

As Ye Would.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfort-
less.
When I might be
A messenger of home and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that
day.
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and set apart.
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content.
—Nashville Advocate

The Unnamed Heroes of the Bible.

BY BISHOP HENRY W. WARREN,
D. D., LL. D.

When that eminent saint, Madame Guyon, was sent to prison for holding and teaching some of the most precious tenets of our Protestant faith, one of her servant maids insisted on going to prison with her, to cook her food and to serve her in every lowly capacity. Whether the noble lady, composing such immortal hymns as

My Lord, now full of sweet content
I pass my years of banishment,
more evidently showed forth the heroic spirit of suffering for Christ, or the maid who washed her feet, I do not know. To most, the maid, La Gaudiere, is unknown by name or knowledge of her existence. But she is known most dearly to God.

So the Bible is full of heroes unknown to fame by name at least. They were lowly in position and humble in their own estimation; but they were very tall in God's sight. This lack of earthly names does not matter much to us, for they will have new names in Heaven, probably significant of the deeds by which they became immortal. We shall know them more easily by their significant new names than by the old.

Think of the mother of Samson; of the armor bearer, as heroic as Jonathan himself; of Pharaoh's butler, who delivered Joseph from prison; of the little maid, faithful in Naaman's household; of the Syrian woman of such gigantic faith that she averred that a crumb of God's bread would be the bread of life to her daughter, sore vexed of the devil; of the man born blind, so that the glory of God might be manifested by him; of the woman who had faith enough to be healed by touching the border of Jesus' garment; of the woman famed wherever the Gospel is preached for casting her very living into the treasury; of the small boy who helped Christ in the great miracle of feeding the 5,000; of the owners of the colt that brought Christ into Jerusalem; of the good man of the house, who tendered his prepared room to Christ for the last supper; of the "many others" unnamed who ministered unto Christ of their substance; of the great host of women who published the word; of the man who kindly gave drink unto the Lord on the Cross, after He said "I thirst;" of the unnamed "all these," who did the amazing deeds mentioned in Heb. 11:35-39; of the great multitude about the throne, who have lost their earthly names and wear the name their Father gave them in their foreheads.

Though the names their mothers called them by are scarce remembered, their enduring names are written in the Book of Life, are graven on the palms of God's hands to be more thoroughly remembered than a mother remembers her sucking child, are put on the foreheads of the saints in Heaven.

It is helpful to us to remember that most of these deeds that made the doers and many others spoken of in the Scriptures worthy to be held in everlasting remembrance were little deeds of kindness, little words of love. God's minute providences are seen by His remembering and rewarding the giving of a cup of cold water. A woman's light touch of faith on the very extreme of Christ's garment is more felt and noticed than the jostling of a throng of men.

This fits our condition exactly. We seldom get opportunity to do a great deed. Life is made up of little daily duties. Christ came into its exact conditions. He seldom did great deeds Himself. We have a record of mighty works, but they are not many nor frequent. He might have darkened the Heavens, stilled the sea or opened the graves with earthquakes every day

Nearly all His life was made up of attentions to the small duties of humble life. In that He shows Himself to be the actual son of God, the minuteness of whose works amazes us. We know not whether to be more amazed at the majesty of great worlds or the perfect finish of the least things. The feathers on a butterfly's wing have received as much care as a thousand miles of upheaved mountains.

Greatness of soul is not determined by the greatness of things done, but by the spirit of faithfulness in doing all things however small. It is asserted on the highest authority that he who is faithful in that which is least is faithful also in much. The final awards of eternal blessedness are not made to the world's heroes—conquerors in battle, eminent in science, in strategy, in diplomacy, distinguished in learning—but to those who do duties within the reach of every simple soul.

There is no one who cannot minister to the needy, cheer the faint and help the weak. It is not bestowing all one's goods to feed the poor nor giving one's body to be burned that is the highest proof of greatness. It is having charity which delights in giving personal service, however humble, and to all men, however lowly. Such men are the heroes, crowned or not yet crowned. And to such loftiness the way lies open to all. For the great there are perils of pride, self-sufficiency, envy and scorn of others. For the humble there is opportunity for training to lofty character in every-day duties.

Considering that greatest events often hinge on smallest causes, the achievements of humble workers often surpass the more pretentious deeds of men we call great. Think how large a portion of the Scripture, and of the lives of its believers, turn on the fidelity of the little maid in Naaman's household; how history was changed, and myriads of human lives have been changed ever since, by Daniel's vow for temperance in eating and drinking.

A child's finger touches the button that explodes 50,000 lbs. of powder under the sea at Hell Gate. Human acts are connected by conductors more sensitive than wires, to forces greater than our explosives, and under the seen and beyond time, results are produced that certify that the doers of these loving deeds are worthy of crowns of heroes, faithful even in things that are least.—Sabbath Reading.

Ministerial Popularity.

BY PROF. RANSOM DUNN, D. D.

The right state of mind respecting God and man is the principal duty and highest happiness of mankind. To please God is always right. To make man's pleasure the rule of life is always wrong.

Man is constitutionally a social being, and therefore intuitively demands expressions of friendship or approval of others. Climatic changes which cannot be avoided, storms which cannot be controlled, accidents and diseases which cannot be prevented, increase the conviction of dependence and need of sympathetic approval. It is only by the supreme approval of God that human good-will can be ignored in any calling, secular or sacred.

Preachers of the Gospel, like others, ought to have a "good name," which is rather to be desired than great riches, and loving favor rather than silver or gold. (Prov. 22:1) "More-over he must have a good report of them which are without." (Tim. 3:7.) It is the quality, not the extent, of the report here required of the minister of Christ. And "two or three witnesses," including his wife, can furnish a good report of an elder or bishop, but when he seeks or receives general popularity—to "have all men speak well of him"—he ought to read Luke 6:26; John 5:41-44, and 8:54; Gal. 1:10; James 4:4; the 19th chapter of Hebrews, and learn how and why God approved of Abel, Enoch, Abraham, Moses, and the prophets; and how Christ and the apostles looked upon the friendship of the world.

What are the facts revealed by the church houses, sermons, and worship of the present time? Christ "did not receive honor of men," and they who did so were not true believers. (John 5:41, 44.) "He pleased not himself" (Rom. 15:3, 3) and required nonconformity with the world. "The friend of the world is an enemy of God," (James 4:4.) There is not a more common or fatal error in the Christian ministry than a false estimate of the friendship of the world. By the ministers and their friends success is estimated largely by the degree of their popularity. "Everybody speaks well of him," says the friend of the new pastor. Right there Christ stands, saying, "Woe unto you, when all men speak well of you." (Luke 6:26.) This false estimate of human approval, and the consequent

false estimate of Divine approval, is the greatest curse of the world and of the nominal church. Success in usefulness is not always popular.

In calls for pastors, is not their popularity, especially with the young people and the leading citizens, made the principal consideration, and their rhetoric, elocution, and wit estimated higher than their piety and faith? And how do the pastors generally estimate the popularity of the congregations, music, and ornamentalities? American clergymen have financial estimates from \$200 to \$20,000 a year. Upon what do these estimates depend?

At any rate, the circumstances and natural tendencies indicate the danger of strong temptations to overestimate human approval.—Morning Star.

How You Can Hinder the Pastor in His Work.

Many valuable hints and suggestions have been given the laity from time to time as to how they can assist their pastor. Doubtless all such are carefully considered by the men and women who feel, as they should, deeply interested in the welfare of souls, the prosperity of the church, and the success of the pastor's work.

That there are, however, members in all churches who fail to take such hints, or benefit by such suggestions, is painfully evident, especially so to faithful pastors. And inasmuch as they are not reached or stirred by having been told how to help, the thought occurs that such might be interested in some suggestions as to how members of the church can hinder the pastor in his work. Hence a few are given below.

Of course, no harm will be done if the suggestions do not fit any one. If, on the other hand, they do fit or hit some delinquents, our prayer is that such may thereby be aroused to a sense of the great obligation they assumed when they gave their names to the church, and pledged to be co-workers with the pastor in building up and carrying forward the interests of our Zion.

As to how church-members may easily hinder the work of the pastor, the following hints are submitted:

1. By withholding from him their sympathy and prayers.
2. By absenting themselves from all the regular services of the church, both on the Sabbath and during the week.
3. By never looking out for or endeavoring to bring to the house of God neighbors and friends who do not attend public worship.

4. By giving but little to the support of the church, and giving but little grudgingly.

5. By being critically and acrimoniously disposed toward your pastor, and speaking of preachers in general as being a set of time-servers, who merely follow their profession for the money, ease, and popularity there is in it.

6. By objection to and finding fault with every measure the pastor proposes for the improvement of the condition of the church, the Sunday school, and the Y. P. Society.

7. By permitting the church-house to run down, to remain polluted with dirt and cobwebs, so that you can scarcely see through the windows.

8. By freely telling your complaints and criticisms to others, but never saying a word to your pastor about them.

9. By being far more interested in politics, in the markets, in crops, in stocks, and in the weather than you are in the growth and prosperity of the church.

10. By taking and reading one, two, or three daily papers—the Sunday edition included,—and refusing to take the official organ of your church on the plea that you cannot afford it or have not time to read it.

Let such a course be persisted in by only a few of the principal members of a congregation, and it will greatly hinder the work of the ablest and the most devoted pastor to be found anywhere.

Delinquent brother, delinquent sister, read the ten hints given above; study them carefully, God searching your heart all the while; see honestly for yourself wherein you have hitherto hindered the work of your pastor, and then go down on your knees, in your closet, confess your sins, ask forgiveness, covenant with our dear Lord from henceforth to be an honest, faithful helper to your pastor, and then be true to that covenant. It will enrich your own soul, aid your pastor, and greatly help the church.—Rel. Telescope.

STILL ANOTHER TRIUMPH.—Mr. Thomas S. Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. Thomas' Electric Oil. I have also been subject to Quinsy for over forty years, but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

Wherein the Church Comes Short

It is not in doctrine that the church of to-day comes short. Creeds are tenaciously adhered to.

It is not in regard to ecclesiastical formality. There is an abundance of form in all the churches. There is the organ and the choir, the ritual, the anthem, the full chorus, the quartet, the duet, and the solo—all of which is very nice and very appropriate.

But it is when we turn to consider the contents of the teachings of the popular and aristocratic churches in regard to every-day conduct that we discover room for censure and criticism. On this point, the Rev. Herbert C. Herring, of Omaha, Neb., speaks to the point, as follows:

In the first place the church of to-day misses Jesus' fundamental note of self-sacrifice. He never taught anything which had not this at the root. In attempting to imitate him, as I think many sincerely do we largely fail to catch his spirit and aim. We urge a prayer-meeting piety whose sacrifice of self is expressed in devotional forms and assemblies. Or we relapse into an ascetic drift, emphasizing sacrifice for its own sake. Our doctrine of sacrifice is cramping, while his was expanding in its effect.

We are equally lame in our presentation of the obligations of brotherhood. We are not making it plain that personal kindness cannot atone for social tyranny. We are not telling men that our personal morality is no higher than that of the institutions we maintain. We are not making men see that the kingdom of Christ can never come until it is permitted to come through all the relations of human life. The Pharisee, who is the embodiment of un-Christlikeness, can sit under our teaching without discomfort. He can occupy his high-priced pew. He can establish caste lines within the church. He can profit by iniquitous enterprises. He can conduct his business by selfish methods. All the while he continues to regard himself as a follower of Christ. The teaching of the church is too dull to pierce his cuticle. Jesus had no difficulty of it in sort. There were no Pharisees among his followers.

But with all our failures there is a movement toward the light. The narrowing of the circle of dogmatic teaching is an indication of it. The growing disposition to concern themselves with the affairs of the city and nation is an indication. Whatever the church's failure she is at least in advance of the community of which she forms a part. The time draws nigh when she will believe and teach that love is the fulfilling of the law, and that love can never have its perfect work, while privileges are so unequally bestowed as at present.

Victoria and the Sabbath.

Queen Victoria began her illustrious reign with a strict observance of the Sabbath, and has never failed to insist upon its being honored. The effect upon the nation has been marked. On one occasion one of her ministers of state arrived at Windsor Castle late on Saturday night.

I have brought for your Majesty's inspection, he said, some documents of great importance; but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attendance to-morrow morning.

To-morrow is Sunday, my lord. True, your Majesty; but the business of the state will not admit of delay.

The next morning the queen and the court went to church and listened to a sermon on "The Christian Sabbath: Its Duties and Obligations," the queen having sent the clergyman the text from which he preached. Not a word was said about the state papers during the day, but in the evening Victoria said, To-morrow morning, my lord, at any hour you please—as early as seven, if you like—we will look into those papers.

I could not think of intruding upon your Majesty so early an hour, replied the minister; nine o'clock will be quite soon enough.

The Mother's Mission.

Every mother has an important mission, but some mothers have a very difficult mission. Should these lines fall under the eye of some good woman who has an unbelieving, scoffing husband, she may find suggestion and hope in the following selection:

There were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers bitter as himself were frequent guests at his table, and made themselves merry with

the Bible and religious faith before the children. The mother seldom bore a part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. L. had accomplished her difficult task—by what means she neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—Lutheran Observer.

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Silent Preaching

The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a sceptic when I was a young man," said Cecil, "but my mother's life was too much for me."

"My brethren," said an old African preacher, "a good example is the tallest kind of preaching." And he was right. "There is an energy of moral suasion in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels."—Gerald B. F. Hallock, D. D.

Who makes quick of the moment is a genius of prudence.—Livy.

Obedience is the monster of success, and is wedded to safety.—Aeschylus.

To cultivate kindness is a valuable part of the business of life.—Johnson.

SUFFERED INTENSE PAIN.

Mrs. Chas. Miller, Bowling Green, Ont., says: "I have suffered greatly from inflammatory Rheumatism for two years. My joints would swell and the pain was most severe. Could not get out of bed. Milburn's Rheumatic Pills cured me."

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