

## Trust.

Why fret thee, soul,  
For things beyond thy small control?  
Do but thy part, and thou shalt see  
Heaven will have charge of these and thee.  
Sow thou the seed, and wait in peace  
The Lord's increase.

Canst thou divine  
The miracle of shower and shine?  
The marvel of recurrent spring  
That from the thorn can roses bring?  
The ebb and flow of tides that keep  
Time through thy sleep?

Not one of these  
But balks thee with its mysteries!  
Give, then, thy labor to an end  
Thou canst not clearly comprehend,  
Content that God, who knoweth best,  
Shall do the rest.

—Christian Union.

Prompt payments are a benediction to a publisher. Give the INTELLIGENCER your help in this way.

## About The New Preacher.

"How do you like Brother Jones?" This was what Solomon Smith asked me, I having accepted his invitation to go and hear the new preacher in Smithville. I replied that I liked him very much, for he preached an earnest gospel sermon.

"But did you see how awkward he was? Why, he knocked the hymn-book off the pulpit with one of his clumsy gestures. And then he said, 'you oughter,' and 'them folks that does so,' and used any amount of bad grammar. You did not like that, did you?"

"Of course not. But in spite of those little infelicities of manner and style, he is a grand preacher, and I will tell you why. First of all, he doesn't preach himself. He seems to forget all about himself. He talks and acts like an ambassador who has been sent on a mission, not who claims attention in his own name, nor by reason of any skill that he has in presenting his message, but on account of the message itself, and the dignity and claims of the sender. There is nothing so trying to me as self-consciousness in the pulpit. Better any awkwardness than that. In the second place, I like Mr. Jones because he believes in God. You can see that especially in his prayers. He talks with God just as Abraham did when he stood before him pleading for Sodom. He evidently realizes that the church is God's house, and that God himself is there in some special manner, to welcome his people, and to hear what they have to say to him. Such prayers make me feel that I am at Bethel, standing by Jacob as he wrestles with the angel of the Lord. It is a great thing. I tell you, for a preacher to have such faith in God's presence as Mr. Jones has, to be able to stand before a congregation so absorbed in communion with God that he forgets all else in the fervor of his devotion.

"I like Mr. Jones in the third place, because he believes that all men are sinners, and he is not afraid to tell them so. How plain and emphatic, and how tender and loving, was his statement that 'the whole head is sick, and the whole heart faint!' I tell you, Solomon, unless a preacher is thoroughly orthodox on depravity, he wouldn't do much good. You must make them realize that they are sick, before they will apply to a physician. You must convince them of sin before you can get them to welcome a Saviour.

"My fourth reason for liking Mr. Jones is that he believes in the Bible. He is constantly appealing to the law and the testimony. His sermon bristled with quotations. They were not from the theologians, or from the poets, but from the word of God. When he found a 'Thus saith the Lord' for anything, he was satisfied, and insisted that his hearers ought to be. I am sick of this modern rationalistic style of preaching. We don't want in the pulpit messages from men, but messages from God. I like to hear a preacher who speaks with authority, because he speaks the word of his Master and mine. How absurd for the most learned man to try to prove that which God has proclaimed as true in his holy Book!

"My fifth reason for liking Mr. Jones as a gospel preacher is that he evidently believes in the assurance of faith. He thinks that, if people are converted, they ought to know it, and be happy in the knowledge. He has no patience with the moping, sighing sort of Christians who hope that they are a hope. He evidently knows in whom he has believed, and is persuaded that God is able to keep him, and he thinks that we all ought to have the same knowledge and persuasion.

"I have many more reasons for liking Mr. Jones, but I will give you only one of them now. He is as indignant as Paul was with the Christians who continue in sin that grace may abound. He believes in our show-

ing our faith by our works. He believes that if we love a holy God, we will want to be like him. He believes that we ought to be pressing towards the mark for the prize of our high calling, that we ought to work out our salvation with fear and trembling, to perfect holiness in the fear of God. I tell you, Solomon, we have too many philosophical preachers, too many poetic preachers, too many pictorial preachers; what we need in this age of abounding worldliness is plain, earnest, pungent gospel preaching. And when I hear a man in the pulpit who speaks as if God had sent him to try to save a perishing world, I don't criticize his grammar, or his gestures—I honor him as an ambassador of my Lord."—Occident.

## A Strong Church.

There are several common mistakes as to what constitutes a strong church. The general idea is that a large membership makes a strong church. But a church may have a large membership and be comparatively weak; or a church may have comparatively few members and yet be strong. In estimating the strength of a church quality is more important than quantity. More depends upon character than upon numbers. One earnest consecrated Christian is worth a score of half-hearted nominal professors, who are "at ease in Zion." It has been sometimes said that votes should be weighed as well as counted. This is also true of converts. Sometimes a large number is reported, but after a short period it is hard to find them. A few who are soundly converted and fully devoted to the Master's service may be a powerful reinforcement to the working force of a church.

Another prevalent mistake is that a wealthy church is a strong church. But what value to the church is the wealth of those members who have not the grace of liberality. Sometimes a comparatively poor church does a great deal to sustain benevolent enterprises, because they are a willing people. On the other hand, there are wealthy men connected with our churches who have never learned to be liberal, and who are not, therefore, elements of real strength to the churches to which they belong. There is abundance of wealth in the possession of men connected with the Christian Church, to sustain efficiently all departments of religious work, if the people only had the hearts to consecrate it to the cause of God. The church of Laodicea is not the only church that has become "rich and increased in goods" while it was smitten with spiritual poverty. So long as money is needed for the different departments of Christian work, liberal giving is essential to power and progress. A church may present many of the outward signs of prosperity, and yet be formal and feeble.

The church that is strong is a living, working church, in the hearts of whose members burn the fires of faith and love. Only those who have a personal experience of the salvation of the Gospel can be useful in leading others into the way of life. How large a proportion of the membership of most churches count for nothing in carrying on the work of God! If all who name the name of Christ were so filled with love and zeal as to be living witnesses for Christ, how much more potent would be the influence of the Church upon the world! A church that is dead or lukewarm, no matter how wealthy or numerous, is not fit for the Master's service. Holiness is power. There is a vast amount of latent working power in every church which should be developed and applied.

The spirit of unity is an important element of a strong church. Where there is jealousy, factiousness and division there cannot be strength. The help of those members who will do nothing except the plan which they approve is adopted, is dearly bought. There is generally opposition enough from enemies without, and the natural selfishness of the human heart, without fellow-Christians hindering the work by their opposition. Of the early Christians it is said, in the Acts of the Apostles, "the multitude of them that believed were of one heart and of one soul." Such oneness of spirit combines and concentrates all the resources of a church on the work to be done, while the spirit of self-seeking and division scatters and enfeebles. Greater nearness to Christ and more intimate communion with Him will draw Christians closer to one another. It is when they have not the spirit of the Master, that the low and selfish aims have power to distract and divide. It is scarcely necessary to say that vital faith in God in the hearts of the people is essential to a strong church. Faith begets courage and gives nerve to activity. If the church has not confidence in the promises of God it will not put forth the

efforts which God has promised to bless. To the Church, as well as to the individual, Christ says: "According to your faith be it unto you."—Christian Guardian.

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## Slow to Speak.

Hasty words are often wrong words, rash words, inaccurate words, false words. Right speaking requires deliberation. Questions constantly arise which demand careful answers, and words spoken in haste may need to be recalled at leisure. An off-hand answer is far from being the safest one to give; a more considerate way of speech leaves less to correct and less to regret.

Moses' complaint when called by the Lord to deliver Israel, was that he was "slow of speech," but he found before he got through the wilderness, that he talked fast enough, yes, altogether too fast for his own good. And it is curious that while this very man declined to act as the Lord's messenger because he was so slow of speech; by his rashness and haste in speaking "unadvisedly" with his lips, lost his portion of the inheritance of Canaan, and died outside the borders of the promised land.

Probably no Christian lives who is conscious of the inward guidance of the Holy Ghost, but has often felt the reprovals of the Spirit in the midst of hasty conversation, and has thought, "There, I have said too much." Happy those who learn to heed this gentle monitor, and utter only sound speech that cannot be condemned.

Babblers have shallow minds—little dishes soon boil over. Wise men can wait, and consider, and weigh matters, and when they do speak, their words have power and win regard. Many a person fails to command respect because he talks too much. In a position of trust or responsibility he fails because all there is in him dribbles out in empty words, and becomes the property of both friend and foe. Persons who let themselves down and empty their minds to every hearer, need not be surprised if persons see their weakness and ignore their worth.

When Napoleon was asked in his early years, how he secured the respect and confidence of so many old officers who were under him, he replied, "By reserve." A little more reserve in leaders, in heads of families, in persons who have care and responsibility, would save from many of their troubles. It need not be a lack of kindness and frankness; let it be the quiet rather of self-control: the silence of a man who uses his tongue, rather than the babbling man whose tongue uses him, and uses him up—the reserve of a man who knows there is a time to speak and also a time to be silent, and who bides his time and cannot be vexed nor coerced to speak till the time has come. Many a battle has been lost by raw soldiers firing wildly before the foe was in range. "Wait till you see the whites of their eyes," was the word of command given to a patriot host, and the assailant found that it was no idle talk to attack such a band of waiting determined men.

Reserve your words. Many a preacher of the gospel has ruined his influence by gabbling and story-telling and vain and hasty talk. Silence prepares one to speak with power. Some of the mightiest preachers of the Word of God have been so silent and reserved that they have been deemed unsocial by silly women and gabbling men, who had nothing higher to talk about than the weather, politics, gossip and scandal. People who gabble out of meeting have very little to say when they get in there. Men who hold their tongues and use their brains can come before the assembly with hearts inditing good matters, and pour forth the words of salvation like clouds filled with rain. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak."—Zion's Watchman.

## By Their Faults Ye Shall Know Them.

Dr. Allen's story of the ignorant preacher who exhorted his hearers with great earnestness upon the subject of "Spurious days shall come," is familiar to us all. He only blundered in one word, and blundered upon a truth. How often we come across some blunders into truth. A few days ago during family prayer a child had to read Matt. vii, 20, and he read it, "By their faults ye shall know them." Did he not blunder upon an unhappy truth? Do we not too often know each other by the characteristic faults rather than the equally characteristic virtues?

Oliver Cromwell said to the portrait painter, "Paint me as I am, warts and all." But even Oliver Cromwell would hardly wish to be known as the man with the warts. Any one who

knew the sturdy honesty and indomitable courage of the great Protector could easily pass by the warts as of no consequence in the make up of the man. They were blemishes, but they were not the predominant characteristics.

Neighbor A is a good husband, father, and citizen, and better than all, because including all, a good Christian; but he has one fault—in prayer-meeting he makes very long prayers. A stranger comes along, and in the course of conversation asks you what kind of a man Neighbor A is. Not only Christian charity but common honesty would require that we should say all the good we can so easily say, and withhold the one fault which perhaps annoys us. Yet how many would forget the excellences of character and simply remember the one weakness which is so apparent. Evidently they read this voice like the little boy, "By their faults ye shall know them."

There is a partial eclipse of the sun. You say to a little child, "Is that the sun?" He says, "Yes." "But how do you know that it is?" "I know it by the dark mark upon it." In reality the brightness and glory were the fruits to be recognized, the partial eclipse was exceptional. But that child knew it by its faults.

Illustrations might be multiplied, but the plain, practical question is, How are we knowing our friends and relatives—our fellow Christians—by their fruits or by their faults? Christian Advocate.

## A Bad Habit.

"Of course, it will rain to-morrow just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that He gives us life and breath and all things, but that He makes the ins and outs of every day matters fit comfortably together so many times when we had every reason to fear a painful jar, that He seems, so to speak, to go out of His way to please us; and then we glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter tang showing the temptation of keen feeling, "It will be sure to be that way, just because I want it that way. It always is so."

To think of such a habit carried on through a lifetime! In the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course what is really the matter of course, that "He careth for us;" in little things and in great, in all that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the apostle's argument, but I know I can use it as a thanksgiving: "Every good gift and every perfect gift cometh down from the Father of lights." It is a verse which the weakest Christian can gloat over. Dwell on the words,—"Every good gift,"—"every perfect gift,"—"cometh down;"—nothing withheld;—He is the giver of every good and every perfect gift.

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial mean ways? How can we so misrepresent our Heavenly Father, "the one whose name is Help," "our friendly God?" Selected.

Let all the friends of the INTELLIGENCER—and they are a host—make a steady endeavour to double its circulation.

## Twelve Resolutions.

1. I will recollect every day that I am mortal, and that in this life I am to prepare for eternity.
2. I will consider myself as accountable to God for the right use of my time and all I possess.
3. I will take the Bible as "a lamp unto my feet, and a light unto my path," and will pray for the Holy Spirit to teach me, and to impress all its truths on my heart.
4. I will keep sacred the Lord's day, and faithfully attend on the worship of God.
5. I will "keep the heart with all diligence," when all things go well with me, and in time of trouble.
6. I will make it my constant endeavor to do all the good I can to all with whom I am connected.
7. I will not eat or drink any kind or quantity of food that I have reason to believe will be hurtful to health, or unfit me for the duties of life.
8. If I am tempted to anger or to speak hastily, I will take time for reflection.
9. I will live under a deep con-

viction that I am a sinner utterly unable to save myself, and will trust in Christ alone for the pardon of my sins, and the salvation of my soul.

10. Under a sense of my own weakness, I will daily pray for the Spirit of God to make me holy in soul and body.

11. I will strive after holiness of heart and life, through the knowledge and love of my Lord and Saviour Jesus Christ.

12. I will continually look forward to the pure, perfect, and lasting enjoyments of heaven.—*Wesleyan Tract.*

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## Ministers And Business.

It is a common thing for people who have had many years' experience of a certain kind to look down upon those who have not had that particular kind of experience. The farmer thinks his city cousin a very ignorant fellow because he can not tell the difference between wheat and barley, or because he thinks that maple-sirup runs ready-made out of the trees, while the city cousin laughs at the farmer because he mistakes the liveried coachman for a nabob. The *Homiletical Review* has a good article upon this tendency in its relations to ministers and business-men.

How easy it is to say, flippantly, "Oh, ministers know nothing of business. Their opinion is of no value. Pass them by." Here is a man in New York City. He is selling hats and shoes. He calls himself a business-man. He has failed three times. He does not believe in ministers. "They are fit for nothing but preaching," he says. The pulpit, in his estimation, is "a sort of home for indigents and imbeciles." What does a clergyman know about business? And yet, just over the way from this man's store is a great church representing millions of dollars, with a minister in the pulpit, who, aside from the spiritual interests of the great congregation, is carrying in his head and hands more real business than that man over the way ever dreamed of, and carrying it successful by too. The mere fact that a man has sold hats and shoes for a number of years does not make him a business-man any more than the fact that a man who preaches the gospel proves that he is not a business-man. The question is which has got out of his individual experience the most sound, practical wisdom—

—that kind of wisdom which adapts means to ends, and brings success in any profession or business?—*Golden Rule.*

## Settling Accounts.

An infidel was introduced by a gentleman to a minister, with the remark, "He never attends public worship."

"Ah," said the minister, "I hope you are mistaken."

"By no means," said the stranger. "I always spend Sunday in settling my accounts."

"Then, alas," was the calm but solemn reply, "you will find, sir, that the day of judgment will be spent in the same manner."

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## Rheumatism,

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