

If We Had But a Day.

We should fill the hours with sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.

We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete.

We should waste no moments in weak regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free
To work or to pay,
And to be what the Father would have us to be,
If we had but a day.

—M. L. DICKINSON.

The Interior Sight.

It is said that one of the martyrs, while the fires were being kindled about his person, promised to raise his hands in token of final victory if he found divine grace fully sustaining him in the last trying ordeal. In that awful moment, when his sufferings must have been excruciating, when the quiverings of his flesh were fast disappearing from every finger, he lifted his hands on high in the ecstasy of holy triumph. That was superhuman strength; that was only the repetition of the experience of Stephen, the first martyr, who "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Superhuman power, such as we find in the souls of the martyrs, is given only to those who possess an interior spiritual sight. Here do we find the soul's greatest capacity; greatest because this is capable of revealing the deepest essential truths. This eye within, quickened in its visual energy by the fullness of the Holy Ghost, is neither slow in its action nor limited in its field of observation. In that solemn moment when the soul is about to leave its earthly tenement and soar away to its heavenly home, all truth lies open before it. Illimitable expanse is now its portion. Whatever the interior sight reveals to us in such an hour will be associated with the one infinite name—Jesus. This gives us strength. The fog and the flame, the rude missiles of death, and the scorn of an infuriated mob are as nothing then. O, what a revelation when the Son of man stands forth at the right hand of God in our behalf!

Isaiah had this interior sight, and cried, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song." Zechariah also saw, and shouted aloud, "Rejoice greatly, O daughter of Zion; * * * behold, thy King cometh." John the Baptist "seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." The mighty Lord, the Creator of all flesh, calls upon His redeemed universe, Look unto Me, and be ye saved, all the ends of the earth."

When this interior sight is impeded in its action by inward impurity, what follows? Alas, how dark and dismal is the prospect! Jesus, our sacrifice, is no longer the One altogether lovely. The record of His blessed life has no more that singular freshness, that sweet charm. If we see Him at all, it is only as a wise and influential personage of history, and not as our own conscious Saviour.

How many earthly influences there are to impair our spiritual vision! The dust of prejudice or passion may secretly enter. Distracting anxiety about our earthly future may become habitual. Love of this world may take possession of us. An old remnant of ill will toward others may lurk in some hidden place of the soul. Some important duty we may have omitted—prayer at the family altar, the study of the living word, the consecration of our influence and means in Christ's cause. We may have gradually yielded to servile bondage, to the fear of man, to the selfish desire of human praise, to the paralyzing influence of spiritual sloth. Formalism may be our danger; outward parade may be our fascination. But whatever weakens the interior sight is the cause of hiding

truth from us so that it cannot be apprehended.

Christ can heal our interior sight. He came to "open the blind eyes." Whatever of secret self destroys our ability to behold Him by faith, whatever unhallowed thing may have partially weakened our moral perceptions, is within His reach. He knows what that evil is. He is both willing and able to remove the hidden obstruction. He longs to cleanse at once. He knows the danger of hesitation, the increase of evil still abiding within the soul. "Behold, now is the accepted time; behold, now is the day of salvation." Every soul conscious of inward defilement may be assured that Jesus of Nazareth passeth by. Let that soul exclaim, "Jesus, Thou son of David, have mercy on me!" Forthwith the pleading voice will secure the full benefits of Gilead's balm, the timely help of the great Physician.

"Blessed are the pure in heart, for they shall see God." They will not be obliged to wait until the morning breaks into perfect day before they are permitted to behold Him. With inward cleansing comes the power of sight. They look upward, and the "heavens are garnished by His Spirit." The wide seas proclaim His presence. Continents delight to own Him. He speaks to His saints from the mountain summit and from the grassy plain. He conceals Himself from no one, not even the least. He delights in nothing so much as in this prayer: "I beseech Thee, show me Thy glory." He even tells them that before they call He will answer, and while they are yet speaking He will hear. The pure in heart shall behold Him in His holiness, in His spotless administration, in His corrective discipline, in His merciful deliverances. Because they see Him He maketh "the outgoings of the morning and the evening to rejoice" for their comfort. The atoning blood they see; the changeless covenants; the great and precious promises. God is all and in all. Happy, indeed, is he who has the right, through the cleansing blood, to look upward, and with perfect confidence exclaim, "The Lord is my portion, saith my soul." The divine response is not less blessed—"The Lord's portion is His people." Wait, therefore, O my soul! After a little while "He will appear;" then thou shalt see Him as He is, for thou shalt be "made like Him."—N. Y. Advocate.

Help your Pastor.

The notion prevails more or less extensively in all the churches that the pastor is solely responsible for the successful prosecution of religious work. As a result of this fact he is frequently left to stand alone, and to do what he can without much assistance of any kind. We need not waste time to show that such a view is essentially erroneous. The great Pauline and Protestant doctrine of the priesthood of the people puts every individual believer under bonds to contribute the full measure of his influence to the furtherance of the kingdom of Christ. We wish that we could impress this thought with due emphasis upon the minds of all our readers. Its importance is such as to entitle it to the most serious attention. To be more specific, there are many ways in which the flock can and ought to aid the pastor.

1. They can relieve his mind from the pressure of worldly cares by providing for him a competent support. It would be a great calamity if the salaries of Christian ministers should ever become so large as to constitute an attraction to insincere and ungodly men. But there is not the slightest prospect of any immediate danger in that direction. The real misfortune is that so many able and excellent men are put on short rations, and compelled to practice a pinching and almost niggard economy in order to make ends meet. Nor is there any good reason why it should be so. That the majority of Methodists are poor we very well know; but still there is scarcely a circuit or a station among us that could not, by equitable distribution of financial burdens, make a comfortable provision for its pastor. The failure to do this is to be attributed to the thoughtlessness of some folks, and the downright stinginess of others. This is plain language, but none too plain. The doctrine that the laborer is worthy of his hire is of divine, and not of human authority.

2. They can strengthen his spirit by entering sympathetically into all his plans of work. If they look upon his efforts with an unfriendly eye, or if they simply sit still in idle indifference they make it virtually impossible for him to accomplish anything that rises above the level of a commonplace result. Their refusal or neglect to lend a helping hand neutralizes his best endeavors. How can he be confidently essay any great task when he knows

that he is to be met with hostile criticism or with frigid unconcern? It is bad enough to have the sharp opposition and the keen contempt of those that are without, but a great deal worse to suffer the same treatment from those that are within the fold. If, on the other hand, the members of the church do their part or the naked justice of giving him their intelligent co-operation, they multiply his power a hundred times, and guarantee the corresponding fruitfulness of his ministry. Even a weak man in the pulpit becomes wonderfully efficient when he has the cordial backing of the pews, and a strong one receives thus an unlimited access of power.

3. Still more can they be helpful to their pastor by leading lives that are worthy of the Gospel of Christ. We suppose that nothing heartens a man of God so much as the fact that those to whom he preaches the truth are diligently trying to fashion their characters according to its requirements. To bring about this very end is, or ought to be, his one supreme desire. If he fails here he fails everywhere. No mere superficial semblance of success in other respects can be a compensation to him for the fact that the men and women committed to his keeping are disorderly, or inconsistent, or worldly-minded. As he sees them straying from the right path, and engaging in practices that discredit their Christian profession, his eyes must needs fill with tears and his heart bleed with sorrow at the sight. No other burden lies half so heavily on him, or gives him half so much concern. It disturbs his waking thoughts and walks like a forbidding spectre through his very dreams. Oftentimes, if he be of an acute and sensitive nature, he feels that, without relief, he cannot longer bear up and go forward.—Nashville Advocate.

New Testament Ideals.

No one is better than his ideals. Ideals rule men, and men with ideals rule the world. Men with ideals are the controlling forces in human society. They rule in righteousness or unrighteousness according to the character of their ideals. If their ideals of life and their mission are low and unworthy there is little of good to which they can attain or that they can achieve. Hence the importance of correct ideals in order to the best living and the highest achievements. What is the standard of ideals for life? Have we any book of supreme ideals? We have. That standard is that given us by our Creator, and the book which contains these ideals is the book which contains the revelation of his will to mankind. While the whole Bible is a book of ideals, divine ideals, suited to human capacity and need, the New Testament contains these in their clearest revelation in connection with the life and teachings of Jesus Christ, the ideal man. In the New Testament the ideals by which we are to be governed in all the relations of life are clearly set forth.

But what of New Testament ideals for the years to come? Are they to be different from the ideals of the past? Surely not. We are now on the threshold of a new century. Less than five years are to pass till we are ushered into it. Most of our readers will live, let us hope, to enter it, and a large part of their work for God and humanity will be performed on the other side of the line which mark the closing of the old and the beginning of a new century.

The past century has been the grandest of all the centuries of the world's history—grandest in its advances in knowledge, in civilization, in scientific research, in religious activity, and in the spirit of brotherhood between men of all nations. The world was never so much akin as it is to-day. What has brought about these changed and improved conditions? What has made the closing years of the nineteenth century so brilliant and so assuring of still better things in the future? Is it not the gospel of the man of Galilee? Is it not due to the influence of his teachings upon the life and spirit of this age? Is it not due to a clearer recognition of the ideals which his life and teachings disclose than we have ever had before? It certainly is. We are coming to understand better and better the real character of Christ. His selfishness, his broad sympathies, his spirit of practical love and helpfulness, are better understood than ever in the past. We are coming to know Jesus Christ better, to know his secret in doing good; and this is why we see more of generous-handed charity, and of far reaching philanthropy in building hospitals, homes for orphans and the aged poor, and provisions for the comfort and care of all other classes of unfortunates. The world cries easier to-day than ever before. Never was it so responsive to calls for help for the victims of pestilence, or earthquake, or flood, or famine, as to-day. Why

is this so? Why have we these evidences of enlarged sympathies and this quick responsiveness? We answer, It is because men are coming gradually into closer touch with Jesus Christ, and are coming more and more to be governed by the high ideals of the New Testament. We have had, it is true, this standard of ideals for eighteen hundred years and more; but with a depraved and blighted human nature men have been so slow to apprehend these ideals and apply the great principles underlying them in a practical and helpful way. In the twentieth century, so soon to be ushered in, new demands will be made and new conditions will gradually arise, but we shall not need any new standard of ideals. The ideals of the New Testament are for all the world in all the ages; and with all the advances which shall come in education, in social uplift, and in the development of the material resources of the world, these ideals will be found to be all-comprehensive and powerful. They are the ideals for the twentieth century. We need no new ones. There can be no new ones.—Telegraph.

French Christ.

The church of Christ is not built on the wisdom of men. The wisdom of men is good in its place, but no human wisdom can ever save a poor sinner like me or plant in my heart the assurance of eternal life. God has ordained that the simple preaching of his truth should save the world.

Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee, is the stern command of God to Jonah. So now God gives the message, and a perishing world waits to hear it. The preacher is the mouth-piece to carry the message sometimes stern, sometimes comforting, sometimes tender as a mother's. But whether stern or tender, the message must be given. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. These words make me tremble when I read them, for they mean me. They mean every one who has heard the truth, and who knows the way. It is our duty, and we must warn others and show them their danger.—W. O. Cushing.

The purity of the church depends much on the ministry—well-nigh the whole responsibility. Moses was a leader and commander to the people; but Aaron, as the priest of God, with Holiness to the Lord on his forehead, was to them the pattern of sanctity. Never, in all the after years, did the piety of the people exceed the example of the priests. Like priest, like people, is a saying, the truth of which was long since acknowledged. The preacher today is set forth as an example, as well as pastor to the flock, and under no circumstances do the people ever go beyond the pastor and teacher, in piety and good works.

Bishop Foss, in addressing a class of young preachers about to be received into full connection, said, Preach the Word. God will probably never call any of you to get up a new creed. It is an evil day for any preacher when he feels that he has been called to do that.

Every pastor ought to be a consistent, contagious example of true piety, always striving to lead every member of his flock to a higher level of Christian experience and into better conditions of usefulness. Much depends upon the pastor, but much also depends upon his people.—Chris. Guardian.

An Unusual Examination.

The young man was a candidate for appointment as foreign missionary. It was winter; the examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time he was shown into the study where he waited for five hours. At length the old clergyman appeared and asked the other how early he had come.

Three o'clock sharp.
All right; it's breakfast time now; come in and have some breakfast. After breakfast they went back to the room.

Well, sir, said the old man, I was appointed to examine your fitness for the mission field; that is very important; can you spell sir?

The young man said he thought he could.
Spell baker, then.
B-a, b-a; k-e-r baker.
All right; that will do. Now, do you know anything about figures?
Yes, sir; something.

How much is twice two?

Four.
All right; that's splendid; you'll do first rate. I'll see the Board.

When the Board met the old man reported: Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop candidate—first-class!

First, said the old examiner, I examined the candidate on his own self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up; never asked me why.

Second, I examined him on promptness. I told him to be at my home at three sharp. He was there, not one minute behind time.

Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed, and he waited, and showed no signs of impatience when I went in.

Fourth, I examined him on his temper. He didn't get mad, met me perfectly pleasant; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight.

Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool.

Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance.—Epworth Herald.

Nothing Easy and Good

'Easily done' is usually better left undone. He who has reached high attainment has reached it because he has found nothing excellent to be easy. The moment that anything seems so easy as to require no effort or study, it is time to inquire whether there may not be a higher quality in the act not yet reached. A celebrated musician, who is also a remarkable teacher, is in the habit of telling his pupils, when they play in public, to play something which they think easy. If the pupil has any right ambition, he will see that there is practically no limit to his 'going on unto perfection,' in music as well as in morals. It is worth while, when we pride ourselves on the grade of our acquirement, to try to do something which we have considered too easy. We may find then that we have left unexplored a large territory, and that we have not yet discovered the difficulties of doing easy things excellently, and of doing excellent things easily. S. S. Times.

Illustration.

The art of illustration is by no means an easy one for the public speaker to acquire. Many speakers exhibit their stories in such a clumsy fashion that the attention of their auditors is caught and held by some unimportant detail, rather than informed by the true essence of the matter. We are reminded in this connection of the question put by the professor of psychology to one of his pupils: Hopkins, tell the class whether when a hand organ is mentioned you think first of the instrument or of the music? A query which elicited the reply: When a hand organ is mentioned I think first of the monkey! We fear that not a few platform speakers, and even some preachers, so handle their illustrations that not the music of a moral instruction, but the monkey of a grotesque conceit or mannerism most affects the thoughts and sympathies of their hearers.—Chris. Work.

Think It Over.

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