

## Not Comfortless.

The night approached, yet the way before us  
Is wide, and long, and fears our heart  
oppress,  
A tender voice calls from the darkness o'er  
us,  
"I will not leave you comfortless."

The night grows darker and around us  
ringing  
We hear the sounds of weakness and  
distress,  
Yet over all is still the sweet voice singing,  
"I will not leave you comfortless."

The wind grows bitter and the rain is falling,  
O Christ! is this the path of holiness?  
Bear up! bear on! the heavenly voice is  
calling  
"I will not leave you comfortless."

"This thorny way and weary, I before you  
With feet unshod, for your sake did  
press,  
The Father's watchful eyes ever o'er you,  
Nor wilt I leave you comfortless."

Thus ever sweetly with the truth's blending,  
This benediction as a soft caress,  
Is through the heavy cloud from heaven  
descending,  
"I will not leave you comfortless."

Ah might we, patient Lord, learn Thy en-  
durance,  
To know Thy peace and win Thy re-  
lief,  
Our weary hearts still wait the dear assur-  
ance  
Thou wilt not leave us comfortless."

## The Commercial Value of Christianity.

While without doubt the highest and greatest benefits which have accrued to the world from Christianity have been of a moral and spiritual nature, it is equally true that it has been the means of conferring on mankind many material and temporal advantages of great value and importance. Chief among these is the beneficial effect which it has exercised, both directly and indirectly, in the realm of business, especially as manifested in the improvement and advancement of commercial interests and pursuits which have taken place since its advent, and which are largely due to its influence.

From the earliest historic times there has existed, in some degree at least, an interchange of commodities between such people and nations of the world as were mutually accessible to one another. But since the beginning of the Christian era there has been a vast and constantly increasing augmentation of the volume of trade, which is mainly the result of the extension and enlargement of commercial operations.

At the beginning of our era Rome was the great world-center, and as such was also the center of traffic and trade as no other city has been before or since. Pliny, who flourished in the first century of the Christian era, estimated that in his day the entire Roman Empire imported from the East only about five and a quarter million dollars' worth of merchandise annually. But this sum is a mere bagatelle compared with the value of imports annually received at the present time by the West from the East. England alone to-day imports from Asia goods of various kinds valued at not less than one hundred millions of dollars, and the combined imports of the other Western nations from that quarter of the world annually aggregate many millions more; while the annual value of the combined exports of these nations to Asiatic ports is largely in excess of what they receive therefrom. Then, too, the trade carried on by Western nations with each other is vastly greater than that with the Orient, and annually aggregates fabulous sums in value. As a result of this largely increased commercial intercourse of the nations with one another, the comfort, welfare, and prosperity of the world have been greatly promoted, and avenues for remunerative employment for both capital and labor have greatly increased.

Christianity has had much to do in extending commercial relations and in bringing about the present prosperous commercial conditions; in fact, it may be said to be one of the chief factors in producing and promoting the commercial prosperity of the world, and for this reason may properly be rated as having a commercial value; not applying this term to it as though it were an object of barter, but rather as expressive of the important services it has rendered, and is still rendering, to commerce in all quarters of the world.

Its primary service in the interests of commerce consists in promoting, fostering, and maintaining amicable relations between the nations of the world. During the early ages of human history foreigners were almost universally regarded with distrust, disfavor, and even hatred. Consequently the relations existing between the different peoples of the earth were not of such a character as to foster and sustain a well-developed system of commercial operations. Christianity came pro-

claiming that all nations and people were "of one blood," and deducing as a corollary from that declaration that brotherhood, and not enmity, constituted the normal relation of mankind, and that men everywhere should live as friends and not as foes. The race, however, has ever been a slow learner in the school of Christ, and, after more than eighteen centuries of teaching and preaching, the world is still far from exhibiting a practical realization of the principles and relationships inculcated by Christianity. But wherever these principles have been accepted and adopted, and put in practical operation in any fair degree, a spirit of amity, good will, and fellowship has come to prevail, which, in turn, has been productive of friendly, harmonious, and peaceful relations—relations which constitute the only sure foundation on which a stable system of commercial operations can safely be based. Hence it may justly be said that wherever Christianity and its principles and influences become paramount commercial enterprise and commercial prosperity are certain to follow in its wake.

Then, too, the pacific principles which constitute an integral part of Christianity are utterly opposed to, and subversive of, the warlike spirit so long regnant in the nature of the race, and which has made its history one continued series of sanguinary strife. For long centuries the noise of battle rolled almost continuously round the world, and the race was kept in constant turmoil and conflict. The mighty Roman nation whose history measures many centuries, only rested from war for two short periods from the time of its inception until the coming of Christ. Nor can the earlier centuries of the Christian era by any means be called peaceful centuries. But with each revolving cycle, as the principles inculcated by Christianity have become more and more dominant, wars have become less and less frequent, until now, in this last decade of the nineteenth century, throughout all the domain of Christendom the dogs of war are leashed, and peace and quiet reign among all Christian nations. By stopping the ravages of war Christianity has rendered to the commerce of the world a service of inestimable value. For war is destructive of business and commerce, as well as of life and property. It unsettles the industries on which commerce depends; it compels the cessation of all commercial relations between contending nations; it impoverishes the people who engage in conflict, and often seriously deranges the business affairs even of neutral nations, and imposes heavy and burdensome debts, which often prove disastrous to individual and national credit. When, however, under the benign influence of Christianity, the prophecy that men everywhere shall beat their swords into plowshares and their spears into pruning hooks, and the nations of the world shall learn war no more, has come to its full accomplishment, and an era of universal peace shall be ushered in, then all these evils will disappear forever, and uninterrupted and world-wide commercial prosperity will prevail.

In still another respect Christianity has greatly benefited commerce, and that is by Christianizing and civilizing savage and barbarous peoples, and by elevating to a higher plane of life the semi-civilized nations of the world. Savage and barbarous people, and those on a low plane of civilization, have but few wants and for the most part supply their own needs. But as soon as they are Christianized they are no longer satisfied with the meager appointments concomitant with their previous condition. New wants and needs are begotten when they are made new creatures by conversion and civilization. Becoming civilized they need the implements and products of civilization, and thus they at once become consumers of the products of civilized nations, so that it may truthfully be said that no people were ever Christianized without increasing their consumption of goods furnished by commerce. When Christianized they also acquire habits of steady industry, and as they need more they produce more, and so both by importation and exportation they add to the increase and progress of the commerce of the world.

In support of these statements we cite the following facts gathered from various trustworthy sources: A number of years ago missionaries were sent to the Basutos, a degraded, barbarous people. Success attended the efforts of the missionaries, and that Mission has now more than five thousand self-supporting members. One of the missionaries writes of the tribe as follows: "They are now beginning to dress decently; large tracts of land are cultivated; the plow is introduced; roads

and streets are formed; considerable trade is being developed, especially in maize, so that the traffic amounts to more than eight hundred thousand dollars per annum." Of another Mission the fact is stated that "English goods to the amount of four hundred thousand dollars per year go to the tribes in and around Kuruman, where lately scarcely a pocket handkerchief or a string of beads or other trifles was bought." According to an estimate made by one of the missionaries of the Polynesian islands, "for each missionary sent to those islands an annual trade revenue of at least forty-seven thousand six hundred dollars is produced." It is also estimated that the foreign Missions of England bring back to that country fifty dollars in trade for every five dollars given in support of those Missions. The trade, of course, is organized by merchants, but the missionaries originated it. This fact was tacitly admitted by a shrewd London merchant who, when urged by a missionary to establish a branch of his business in New Guinea, replied: "Your Mission there has not been so long in operation that it would be advisable for us to go there yet." These facts make it evident that the ships of commerce glean golden harvests as they follow in the wake of the old ship Zion, since wherever Christianity finds lodgment a market is opened for the products of civilized nations. Japan has of late years made rapid progress toward Christian civilization, and a secular paper recently stated that during the last ten years that country "has imported great quantities of the most approved machinery, besides also greatly increasing her importation of raw material." Another secular paper states that during the last thirty years, the period in which missionary work has been most aggressive in India, "the Indian market for the finer cloths of England has been greatly extended."

Another great service which Christianity has rendered to commerce is concisely set forth in "The New York Journal of Commerce" as follows: "Setting all religious questions aside, the civilizing power of Christian Missions, the colonization of which they were pioneers, the growing empires founded on European and American civilization, of which they laid the foundations, the enlightening influences which have spread among barbarous nations from their points of labor—all these command the profound respect of all men of sense. The one great fact that the spread of the power of the English language as the language of commerce and of advancing civilization receives an assured impetus from the Missions of English-speaking people, makes these Missions of paramount importance to the spread of British and American commerce."

Such facts as these, gathered from secular as well as ecclesiastical sources, clearly show how greatly commerce is indebted to Christianity, and also prove that the speediest way to secure the highest possible commercial prosperity would be to evangelize the heathen world.—Chris. Advocate.

## Resisting Evil.

It is always wisest to know our difficulties; we may then shape our efforts accordingly. Let the engineer study the obstacles he is likely to meet in building his bridge, or digging his tunnel. They will not then take him unawares. A sinful heart disrelishes the Bible, objects to Gospel preaching, counts prayer a wearisome thing, disregards the voice of conscience calling to note and avoid sinful acts. A hereditary disposition, strengthened by continued and unholty associations, makes the choice of evil specially easy and specially welcome. We must confess such inclinations may startle us; we may also learn our duty. We must manfully oppose these evil promptings. A man answers the claims of the Gospel, "I have no taste for such things!"

The more's the pity, indeed! But then it is not true that this man's duty is ended, and that he is to wait until in some way his taste is changed. It is not so in other matters. A man sets before himself a certain object of pursuit. Now in seeking that object, if it is of any worth at all, he may be sure to meet difficulties from which his inclination is to recoil. He does not draw back, however. If he had heart enough to thoroughly and manfully make his choice, these, or similar things, were anticipated. Ask a young man in business what he thinks of his confinement and monotonous duties. There is drudgery in every business and every profession.

Suppose, then, this Christian service does seem to conflict with my inclinations; a man is not for any such reason to turn back from a path which wisdom and love prompt to pursue. What is this evil inclination of mine? Let me resist it. By the aid of God's Spirit I

will conquer it. This is our ground of confidence, that God's Spirit gives power to overcome evil. Men sometimes forget to estimate this element of victory. No wonder that such regard circumstances, heredity, environment, as all important. They are not such to him whose first confidence is in the power of God. There is no power greater than his. In resisting evil one puts himself in line with the power that is greatest. Such resistance is not in any case helpless. Wonderful instances of deliverance from sin have occurred wherever the Gospel has made its way. Jesus came to save the lost. With the Gospel "circumstances" do not count.

It is not, therefore, to a hopeless resistance that any one of us is summoned. Resistance is demanded, effort is required. Let each acknowledge this to himself manfully. Let each undertake effort to resist evil, just as he would to overcome any obstacle in the way of a proposed object; only let each one be assured that every such effort is in accord with the will of God. This is a thought which bears with the highest encouragement upon every form of Christian service. The watchword of the Crusaders is always appropriate where Christian work is done: "God wills it!" and what God wills may be undertaken with confidence.—Chris. Work.

## Preachers and Preachers.

A correspondent of the Methodist Times sends that paper the following extract from a Christian Miscellany for 1846:—"Mr. Rowland Hill was a great observer of the different modes of preaching, and once drew up in his peculiar style a string of characteristics of the various kinds of pulpit orators. He thus describes them:—**Bold manner.**—The man who preaches what he feels without fear or diffidence. **Self-confidence.**—A man who goes by nobody's judgment but his own. **Rash.**—A preacher who says what comes uppermost, without any consideration. **Rambling.**—A man that says all that pops into his mind with any connection. **Stiff.**—One who pins himself down to think and speak without any deviation. **Powerful.**—The man who preaches from the bottom of his heart the truth of the Gospel with energy to the consciences of his people. **Finical.**—Minces out fine words with nothing in them. **Sober.**—The man who lulls you fast asleep. **Elgant.**—The man who employs all his brains upon dressing words, without ever aiming at the heart. **Conceited.**—Vainly aims at everything and says nothing. **Welsh manner.**—A man that bawls out very good things till he can bawl no longer. **Dogmatic.**—A man who goes by his own brains, right or wrong. **Peevish.**—One who picks into everybody's thoughts, and thinks nobody right but himself. **Fanciful.**—One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits. **Self-important.**—Thinks nobody like himself. **Noisy.**—A loud roar and nothing in it. **Genteel.**—The vain fool that is fond of dressing up words without meaning. He once said of a man who knew the truth, and seemed afraid to preach in its fulness, 'He preaches the Gospel as the donkey mumbles the thistle—very cautiously.' A very fine Dissenter with a Doctor's degree, fresh from the North, once paid him a visit: he digested about all the time he was talking. When he left the room, Mr. Hill lifted up his eyes, and said, in his most comic tone of voice, 'Only think that a D. D. should ever be converted into a Pedestal for a puppy!'—Life of the Rev. R. Hill.

## This Life and That.

This life is the childhood of which yonder life is the manhood. As the childhood is, so shall the manhood be. We are making heaven now. By building into ourselves principles, by creating in our souls holy tastes, we are rearing the walls of jasper and paving the streets of gold and beautifying the eternal mansions. I believe heaven to be just this: a new setting of the principles we are mastering and working into our personalities and embodying in our works and characters here and now. By doing well our fragmentary duties day by day we are getting ready to sing the new song of heaven. The story is told in connection with a celebrated musician who had a large number of pupils. It was his purpose at the end of a specified time to give a grand concert, at which his favorite pupil was to be the conspicuous figure. There was one among the others to whom was given fragmentary work. No part of his instruction seemed to have the least connection with any other part. It was dull work, but he practiced upon the dull fragments and fought discouragement. He did his best and forced the whole man into the work. When the day of celebration came he

was chosen as the favorite pupil. He felt that he did not know a single complete piece of music. Tremblingly he took his place at the instrument; but when the score which he was to play was placed before him he throbbed and thrilled with delight to find that the completed work was made up of the fragments which he had mastered, and which were now perfectly arranged. This gave him courage, and so he performed in such a way as deservedly to win the plaudits of the great audience. We are like that musician. When we go hence we shall find that the fragmentary Christian earth-life, with its principles and its loves and its Christ spirit, is that out of which heaven is made. Heaven is the holy life of earth glorified and perfectly arranged and grandly transfigured.—David Gregg, D. D., in "The Heaven Life."

## Unpleasant People.

There are many good people who are not altogether pleasant to get along with. We have known both men and women of superior piety and devotion who were nevertheless characterized by so many disagreeable eccentricities and idiosyncrasies as to render them unpleasant to meet and mingle with in every relation of life. A singular feature of the case is, too, that these unpleasant folks usually regard the most unpleasant characteristics as their greatest virtues, and consider all who are afflicted by them as themselves out of harmony with the established order of the universe. Sometimes these disagreeable characteristics are due to abnormal constitutional traits and tendencies, sometimes to unfavorable environment, sometimes to defective or erroneous education, sometimes to a misconception of the nature of religion, and sometimes to a lack in religious experience of that fullness of divine grace which invests the soul of its selfish propensities and manifestations. Whatever their occasion, they might be largely overcome if those in whom they appear would be willing to accept the general judgment of others as to their disagreeable character, and then diligently set about attempting improvement and reform.—Free Methodist.

## Four Valuable Recipes.

Dr. Theodore L. Cuyler gives the following four valuable recipes for securing sunshine in the soul:

1. Look at your mercies with both eyes; at your troubles and trials with only one.
2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have, makes thousands wretched.
3. Keep at some work of usefulness. Work for Christ brings heart health.
4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

Observe when others are suffering, and drop a word of kindness.

## Unequaled—Mr. Thos. Brunt, Tyndinaga, Ont., writes:—"I have to thank you for recommending Dr. Thomas' Electric Oil for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

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