

Finish Thy Work.

Finish thy work; the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish thy work; then rest;
Till then rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb,
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice:
"Well done! Well done!"

Finish thy work; then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who holds thee up
In all thy path below;
Who made thee faithful unto death,
And crowns thee now!

—The British Friend.

The Blessing of Missions.

In the first place, I believe we need missions in this age as a test of Christian character. Material comforts have increased till no one feels comfortable unless he has many luxuries. In some of the past ages every person faced oppression, hardship, danger. These were the common lot of life. Men hardly shrank from them. They begot personal courage and daring. Life would be intolerable to us, which in some ages would have been counted a life of ease and luxury. The more we are permitted to live for ourselves the more we accept that as our condition by right. The Church, especially in this age, needs the work and sacrifice of Missions at its door. And how much the Church needs it is evinced by the smallness of the sacrifices, and that, too, after the church has acknowledged its responsibility. A man can be an exemplary church member without bearing scarcely a single burden, enduring a single hardship, suffering a single reproach, or feeling any sense of shame in the name Christian to-day. How can a man know he is a Christian? When people are doubtful as to whether they are Christians, I think an excellent question for them would be, How much do you give for benevolent objects? You remember Dr. Josiah Strong tells of a man who gave a large sum of money for a Western college, and the man said: "I cannot tell you what I have enjoyed. It is like being born into the kingdom again." No wonder; he proved it to himself that he was a Christian. In an address not long ago, Mr. Spurgeon said: "A man dies worth just what he has given away." Think of it, and you will see it is the truth. We talk of a man's being worth what he hasn't used or given away. There is certainly no worth or worthiness in a man holding his means till he couldn't possibly use them or do any good with them. The veriest misers in the world do just that.

Again: Missions are a blessing to the Church in helping it to realize the Christian idea. The brotherhood of mankind, the Christian brotherhood of mankind, is the idea. This is a big world. Christianity is a big thing—bigger than a family, bigger than a congregation, bigger than a Denomination, bigger than a community, bigger than a State, a nation, a continent, as big as the world. The church has made the Christian idea so narrow in various ways that it has not been effective. Give this idea its proper dimensions in the mind of men, and it will control the world for Christ and righteousness. Much has been realized in regard to the unity of the work and the responsibility of individuals. It is every man's work. The whole world is every Christian's sphere of activity. Paul said: "I am debtor both to the Greeks and to the barbarians."

We need to feel that we are debtors to our own churches, but that is too little, too narrow for the Christian idea. We need to feel that we are debtors to our churches, to this country, to Africa, India, China, Japan, the isles of the sea—yes, every Christian debtor to all the world. The simple recognition of the truth would fairly revolutionize the world.

Our idea of Christian work and Christian responsibility is too narrow for the Christian idea. See what St. Paul wrote to the Corinthians: "I mean not that other men be eased and ye burdened, but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality." How often have missionaries hazarded their lives to supply our lack of service.

A man goes from the East to some destitute region of the West. He tries there to support the ordinance of religion. He gave liberally to the East, but he gives twice as liberally in the West. But he stands nearly alone. We send something to that locality, and consider we have helped that man support his church, that he is a beneficiary of ours. That, I think, is about the way it is sometimes looked at by people. Just the reverse is true. That man is doing a part of our work. We are eased and he is burdened. He is supplying our lack of service. There is no equality. We are his beneficiaries. The wealthy people in the wealthy churches may be, and often are, the real religious paupers. Out on the frontier, even in heathen lands, are those doing their work for them, supporting them in Christian work, burdened that they may be eased. Let every Christian feel that his work and responsibility is world-wide, and the same with every other Christian, and the mighty power of this Christian idea would be felt. It would be so different from the selfish, narrow idea of the world that it would convince the world of its supernatural origin.

The heathen no more need Christian work done for them than we need to do it. We need their help as much as they do ours. We need their testimony at last that we have done our duty by them. We shall need the intercession of some who have not yet learned to intercede. Mute, prayerless lips, ignorant heathen faces, may be a mute testimony against us if we do not do our duty. Fortunate are those who have added to their prayers the prayers of those who have been led out of darkness into light by them.

Paul wrote to the Corinthians that those to whom they had ministered "prayed for them and longed after them, for the exceeding grace of God in them."

May the churches of this generation have the prayers of many thousands of souls whom they have taught to pray in the name of Jesus Christ. And then, in the self-perpetuation of this work, on through the ages, it will be for us an everlasting benediction.—*The Rev. F. C. Scoville.*

The Rod in God's School.

BY REV. THEODORE L. CUTLER.

In the school of human life, the Divine Teacher not only gives instruction, but often applies the rod; and on none does the rod fall more heavily, than on those who are too headstrong or self-conceited to be taught by God or man. Who of us has not at some time felt the smart of that deserved rod? As we turn over the leaves of life's record book, we come upon those silly, self-willed days, when presumption mounted the engine, and prudence never used the brakes. To one comes up the sad memory of lost opportunities to gain certain kinds of knowledge, the want of which leaves a mortifying gap; to another the memory of a premature rush into business without proper training for it—or the choice of companions who were a subtle poison to the soul—or some other pitiable blunder that has left its ugly scar.

I might point to more than one dejected, care-stricken woman, to whom sighs are her daily breath, and tears are her daily cup. Time was when that face beamed with girlhood's gladness, and when her maiden hand held on the pivot of a Yes or No, the destiny of her life. Passion said "Yes," prudence said "No." Parents and wiser heads warned her, that she was entrusting her heart to a man who would break it. All this proved but wasted breath to one who had determined to have her own way, and a thorny way it has proved to her. If the pity of friends could smooth that care-ploughed face, and light up that dreary home, then she might be a happy queen to-day. But pity never mends shattered porcelain. Pity comes too late for those who are "wise in their own conceit," for no spot on earth affords such a poor market for good suggestions as a self-conceited head. If young people will not listen to parents or superiors, they must learn wisdom from that hard-hearted old teacher, stern Experience. In the management of God's great earthly school, there is always a rod in store for the fool's back, as well as a crown for those who seek the wisdom that cometh from above.

Paul struck a profound truth when he said "If any man thinketh he is wise among you in this world, let him become a fool that he may become wise." (Revised Version). That is, let him be teachable. If Newton had been above learning from the fall of an apple, or Galvani above learning from the twitchings of a frog's limbs, science would have lost two of its most brilliant discoveries. The highest proof of statesmanship is to be taught by the logic of events. He,

or she, who waiteth at the door-posts of heavenly wisdom, is sure to be led into usefulness and honor. The soul that is always keeping its eye open to watch the leadings of Providence, and its ear always open to catch the "still small voice" of the Holy Spirit, is the soul that seldom commits a serious mistake. Emptied of self, it is constantly filled from the fullness of God. One of the constant conflicts in our daily lives, is the conflict between self-conceit and God's wisdom, between self-will and God's guidance. When we take the reins out of His hands, we are pretty sure of being capsize into the dust. When we follow the sparks of our own kindling, they lead us into quagmires. How often we devise a way for ourselves; and God could not have sent a severer punishment on us, than to let us have our own way. So he sends His policemen of disappointment or chastisement to drive us back. We may rebel bitterly at first, but by-and-by when we see what we have escaped, we are ready to bless the rod that smote us in the face. If we ever reach heaven, we shall sing a song of praise for the disappointments which so often helped us on by putting us back, which stripped us to make the travel safer, and which made us feel like fools, that we might be taught of the Holy Spirit. Ah, brethren, this is a wonderful school which our Divine Teacher is conducting. He never spares the rod when his child is in danger of being spoiled. His probe goes deep, and his pruning-knife cuts keen; but when term-time is over, those who are willing to learn from rod and probe and pruning-knife, will graduate with the highest honors.

Down at the bottom of every unconverted heart, lies some form or other of selfishness, and this keeps them from Christ. It may be a self-conceit that refuses to be taught of God, or a self-satisfaction that refuses to seek the righteousness of Christ as the only ground of salvation. My impatient friend, you will never move a step towards a better life, until your self-conceit is shattered, and you begin to see yourself as others see you. Never will you cry for pardon as long as you do not feel your need of pardon. Never will you flee to the cross while the devil holds you under the delusion that you need no Saviour. How can I convince you that your wisdom is the wisdom of a fool; your own boasted strength the strength of a pigmy; and your own righteousness but a rotten rag in the sight of a holy God? In the meantime you are robbing yourself of the very best and sweetest things that Christ can give you; you are risking the eternal remorse of your own ruin! The rods of kind chastisement in this world, are to bring you to repentance; but the rod of retribution in the next world has no hope and no Saviour under it. They that know their duty and stubbornly refuse to do it, shall be "beaten with many stripes." There is such a thing in the next world as "the wrath of the Lamb" of God, and you will feel it if you reject His wondrous and wooing love in this world.—*Evangelist.*

What Shall We Say To Papa?

Then he is away, that is evident. Oh, yes, far away from his boy and girl; and between his home and the country of his adoption a wide waste of waters spreads. He is not away on business to get rich, but is on the King's business, and bringing to the poor of his subjects the best of all riches. The father of Gerty and Bob is a missionary. "I say, Gerty, let's send him a real jolly letter; won't he be glad to get it out there?"

"Yes, that he will. Now, what shall I say next, Bob! Let's see; I've told him all the school news, all the home intelligence, including that of Jacko jumping through the kitchen window, and I've sent him some of our best mignonette from the front garden." "Look here, Gerty, I'll tell you what. Let's fill all the rest up with love." "What a good idea, Bob! But what shall I say?"

They put their little heads together, and written in their bold and best copy-perpet were added these words: "Oh, darling papa, we do love you so much, and if we had all the words in the dictionaries we could not tell you how much we love you. God bless you a thousand times, dear father; don't be down-hearted if you are tired and the black people are not nice with you. We two are praying for you ever so much. Last night poor Gerty was lying awake with the toothache, and after she had repeated all the verses she knew, she said: 'Now I'll pray for papa till I go to sleep.' Good-by, father darling; we kiss this letter for you, and tell it to carry all the love it can to you—x x x x x—that's three from each of us."

—the people were so ignorant and so far from God. One day a black native came running to him with a bit of paper folded like an envelope. It had come up from the coast. He broke open the seal and with trembling fingers held the letter from his boy and girl. Tears came so fast that it took him a long time to get through it; and when it was done he put it near his heart, and looking up to that blue heaven, which also looked down upon his home in America, he said: "Lord God, I thank thee for this message of love and hope from my dear ones." And so he took heart,—and the people said the white man had found a treasure. Yes, so he had.—*Selected.*

Some Foolish People.

Once upon a time the inhabitants of a certain city were attacked by a painful and fatal disease. Then they were visited by some friends who had once been sick with the same disease, and who came to tell them about the physician who had cured them. They said he was the only one who could cure it, and that he never failed to restore to health any one who applied to him and implicitly followed his directions, and that the poor as well as the rich might go, for this wonderful physician never charged any thing for his services, but gave them freely to all who desired them.

Now one would think that these sick people would immediately have flocked to the physician and availed themselves of his skill. But this was not the case. Some did not believe the disease would prove fatal. Others who were quite ill strangely enough insisted they were in perfect health. Others said they would go after a while when they should become worse, or just before it was certain they could live but a short time. Still others said they would do so as soon as they could afford to pay the physician, for they could not bring themselves to accept his treatment gratuitously, and when told that he would never sell his services, and that the only return they could make would be the pleasure of letting him see them in restored health, and earnestly engaged in urging his invitation to come and be healed upon all the sick whom they could reach, they objected, some not wishing to feel themselves so entirely under obligation to him and others because they did not want to spare the time or take the trouble to go after persons in need of the physician, and induce them to go to him.

And there were yet others who seemed willing to do any thing rather than apply to the physician. These tried one remedy after another, but always in vain.

And so it happened that many who might have been entirely cured, and have led long, useful, and happy lives, suffered greatly with the disease, and died from its effects.

However, there were many others who were not so unwise and ungrateful, for it was very ungrateful as well as very unwise to refuse the offers of the good physician, for he had procured his remedy at great cost and pain to himself, and nothing grieved him more than to have any one in need of it refuse to accept it.

And all those who did go to him found him just as skillful and kind as he was represented, and in the gladness of returning health and vigor thought it no burden to find those who were suffering as they once did, and bring them also to the only help.

The disease is sin; the physician is God.

Are you sick with the disease? Will you go to the Physician?

"Our Sufficiency is from God."

The encouraging side of this truth is that just so soon as a man becomes sensible of his insufficiency, and really desires a wisdom and strength adequate to the duties he has to discharge, God will be to him the sufficiency he needs. He will come in upon him in forms of light and courage and moral energy.

When God appeared to Moses in the flame of the burning bush at Horeb, and laid upon him the unprecedented responsibility of leadership in delivering the children of Israel from their hard Egyptian bondage, this large, providential man, who was to loom into such majestic proportions that his name and fame would fill all the centuries, shrank back and said: "Who am I?" It is the same as though he had asked: "What fitness is there in me for this extraordinary undertaking?" He was only a shepherd, leading the flocks of his father-in-law, Jethro, back and forth in the wilderness of Midian, and it seemed like mockery to summon him to this great service. Urged still further, his reply was substantially the same: "O, Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue." To his own thought he had no competency to make pleas in behalf of justice and freedom before

Pharaoh, and to persuade a down-trodden people, like the Israelites, that he could secure their emancipation. But this was the immortal answer to his objection: "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? Is it not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak." Here was hesitancy; here was timidity; here was even a painful sense of insufficiency; but God said: "I will take your insufficiency, and in My divine wisdom and strength make it sufficient." He did; and the man so girded and directed went forth to one of the most memorable achievements of all the ages.

How different would have been the issue had Moses been a man full of pride and self-conceit. When called and appointed of God to this unique service, supposing he had said: "O, yes, I can do it; I have sympathy with my people in their distresses; I know human nature; I am instructed in all the wisdom of the Egyptians; and out in this wilderness with the flocks and under the stars and in the midst of wild, roving bands, both my body and my mind have become seasoned to patient endurance, and I can do it," what would have been the result! In the first place, he would not have been called to this position; in the second place, even though he had been called, and this great and sacred duty had been laid upon him, he would not have turned to God for the proper furnishing for his work, and hence would surely have failed; for neither Moses nor any other man could ever carry through to its final consummation an undertaking so prodigious as this without aid from the wisdom and strength of God.

May not the assertion be ventured that the one supreme demand of our times is for men and women so emptied of self, so deeply and painfully conscious of their own insufficiency for the duties laid upon them, that God can enter into them and fill them with the light and energy of His Spirit? This is an age of organization and machinery. If it occurs to any body to do any thing, instead of doing it, he starts a society. We rely on bulk and numbers and moral standing. What is needed beyond everything for the duties laid upon them, that God can enter into them and fill them with the light and energy of His Spirit? This is an age of organization and machinery. If it occurs to any body to do any thing, instead of doing it, he starts a society. We rely on bulk and numbers and moral standing. What is needed beyond everything for the duties laid upon them, that God can enter into them and fill them with the light and energy of His Spirit? This is an age of organization and machinery. 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