agreeable to those around them.

There is no middle place between God and the devil, and so there can be no neutrality respecting them. God is forever and supremely at variance with the devil.

There is no middle party between God and the devil. All men are divided in their allegiance; they are either for God, or for the devil. God's side or he is on the side of the devil. He cannot be on both sides at the same time; he cannot be on neither side.

In men's service they are either subject to God or they are subject to the devil. No one can serve two masters. No one can call both God and the devil lord.

There is no middle place between a sinful and a regenerate state. A man is either regenerated or he is not. He is either a sinner or he is not. A man is not capable of being in a state between holiness and unholiness. He can be more or less sinful and guilty; he cannot be more or less holy and pure. He cannot be half holy and half unholy.

A man is either on the way to heaven or on the way to hell. There is no middle road. No man can be on both highways at once.

There is no medium between pleasing God and displeasing him. With all the good that is in all that is good, God is well pleased. With all that is not good He is displeased. He is never indifferent. He is never pleased and displeased in the same relation.

We are either good or bad. We cannot be both. We cannot be partly good and partly bad. We are on one side of the line or we are on the other.

We have either the approbation or the curse of God upon us now and prospectively. He does not pass us by. He does not bless and curse at the same time.

The things are radical. There is no resting place on the edge of a razor. There are no lingering moments between the past and the future. The present is not; there is only past and future. In the open heavens no place for bodies to be at rest. Men cannot divide themselves morally.

So the things are radical that there are two destinies for man—heaven or hell. To one or the other every man goes.

The Bible teaches that men are either for God or they are against him; they either work with God or they work against him.

The Bible teaches that men may deceive themselves and be lost. They may think they are for God and doing good service when they are in the ranks of the wicked one and destroying much good. They may think they are on the dividing line, when there is no such thing as a moral agent being in such a place—when there is no such thing as a man who is neither for God nor against him.

They are not what they ought to be, expect to slip into heaven. That is not the way men get to heaven.—Church Advocate.

"LET US ALONE."

A more melancholy contrast between the beginning and ending of a story was never recorded than that found in the last part of the eighth chapter of Matthew.

The whole city coming out to see Jesus, and to examine for themselves the great miracle of which they had just heard.

The two men, out of their right minds and fitted now to return to their desolate families and lonely neighbors, were told that they were to be thrust from their very mouths the bread of life.

The Gergesenes are not an extinct race. The world today wants to get all the profit it can out of Christianity. "Give us good society, restrain our children from vice, make our property more secure and valuable, but don't touch our souls."

The general estimate of the world is, that the "hogs" are worth more than the men. They want the men healed if it can be done without destroying the swine, but if the demons have to be fed, give men, and not hogs—for hogs bring ready cash. They would rather have the devil in men than in the swine.

Now, here is a man with a drunken demon in him. It may be necessary to cast this demon into the bar-room bottles and barrels, and the whisky business generally. "Depart from our coast." "Let us alone, come the howl. It is a good work to reformat the drunkard, if it is not done at the sacrifice of our business; cure him if you can, but don't touch our hogs. If the devil must be stirred up, confine him to me, and let us alone." It is the old test as to the relative value of men and swine.

Then comes the "fast horse demon." Beyond all doubt, there is nothing more demoralizing to a young man than to be possessed by this demon; the associations, influences, practices, all have a terrible effect.

Now, about the only way to save the boy is to send the demon into a horse, and run him down a very steep place into the sea. "Stop," says the father. "Make a good man out of my boy if you can, but don't ruin that promising horse." You tell him, "The demon must go somewhere; he concludes that you had better depart from these coasts." The horse is saved, but the devil is in the horse. The old story, men or hogs—which? We may be improving the stock of horses, but perhaps it will be well enough to inquire, What are we doing for the stock of boys?

Oh, what wretched estimates we make! What is any man's business or fortune, compared to the happiness of a human being? What would be an extravagant ransom for our immortal spirit?—Ex.

GENUINE REVIVAL.

1. Conversions may be, and often are, very sudden, and yet real and lasting. 2. That whenever a sinner appears to be truly awakened, he should be pointed to a present Saviour, as in Acts xvi, 31, and be exhorted to believe now. 3. That there may be a great degree of outward agitation of the body, with violent outcries, etc., when sinners are suddenly awakened, and also when they find peace; yes, and much apparent confusion, when the work is of God. This, indeed, seems to be unavoidable, when a great number are suddenly awakened at one time and place, or enabled to rejoice in God our Saviour. There was much of this when Mr. Percival was in York; great noise and confusion, yet many stand to this day, and are ornaments to the profession.

It appears to me that many now have missed their way in several respects. 1. While they pray that God may work in his own way, they are not satisfied with any way but one. If their philosophy, tone of voice, etc., are not used, there is no life in their good deeds. And if any one, let him be who he may, use a favorable influence in a certain way, which many begin to be lively. In this way we perceive two evils: first, superstition, making that essential to acceptable devotion which God has not made essential. He is a Spirit. He is affected with neither one form, mode, gesture, expression, nor another, but looks into the heart of the worshiper; if that is right, all is right. Secondly, they limit the Holy One of Israel. He delights in variety, both in the works of nature and grace. I shall never forget a saying of Mr. Bramwell: "When I hear two persons pray, etc., alike, I always suspect mimicry."

2. Many too long in urging persons to say they believe, and are happy. Many who never were awakened have been hurried into something which has been called justification and sanctification. For awhile they run about to meetings, and their minds have been the strange ferment; and by-and-by, when the passion has subsided, they have concluded there is nothing in religion; they have cast off the profession of it, and the wicked have been hardened thereby. I have had abundant proof of this again and again. These things greatly impede the cause of God. Many who are exceedingly active in one way are truly pliant; if their eyes are forever under the direction of wisdom and prudence, they might be very useful. They would be careful not to urge those to believe who are not truly awakened, and such as are prepared to receive good blessings would be helped.—The Rev. Joseph Entwistle.

THE PIONIC AT NIAGARA.

BY MRS. J. E. MCNAGUIR.

A merry picnic among us spent the day at Niagara Falls. They had viewed the mighty cataract from the best standpoints and gathered their little souvenirs of the spot, and when evening came were gathered again on board their little steamer for a return trip. As they passed on their way back, they entered the Niagara River they found they had not enough steam to make headway against the current. Slowly and steadily the vessel was borne the other way, and ten miles off was the terrible, roaring falls! There was not a moment to lose, every instant the "draw" downwards grew stronger. There was not time enough to make a quick fire which should raise the steam to the needed degree. It was a dreadful moment to these two or three hundred excursionists. There seemed no chance of rescue, unless a miracle should be wrought to save them. The strongest and best swimmers began to tremble, and hearts were lifted up in prayer that had seldom prayed before.

At that fearful moment the engineer, brought him of the oil with which he lubricated the machinery. In an instant it was thrown into the fire, and it blazed up with intense heat. More and more was added until the wheel began to turn more rapidly. Then came a little pause, as though two giants were struggling for the mastery, and then there was a little onward movement, then a stroke further, and they saw that the danger was passed—they were steaming steadily away from the falls towards home and safety. Don't you think that was a happy moment? Do you wonder that all knelt upon the deck while one offered up thanksgiving aloud to the great God who had delivered them?

Yet so many are going down more dangerous rapids, singing, laughing, and dancing on the brink of the everlasting fire! They are not so much as the engineer who saved them from the cataract below. It is not one or two, but whole boatloads of young people. Some started on an excursion last New Year's day, as they slipped the pleasant grape-juice in brilliant parlors, filled with so much grace and beauty it seemed impossible that any danger could lurk there.

There is only one way of safety, and that is by heading entirely the other way. Just as sure as you tamper with the danger you will find the current grow stronger and stronger until it bears you down to destruction.

SAVING FAITH.

After Christ's discussion with Simon, the Pharisee, respecting the loving conduct of the "woman that was a sinner," he tenderly dismissed the woman by saying: "Thy faith has saved thee; go in peace." Jesus had put her love, her tears, and her benevolent attitude of mind in striking and beautiful contrast with the Pharisee's treatment of him. She had heard the commendations. They might have proved her ruin. The Pharisee depended upon his good deeds. She might have misunderstood Jesus. How he was as much as to say, after all the commendations, "Not your love, not your tears, not your humility, not your wiping my feet with your beautiful hair, not your kisses upon my feet bestowed, not your alabaster-box of precious ointment saved thee. There is no merit in this. Thy faith hath saved thee." This lesson needs to be repeated in our day. Many imagine that because they go regularly to church, because they publicly testify whenever an opportunity is offered, and because they fill up the requirements of the church therefore they are saved. Commendable as all this may truly be, it has no merit. Christ would say, "Thy faith hath saved thee."

THE BIBLE IN ACTION.

The great weakness of the Christians of today is their ignorance of the Bible, and their want of ability to use this sword of the Spirit. Much of the religion of the day is based upon tradition and the sayings of those gone before. It is a mere groping and lacks the stability, intelligence, and activity which belong to the Christian life. We need the Bible in action. A Christian life should be nothing more or less than the Bible in action. Speak of walking dictionaries. Let there be walking Bibles. Let every word and deed of the child of God be a Bible motion. We should breathe, think, talk, and act the word of God at all times.

Bible Christians are strong, intelligent, active, useful, and successful. They never fail. They are happy, cheerful, courageous, and useful. If the world is brought to Christ it will be by men and women who breathe the word of God and live in its light. They are those who go forth, knowing that the Master is with them. What other assurance have we that he is with us than his own word and promise to his disciples. The continuity of discipleship and of promise must ever be kept in view. What he said to the first disciple he says to every one.

Life is long enough almost every one to enable him to appropriate the word of God, and have it at perfect command. It should be food for meditation at night and instruction for the day. It should be the sword of the Christian when assailed by devil or man. It should be the weapon for offensive and defensive warfare. What can be done to make Bible-study a reality and a pleasure?

AN EDUCATED MINISTRY.

An educated ministry is the demand of the times. We have no heart to resist a claim so natural and so proper. We have no temptation to cater to any unreasonable prejudice, if such could exist, against education as a means of efficiency and useful influence in our pulpits or elsewhere. Far from it. On the contrary, let us educate to the full extent of our opportunity the young men only, as the best work in the ministry in the perilous and critical period which this particular crisis of our country marks; and let us who are already in the midst of our work recognize that the whole strength of our lives is but a continuous opportunity of our never-ending education. Only let us not put a value on education, either in ourselves or