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The Intelligencer.

THE MEASURE OF ONE'S RELIGION.

The first impulse of a converted soul is to bring others to Christ. And the growth of the spiritual concern for the unsaved is the measure of our religion. We are solicitous for sinners in proportion as we love God. The more we love Christ the more anxious do we become for those in spiritual peril. We are partakers of the divine nature. What he loves, we love; what he hates, we hate. His purposes are the inspiration of our desires and labors. We measure a man's interests in any enterprise by his efforts and anxiety for its success. If indolent and listless, we correctly conclude that there is no fire in his bones. His unremitting labors and many obstacles, rebuffs and disappointments before the needed vessels were provided and launched, which resulted in the discovery of a new world, evidenced the absorbing interest of Columbus in the success of his daring enterprise. No dangers, difficulties or disappointments checked his efforts or curbed his restless spirit. Not for a moment did he stay his hand until he had reached the goal of his long and arduous journey. His heart was captured and his heart was humbled by the gratitude at the grandeur of his success. So a Christian's solicitude and labors to save the lost measures his sympathy with Christ and his great salvation. We discern the spirit of Paul in his tireless missionary wanderings on land and sea. Amid poverty and persecution he labored with unremitting zeal to bring men to Jesus. There is no mistaking his intimate spiritual acquaintance with his Lord. His meat and drink was the salvation of sinners. We know the mind of Luther, Wesley and Whitefield. Their lives are an imperishable memorial of divine sympathy and quenchless love for perishing sinners.

By this standard we are all to be measured. It is not "some great thing" we are to do, but a constant, cordial, consecrated service we are to render. A soul in spiritual health cannot be "at ease in Zion." There must be effort, solitude, sympathy—the love of Christ that constrains. Indifference is evidence of deadness, or a sleep that tendeth to death. It behooves us, therefore, to ascertain our condition according to this test.

And, first, let the inquiry be started in the pulpit. Does the same intense yearning for the conversion of souls inspire our pulpit labors as in the beginning of our ministry? Then we longed for immediate results, and every sermon, in matter and manner, breathed the fervor and fragrance of a divine impatience for the endowment of Christ's kingdom. How is it to-day? Has earnest, direct appeal given place to dry speculation or platitudinous verbosity? What motive prompts the selection of a certain text and indicates the line and character of discussion? These are personal, pertinent inquiries, and if prayerfully pondered will lead to profitable introspection. The temptation of the pulpit is to perfunctoriousness of spirit and method; to become official rather than fervent. The ministry is not a profession, but a calling, and the divine call should ring a-echo in the conscience every day. We should not only enter, but continue in the work, because we can but preach.

And a like test must be applied to every Christian. If in the church, and not concerned for its welfare and filled with sorrow on account of the imperiled souls for whom Christ died, something is wrong. In full enjoyment of religion, we have a consuming zeal to work. We exult in every triumph of the Cross, and feel personal bereavement in every soul lost to heaven. God save the church from a spiritual stupor that has no heart to pity, and no hand to avert a dying world!

And to parents this inquiry has special application. Anxious for the worldly prospects and prosperity of their children, how strangely indifferent they often are to their spiritual welfare. When sick in body, how unwearied their tender watchings and attentions. But when the soul is sick—the soul that must live and suffer, maybe, when the body shall have returned to its normal state, how strangely indifferent they are to their spiritual welfare. They counsel them about their health, education, manners, business, associations, etc., but never a word about personal salvation. To this matter let us give more earnest heed.—*Christian Advocate.*

"SAY NOT, IT IS FOUR MONTHS."

BY REV. RICHARD CORDELY, D. D.

We are always disposed to see opportunity in the distance and only obstacles near. The present is beset with difficulties and the future aglow with promise. We overlook the duty at our feet while we are gazing at some distant opening. We neglect the fields that are ripe, because we fancy richer fields by-and-by. We waste today in a sort of dim expectancy of what to-morrow will be.

But the obligations of religion are a present obligation. They rest upon us continually and where we are. Circumstances may change the form of our duties but not the fact of our obligation. They may determine how we may serve God, but can never relieve from the obligation of service itself.

1. Every man must serve God where he is. He may think he could do better somewhere else. He must serve Him whether he is or not at all. God does not expect him to do what he might do in some other place—but to do what he can right there.

2. Every man must serve God in the work he is doing. "My work is with the Lord," Christian living, "we often hear men say. It may prevent certain forms of Christian work, but it ought not to interfere with a Christian life. Your daily work ought to exemplify the Christian life. You remember the poor Scotch shoemaker who was converted on his sick-bed. When asked why he was anxious to get well, he replied, "I want to show the Lord and the people how a Christian can make shoes. It shall all be good work, Lord." Every man should strive to show how a Christian can do the work he is engaged in. If a man can stand behind the counter and illustrate in his method of doing business the principles of the gospel, he will preach that gospel more effectively than if he stood behind a pulpit. The great need of the times is consecrated shops and offices and business stands.

A great many complain that their work so absorbs their time and thought that they cannot serve God. But if their work itself be consecrated there will be no lack. If you cannot attend the place of prayer, let your place of work be also your place of prayer; let it be your altar and your sanctuary. Then you can lack neither time nor occasion. If you do this, you will be surprised to find how a devoted spirit will find occasion for special service outside your daily work. The most active Christian workers in the land are often among the busiest men, who find recreation and refreshing in Christian activity.

3. Every man must serve the Lord among the people he lives with. It is not uncommon for men to plead their association as an excuse for slackness. They have no encouragement,

no help. If they had different surroundings they could lead a different life. If they were among different people they could do a different work. But every Christian is a messenger of Christ to the people with whom he lives. If he can do no more, he can at least live a Christian life among them and show what the Christian faith is. If he cannot speak the faith that is in him, he can at least live it. And he should do so all the more because he is alone. The darker it is, the more need of his light. The colder it is, the more need of his warmth. The less others regard Christ, the more need that his discipline should be clear and unquestioned. Because Christ lacks friends is surely no reason why he should fail to speak His name. Because he has few witnesses, makes it all the more imperative that he should testify. It is a strange logic which seeks to justify unfaithfulness because there is so little fidelity. It is as if a man should say he blew out his lantern because it was so dark.

God has not called you to labor in any ideal place or in any ideal way, as you may have sometimes dreamed. He wants your service where you are, in the work you are doing, among the people you are living with. Your mission is right there so long as you are there yourself. There will be no better place for you unless you fill the place you are in. There is no better time coming unless you are faithful to what the present requires. Duty does not grow easy by being neglected. Faithful service is the only road to easy service. Burdens are light by being borne and work becomes easy by being done. Large opportunities find themselves as those at hand are met. Do not neglect the duty now before you in the hope that the next will be easier. It will not be easier. Do not excuse yourself to-day on the plea that you will be more inclined to work to-morrow. You will be less inclined to work to-morrow than you are to-day.

"Gladly take the task He gives you; Let His work your pleasure be; Answer quickly, when He calls, 'Here am I, O Lord.'—*See us.*" —*Illus. Christian.*

HOLDING THE LIGHT.

A dear little boy of five years, who had an old-fashioned Spartan mother, was once enough ordinarily, but was afraid to be left alone in the dark. To cure him of this fear, his mother decided to send him to bed alone, and to have the light taken away, which had usually been left until the little fellow was asleep.

This was a sore trial to the boy and possible to his mother, but most of all to the boy's sister, a girl of about ten years of age. She could not forget her own times of trembling and of looking under the bed and hiding her head under the blanket. Her heart ached for the little fellow undergoing such heroic treatment, and she used to steal softly up stairs with her brother's door, and stand just outside her brother's door.

"Are you there, sister?" "Yes, Willie." "Can I have the light?" "No, Willie; mother says no."

"Do bring it." "No, but I'll let it stay right here."

"Will it shine in?" "Yes, all across the floor; don't you see? You must go to sleep or mother will take it away."

Then a pause, and soon the sleepy voice asking: "Are you there, sister?" "Yes, Willie." "Will you surely stay?" "Surely."

"Till I'm all—every bit asleep! You won't let the light go out till I'm gone?" "No, Willie."

"Nor leave me alone?" "No, brother, never." "And all this in the briefest whisper possible, and if the mother heard she did not heed, for the children were not forbidden to comfort each other in their fashion until by-and-by the boy outgrew his fear.

Years passed, and the lovely boyhood and brilliant youth were left behind. Willie had outgrown his sister, and in size, and strength, and knowledge, but not in goodness or faith. Life parted them early, and their lives went separate ways. Her love and her letters and her prayers followed him, but evil temptations kept him from her, and little by little he became the victim of drink. It did not conquer all the good in him at once, but at intervals he yielded, and slowly and surely went down. Then it was the claims of God's service that won him back. His people, Paul closed that wonderful argument in the 15th chapter of the First Corinthians, in favor of the resurrection and a future life, an argument involving the most solemn and weighty interests, with this climactic utterance: "Thanks be unto God who giveth us the victory through Jesus Christ our Lord." Then after a brief introduction to Christian faithfulness, he said, "Now concerning the collection." This great apostle evidently did not regard any theme or occasion too sacred for the presentation of the money interests of the church.

Let us cultivate this grace of giving. If any lack it, and have a conscious dislike for collecting, or the mention of money in connection with the work of the church, let them feel that they are taken, let them pray for the grace of faith, love, and joy, or any other needful spiritual gift. Let all remember the teaching of the scripture that it is more blessed to give than to receive, and then seek an experience fully agreeing therewith. "The Lord loveth a cheerful giver."

He who abounds in this grace will abound in other graces also; for where dwells the spirit of practical benevolence there also dwell other graces which yield abundant and precious fruits. A wealthy and generous man once asked Mr. Peabody, the non-philanthropist question: "Which did you give most, your money or your giving it away?" "Well," Mr. Peabody, deliberately, "enjoyed making money; I enjoyed it very much; and when the thought of giving it away came to me, it seemed as if I couldn't do it. But I mustered up courage to give one to the London poor. It hurt, I tell you, but when I saw the money in the hands of poor people and saw them happy and contented in their clean, pleasant homes, with birds and flowers, I had a kind of pleasure that I'd never had before—something new and very sweet. So I gave another slice, and another, and another, and I can truly say that I have had more pleasure in my money than I have ever had in making it."

So it is, there was never a truer utterance told of the life of any philosopher than that which Paul declares to have been among the words of the Lord Jesus: "It is more blessed to give than to receive."—*Telegraph.*

If when thou makest a bargain, though thickest of thyself and thy gain, thou art a servant of mammon.—*Paul Fager.*

many the sisters and mothers and wives who ought to be holding the light.—*American Reformer.*

PERSONAL INFLUENCE.

The work of one earnest Christian raises others up to a similar work, and this is perpetuated in influence to ever-increasing results. In his "Some Heretics of Yesterday" the Rev. Dr. Herrick shows that the great Florentine reformer Savonarola "converted" John Colet, who afterwards became Dean of St. Paul's in London; Colet was the means of the conversion of the famous Reformation scholar Erasmus; Erasmus converted Thomas Bilney; and Bilney awoke Hugh Latimer who wrought such a mighty work in England and finally suffered martyrdom. It is said that *Reverend* conversion by the Rev. Dr. McDana in Wales. When Mr. Wilberforce and Leigh Richmond were missionaries in England he was the means of the conversion of one Mr. Studd. This gentleman has since died, but not before his two sons had become Christians through his influence.

Charles T. Studd, the elder of the brothers, having decided to devote himself to the work of foreign missions and go to China, since then, been earnestly engaged in missionary meetings among the students of Oxford and Cambridge. An unusual interest has been awakened by his appeals for consecrated workers, and not a few have responded to the claims of the "heavenly world." We quote from an article by the Rev. Dr. Studd in the *Congregationalist*, which continues as follows: "The missionary meetings among the students of Oxford and Cambridge. An unusual interest has been awakened by his appeals for consecrated workers, and not a few have responded to the claims of the 'heavenly world.' We quote from an article by the Rev. Dr. Studd in the *Congregationalist*, which continues as follows: 'The missionary meetings among the students of Oxford and Cambridge. 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