

## Waiting.

As those who on some lonely mountain  
height,  
Watching through all the weary hours of  
night,  
Await the pale rose of the morning light,  
I wait for thee.

As one who, waking on a bed of pain  
And helpless in his agony, is fain  
To wait the sweet return of sleep again,  
I wait for thee.

As he who, in some vast cathedral dim  
With shadows, silent waits, on bended  
limb  
The music of the enchanter's hymn,  
I wait for thee.

As deaf men crave for song and blind for  
sight,  
As weary sons of toil long for the night,  
And as the fettered spirit longs for flight,  
I long for thee.  
Alfred T. Frothingham.

## Intensity of Conviction Necessary.

In lecturing one day to the students of his college—by no means the least important monument of his sanctified genius, enterprise and industry—Mr. Spurgeon said: "If any student in this room could be content to be a newspaper editor, or a grocer, or a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth let him go his way." No doubt it has always been more or less true, though never more so than in these days of earnest faith and equally pertinacious skepticism, that the preacher, or Christian worker of any kind, whose heart does not feel the fire of spiritual earnestness, who has no enthusiastic love for his work, will soon succumb, and either leave the unavailing drudgery or move on in sullen discontent, burdened with a monotony as tiresome as that of a blind horse on a farmyard saw-mill.

Beneath and behind all high and fruitful exertion of the human soul there must be moral earnestness. The distinguished novelist, George Eliot, said of Thomas a Kempis' "Imitation of Christ"—a book that has exercised a sovereign influence on such strange-opposite minds as John Wesley and Auguste Comte, the founder of the "Religion of Humanity"—"It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary hidden anguish, struggle, trust and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet upon the stones." Horace, in his *Ars Poetica*, tells the poet that if he wants the people to weep over his poetry, he must weep with them. And the coldest, hardest, most self-contained pleader at the bar knows he must have his heart in his case if he is to convince the jury. One of the greatest of actors laid bare the whole secret of his power in a tragic part he was accustomed to play with incomparable success, by saying that through force of imagination he did actually tremble under the terror which he excited in the audience. To young versifiers who had scored some success in poetry and asked his opinion as to the advisability of devoting their time and energies to poetry, Ruskin was accustomed to say, "Don't if you can help it."

With the humblest and rudest tools the earnest workman succeeds where the conspicuous talent and culture fail. Dr. Marcus Rainsford, a popular London clergyman, who had been very active as an assistant of Mr. Moody during the latter's successful evangelistic campaign in London several years ago, said at the close of the meeting that he had learned many lessons of late, and a costermonger had taught him how to preach. He was about to point out to one of these picturesque London street-hawkers the way of salvation, when another man of this class came up, pushed him aside, and said he was converted the previous week and wanted to speak to his "pardner." "Now, Joe," he proceeded, "s'pose it was all up with yer, and yer father and mother and all the family were starvin' and the mackerel were nowhere; an' s'pose I saw yer looking very pale and sad and miserable, and I said, 'Here, Joe, is a 'fat half' [slang for half a sovereign]: I'll give it yer with all my heart and get to work.' Away yer go to Billingsgate [the great London fish market] and get the mackerel and get some money and bring home some bread; what would yer say?" "I would say, 'God bless yer,'" was the reply. "Now what do yer say to God who has given yer not only the 'fat half,' but the 'fat whole'?" The costermonger saw the point thus vividly and earnestly presented, and was satisfied.

Nor only as taking the shortest and directest road to its object does religious earnestness win success, but also as shielding the soul from the paralyzing influence of surrounding apathy or adverse sentiment. It is because we

Try K. D. C. while cholera threatens.

try to restrain and control the expression of the divine life within us, and hesitate from motives of policy or fear to speak the truth we know and feel, that the divine floods of light and life do not constantly flow into the soul, and men are not more numerous persuaded to accept the truth which makes them free and unite themselves in everlasting fellowship and fortune to the great army of believing and devoted souls. "I don't believe all he says," said the skeptical philosopher and historian, David Hume, when once twitted for his inconsistency in going to hear Dr. John Brown, of Haddington preach. "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says."—*Zion's Herald*.

## "The Communion of Saints."

While the word "Christian" is found in the New Testament but three times, the word "saint" frequently appears. Yet it is seldom used in the nomenclature of the church in these days, and is very generally restricted to those who have died in Christ. We speak of the "sainted dead," and forget that we, ourselves, are "called to be saints." With the word "saint" is a term of opprobrium and derision. If a man manifests great conscientiousness or dishonors the Christian profession, he is very likely to be called "a saint." It would seem as if Christian people felt, in some measure, that there was reproach attaching to the name. With Paul the name "saint" seems to have been a favorite. In his epistles he speaks of ministering to the "saints," prayers for "saints," saluting the "saints," and urges those to whom he writes to act as "becometh saints." In various other ways the word is frequent in his epistles.

And the "communion of saints" To many this has little meaning, and with most has a far-off idea. They think of the dead as much as of the living. They do not realize what fullness of meaning, of love and helpfulness and zealous endeavor there ought to be among the saints. "Communion," as all know, is but another name for "fellowship." Can we say it exists in our churches in the measure it ought? The earthly church should be to us as the Father's house, the children's home. The household of faith should suggest and prove a family relation with all its best features and blessed influences. There should be sweet, familiar intercourse among those who are united in the faith and hope of the gospel. With true fellowship there would be safeguards from sin and stimulus in the Christian life. The associations we form have a constant influence on us. Many a man who did run well has been diverted from right ways by ungodly companionship. It is by the frequent assembling of Christian people that many are strengthened in good purposes. For true communion there must be knowledge of one another in the church. This personal knowledge needs to be cultivated. A pastor remarked, sometime since, in a sermon, that he knew a woman who joined a church by letter and in a whole year no one ever spoke to her in that church. Such cases are too common. These that are already in the church are neglectful, standing too much on the regulations of outside society rather than realizing the relation of all disciples in Christ Jesus. In many churches there are inner circles, coteries, they may be called, of members. These may often be helpful to those who are admitted to them; but, alas, often those who might derive most advantage from association with their fellow church-members find themselves virtually barred out.

Fellowship is not only of vast value to the spiritual welfare of church-members, but for the accomplishment of good. In fact, there is no way by which this fellowship can be so well maintained as by united endeavors in Christian work. Men who give themselves to work in any cause find in it a bond of friendship. The story of the revived spiritual comfort of Andrew Fuller's church, when they became interested in foreign missions, has many counterparts. It is as Christians become earnest in grand endeavors to serve Christ by promoting the good of others that they realize, in the fullest measure, the blessedness of the "communion of saints."—*Chris. Inquirer*.

## Do You Know Yourself?

Beware of false rules of judgment. This is a sure and common way to self-deception. For example; some judge themselves by what they have been; but, it does not follow, if men are not so bad as they have been, that therefore they are as good as they should be. It is wrong to make our past conduct implicitly the measure of our present, or our present the rule of

Drive out Dyspepsia or it will drive out thee. Use K. D. C.

our future; when our past, present and future conduct must all be brought to another rule. And they who thus "measure themselves by themselves and compare themselves with themselves are not wise." (2 Cor. x. 12). Again, others are apt to judge of themselves by the opinions of men, which is the most uncertain rule that can be; for in that very opinion of theirs you may be deceived. How do you know they have really so good an opinion of you as they profess? But if they have, have not others as bad? And why should not the opinion of these be your rule as well as the opinion of those? Appeal to self-flattery for an answer. However, neither one nor the other of them, perhaps, appear to know themselves, and how should they know you? How is it possible they should have opportunities of knowing you better than you know yourself? A man can never gain a right knowledge of himself from the opinion of others, which is so various and generally so ill-founded; for men commonly judge by outward appearances or inward prejudice, and therefore, for the most part, think and speak of us very much at random. Again, others are apt to judge of themselves by the conduct of their superiors, who have opportunities and advantages of knowing, acting, and being better; and yet, without vanity be it spoken, say they, we are not behind-hand with them. But what then? Neither they nor you, perhaps, are what the obligations of your character indispensably require you to be, and what you must be ere you can be happy. But, consider how easily this argument may be turned upon you; you are better than some, you say, who have greater opportunities and advantages of being good than you have, and therefore your state is safe; but you yourself have greater opportunities and advantages of being good than some others have who are, nevertheless, better than you; and therefore, by the same rule, your state cannot be safe. Again, others judge of themselves by the common maxims of the vulgar world concerning honor and honesty, virtue and interest, which maxims, though generally very corrupt and very contrary to those of reason, conscience and Scripture, men will follow as a rule for the sake of the latitude it allows them, and fondly think that, if they stand right in the opinion of the lowest kind of men they have no reason to be severe upon themselves. Others, whose sentiments are more delicate and refined, they imagine, may be mistaken or may overstrain the matter. In which persuasion they are confirmed by observing how seldom the consciences of the generality of men smite for those things which these nice judges condemn as heinous crimes. I need not say how false and pernicious a rule this is. Again, others may judge of themselves and their state by sudden impressions they have had, or strong impulses upon their spirits which they attribute to the finger of God; and by which they have been so exceedingly affected as to make no doubt but that it was the instant of their conversion; but whether it was or not can never be known but by the conduct of their after lives. In like manner, others judge of their good state by their good frames, though very rare it may be and very transient, soon passing off "like a morning cloud, or as the early dew." "But we should not judge ourselves by that which is unusual or extraordinary tenor and drift of our lives. A bad man may seem good in some good mood, and a good man may seem bad in some extraordinary falls. To judge of a bad man by his best hours and a good man by his worst is the way to be deceived in them both."—*Rev. John Mason*.

## Advice to New Converts.

Get a good grip of the Lord before the day begins. Put the hand in His, your weakness holding by His strength, and put your whole heart into the grip. Be sure of one thing as you set out, that you have got an Almighty helper. Then talk over with Him the day's work. Treat Him as your dearest friend, the very lover of your soul. Then keep step with Him. If you would cleave to Him, you must neither rush too fast with over eagerness, nor linger forgetfully behind. We have a thousand things to see to—a swarm of cases, it may be. Yet He knows how to guide us with His eye. He can teach us how to walk with Him in the most crowded thoroughfares, and to keep step and time in the steepest places. Cleave to Him in the word. "These are they which testify of Me." "If ye abide in Me" is a great and gracious if, and seems to leave room for nothing more. But there is room for one thing besides even that, "If My word abide in you, ye shall ask what ye will in My name, and it shall be done unto you." Take the word of God with you daily.

## Ward off Spring Disease by taking K. D. C.

And find yourself every day with a purpose of heart. Let your will and resoluteness and confidence be all on the Lord's side, buckling on the armor and going out to the fight, not doubtful as to the issue, but well assured of victory. There are a thousand blessed encouragements for you, but let this stand out so large and glorious that we can think of no other. If He be for us, the blessed Lord and Saviour, if He be on our side, who is come on purpose to befriend and bless poor worried, foolish, tempted men and women such as we are, whom shall we fear? If He be for us, who can be against us? And He is. "Fear not," saith He—let His words come into every heart—"Fear not; lo, I am with you always, even unto the end of the world."—*The Rev. Mark Guy Pearse*.

## "Tis I, Be Not Afraid."

An honored evangelist has related a striking incident of a lady of his acquaintance who was supported under a great reverse of fortune by the grace of the "Rest Giver," our blessed Saviour. She lost a sum of £30,000, and had to put down horses and carriages and take a house for the purpose of letting lodgings. "I would not," she says, "have missed these dark days for double £30,000. I now know the preciousness of a Saviour's love in a way I never did before. Jesus is worth more to me than horses, houses, and lands. The first time I let my house I said, 'Lord, I can never wait upon these people; I have never done it before, and I feel I cannot do it now.' I began to weep, when that sweet text came into my heart, 'My grace is sufficient for thee.' The table was soon laid and the lodgers seated. As the bell rang for food to be served, I said, 'Lord, I cannot serve at the table; my trouble is greater than I can bear.' While in this distressed state another text instantly came rushing into my mind, 'I am among you as he that serveth.' In a moment I had great joy, for I seemed to see my Saviour at my side, and the service I so much dreaded thus became delightful. Every day since then the Lord has been tenfold more to me than all my loss of wealth."

## Laws Of Christian Growth.

Growth in the Christian life must follow the laws of growth everywhere. A plant in a dark cellar must either die or live a poor, feeble, and dying life. It needs light; it needs sunshine. If you live in the dark cellar of your own nature you will grow more and more feeble, until spiritual death succeeds to the long absence of spiritual life and power. If you live in the shadows of doubt, in the gloomy ways of misanthropy, in the dark dens of fault-finding and selfishness, you will lose all the light and joy, and finally the very life of the true believer. Come into God's sweet sunshine this morning. Eat the divine manna as given in the divine Book. Exercise all the spiritual sympathies and muscles by following Christ, "who went about doing good." Arouse yourself to go for some poor fellow Christian, some poor, struggling, dying fellow-being in life's terrible journey, and you will soon find the warm life-blood of a true humanity and of a divine impartation once more coursing through your veins. Your Serenades will be changed into hal-lujahs, and you yourself will leave the vale of gloom and shout on the mountain tops of light and joy.—*R. S. MacArthur, D. D.*

## To Mothers.

Mothers, are your boys, your daughters all in the Ark? If not, what are you living for? Is that the uppermost thought in your hearts at all hours—how you can get them into the Ark? Are you in the Ark yourselves? If not, why not come in to-day, and then try to bring them in? It seems to me that parents are asleep! While we are asleep our children are wandering down to eternal death! We hear of children dying every day; of their being snatched away unexpectedly; dying outside of the Ark; while we sleep on, with our children exposed to the judgment. Say to yourselves, "This day I must go into the Ark. This day I will call my children in. I will not stay out and let them perish."—*D. L. Moody*.

## Random Readings.

True royalty is royalty to live.—*Sir Edwin Arnold*.  
Faith is creative and doubt is destructive. Therefore believe.  
It is useless to set the hands of a watch to the correct hour, unless the works are in order and running; so outward reformation is vain, if there are not right principles in the heart.

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Those that are full of truth and heavenly glory are not desirous of vain glory.—*Kempis*.

Those who love the world give unmistakable evidence that the love of God is not in them.

You will do good, less by what you say or do, or even give, than by what you are.—*Dr. Peabody*.

Prayer is a key which unlocks the blessings of the day, and looks up the dangers of the night.

All virtue lies in a power of denying our own desires where reason does not authorize them.—*Locke*.

The Bible is the standard by which all other standards must stand, or be stamped as unreliable and fall.

God says: "I will guide thee with mine eye." Then we should continually watch the eye of God to know his will.

Genius unconsecrated to noble ends is simply a shooting star—brilliant in an aimless flight—bound for oblivion.

When moral courage feels that it is in the right there is no personal daring of which it is incapable.—*Leigh Hunt*.

Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Jesus Christ.—*Huntington*.

God is good enough and great enough to supply for everything. When all abandon us, let us abandon all to him.—*Ven. Mother Bortot*.

Where Christ brings his cross he brings his presence, and where he is none are desolate and there is no room for despair.—*Mrs. Browning*.

You cannot work well except you stop working sometimes and pray. You cannot pray well unless you stop praying sometimes to work.

From David learn to give thanks in everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving.—*Jeremy Taylor*.

Salvation is God's highest glory. Hence the angels sang, "Glory to God in the highest" degree. Why? Because he had sent his Son to save men, not to destroy them.

They who obey the voice of God will be led by it. It may be in ways they did not know of, even in ways they would not have chosen, but right ways and safe ways.

We shall never acquire any great capacity for joy, the blessed peace of God will never possess our mind and heart, so long as we shrink from self-denial.—*D. March*.

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