

Weak and Strong.

Call no man weak who sometimes sheds a tear
Over the height and depth of mortal need;
Over the death or ill of some one dear;
Over a hero or a hero's deed.

Call no man weak who can a grievance brook,
And hold his peace against a red-hot word;
Nor him a coward who averts his look
For fear some sleeping passion may be stirred.

But call him weak who tramples not in dust
Those evil things that fascinate the heart;
Who fears to give his moral foe a thrust,
And springs from duty with a coward start;

Who grapples not with one defiant sin,
Whose ease, and pride, and pleasure keep the post.
Where self is strongest, weakest passions win,
Where self is weakest,—there, the valiant host!

—Charlotte Fiske Bates.

The Temptations of Believers.

Believers are prone to consider their temptations exceptional in their character and severity, and to regard them sometimes as beyond their strength—too heavy and too severe to be endured and resisted. The testimony of the Word on this point is that God never permits a temptation to seize or assail one of His children too great for him to bear. A mother will chide the person who thoughtlessly gives her little child too heavy a load to carry. By the overtaxing of the child's strength the child might be permanently injured. Knowing this, the faithful and watchful mother is jealous lest her little one should have a burden beyond her strength laid upon her. How much more will the faithful Heavenly Father prevent His children from being overtaxed! "He is faithful," and will not suffer us to be tempted above that we are able to bear. Were God to permit too severe a temptation to lay hold of a single one of His children He would be unfaithful to His covenant. Every temptation attacks us under His slumbering eye! Every trial is, as it were, poised in the Divine hand, weighed carefully before permitted to assail the believer. One of England's royal sovereigns watched his son on one of the historical battle-fields of France. He noted every point in the strife with practiced eye, and he allowed his son to fight on unaided that he might win his knightly spurs. He was prepared to effectively interpose at any moment his son might be in actual peril. The conflict was a desperate one, and at times the issue seemed doubtful, but, as the sequel proved, the skill and prowess of the brave prince were equal to the needs of the eventful occasion. He won a notable victory. God's eye is upon us in our conflicts with temptation. The struggle may be, and often is, desperate. The odds appear to be against us. It would almost seem as if our King and Father cared not whether we came off victorious or defeated—as if He had left us to perish. But He knows our strength, and what we are able to endure.

It cannot be doubted that some Christians are called to endure a greater fight of afflictions than others. They are subjected to temptations more numerous, subtle and severe than many of their fellow-believers. But it does not necessarily follow that they are thereby placed at a disadvantage; for though their temptations may absolutely be more intense and severe, they are not relatively so, being proportioned by God himself to the strength which He knows believers individually possess. It may be a greater strain on a child to carry five pounds than on his father to carry a hundred. It may be a more severe task for one to walk ten miles than for another to walk fifty. And so a single temptation to one may be more of a strain on him than twenty temptations would be on another. A temptation which taxes the utmost strength of one believer to successfully resist may not disturb a stronger believer at all. Believers are soldiers: some have a more arduous service and a hotter part of the field assigned them than others. Some are in the front rank, where the smoke of battle is thickest, sustaining shock after shock of the enemy's fiercest onslaughts; others, perhaps, are posted at a distance, waiting for their turn, at the will of the General, to be exposed to fire, or engaged in some less arduous, dangerous or important duty because of less experience and shorter service.

In conclusion, let it be said that the presence of great temptations indicates the presence and accessibility of much grace. Instead of complaining because our temptations are fierce, the more excellent way is to be thankful that God has given such strength to

bear them as makes it wise and safe to permit them to come to us. Burglars give most attention to houses where there is most treasure; Satan launches his most fiery darts at him upon whom God's grace most richly rests.—The India Witness.

How to Develop Spirituality in Our Churches.

1. Find out those who have any spirituality. This will greatly lessen your farm, but it is of no use whatever to pull weeds and hoe ground in which a good seed never germinated. No man will ever husk corn in such a field. All the Christian workers on earth cannot increase the spirituality of one who does not know that he is alive in Jesus. You can make a grave-robbing hyena act like a lamb more easily than you can build up spirituality in an unsaved soul.

Do men feed diamonds to swine? No, the swine will not eat them, and they would not fatten on them if they did. Let every worker—the pastor, the old, the middle aged, down to the youngest member and the little child who has been born again—turn all attention to the many or few who give some credible scriptural evidence that God's life is begun in their hearts.

2. The pastor must be an example to the believers in all goodness and faith. That is, his life, both inwardly and outwardly, must be so godly that his flock, seeing his manner of life, and observing that every act is done to the glory of God, and that he is surely and rapidly becoming a holier man, will, by the very heart-hunger which their own experience with Christ has wrought, readily and joyfully walk in the clear light of His blessed example.

The pastor must be holy; but beyond this the practical need of this time is that he be a good public reader of the Scriptures. To be able so to read the Bible as to give the sense of it to the people is the greatest personal power any man can have for deepening spirituality. A good public reader of the Bible will rouse spiritual thought when elaborate sermons fail.

3. The Church, the organized body, must make its covenant respected. To grind an axe it must be held to the stone. Just so the God-ordered way to develop spirituality is that each church shall require its members to be in constant contact with those principles, privileges, and practices laid down in the covenant from the Scriptures. In these days it is not thought that a church has any right to require faithfulness to every obligation of the covenant. These are left to the conscience of the individual. But that covenant is not an agreement made alone with the individual conscience. It was made with every soul belonging to the church, and that church has authority from its great Head to enforce by entreaty, warning, exhortation, and exclusion every bond of the covenant. Faithful nourishing by communion and fellowship in the Spirit by the body, a pastor always and everywhere exhibiting goodness and faith, and really skillful in reading the Scriptures—these things, coupled with respect for our covenant, which is secured and maintained by watchful, diligent deacons, full of faith and of the Holy Spirit, are the powerful factors Christ never fails to use in making any people more and more like Himself.—The Examiner.

A Derelict.

Of all the vessels upon the great waters, we are told, the most dangerous is the one that has been abandoned at sea and is simply drifting with the mighty ocean currents. In a very impressive sermon Dr. J. Wilbur Chapman uses such vessels to illustrate a great truth. He says: "It is an awful thing for a life not to have the helpful presence of God. One of the ocean dangers that captains fear almost more than anything else is the danger of coming in contact with a 'derelict,' as a ship abandoned at sea is called. There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters. They are without pilot, have neither crew nor rudder, are bound nowhere, and carry no cargo to any port. One of them, which has a cargo of mahogany on board, and is level with the water's edge, has been drifting since March, 1891. There is scarcely any peril at sea which is so terrible to the mariner. No sound will reveal their nearness, no temperature of air or wave will make known their approach. Though it carry no guns, a 'derelict' is often a more deadly enemy than a man-of-war. The ship that steers for no port can have only one influence, and that is to be a stumbling-block in the way to send other ships to the bottom of the ocean. God help us that not one of us may become a spiritual 'derelict'! God pity that man who has pushed

God out of his life and goes along in his journey to eternity not only having sorrow in his own soul, but standing in the way of progress of others."—N. C. Advocate.

What Constitutes a Fool.

'Aren't you the evangelist preaching here at the church?' said a man in New Jersey City to a stranger one morning.

'Yes, sir,' replied the preacher. 'Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one that all infidels were fools? If you don't prove it to my satisfaction, I will publish you in all the city papers as the most consummate liar that ever struck the city.'

'Where is your infidel?' said the preacher. 'I claim to be one,' was the reply, 'and I want you to know I am no fool either.'

'You don't mean to say there is no reality in Christianity?'

'I do, sir. I have studied all the phases of the subject, and have traveled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing in it.'

'Are you certain there is nothing in it?'

'Yes, sir, there is nothing in it.' 'Will you please tell me,' said Mr. Hide, 'if a man will lecture twelve years against nothing is not a fool, what, in your judgment, constitutes a fool?—Selected.

A Tested Remedy.

While Bishop Kavanaugh was walking the public road one day a physician drove up and offered to give him a lift. The bishop accepted it, and soon their conversation turned on spiritual things. "Oh yes your message may be good enough for the poor," said the doctor, but you must admit that educated men have outgrown the legends of Scripture." The Bishop turned to him and said, "Doctor, if in your youth you had suffered from a severe attack of pulmonary consumption, and some friend had given you a prescription which had fully and completely healed you, and you had tried it on others with similar effect, what would you say of one of your patients to-day if he, suffering from the same disease refused to try your remedy?" "I should call him a fool, of course," said the doctor. I agree with you," continued the Bishop. "Twenty-five years ago I made an experiment of the Gospel of Jesus Christ. I confided to him my life, my heart, and all that I possessed, and I find he is to me all that the Bible promised he would be. He has saved me from the power of my sin, he has taken away all terrors of death, he has filled my heart with a gladness I never knew before. Doctor why do you, who never tried the prescription, laugh at the remedy?"

How to be Great.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all and do deeds of valor at which armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lilies and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Who Gets Hurt?

Once a member of the Salvation Army went along the street distributing printed invitations to one of their meetings at the barracks. A man to whom he offered one deliberately kicked him off the sidewalk into the street. He got up, picked up his handbills, and passed along distributing them, without saying a word.

The man who kicked him will be lame the rest of his life; he will never quit limping—in his heart, I mean. He will think of that man and of his own cowardly act a thousand times. Once I heard a man say: 'I hit a

man one time—hit a Christian; and I shall be lame in this right arm the rest of my life. I hit one of God's children, and it has maimed me for life—in my heart, I mean. The man simply looked at me, and said, 'I can take that. You have done wrong; you have acted hastily and in passion. I could hurt you, but I will not. I can take that for Christ's sake.' I was sorry for what I had done, and I am still sorry, so sorry!"

When a boy strikes another in anger, he himself gets the worst of the blow; when a girl says an ugly thing about another, she herself is hurt the worst. Use the "soft answer" rather than the hard blow, on those who offend you, if you wish to make sure of victory. The greatest battles ever fought on earth were fought by Christians; the grandest victories ever won on earth were won by Christians. While the nations of the world have so improved their man-slaughtering engines that a modern battle would seem to mean almost annihilation of the combatants, the Christian victor employs exactly the same weapons now that he did nearly two thousand years ago. There has been no improvement in the kind of weapon, and Christ indicated its character, when, in the garden, he said to Peter, "Put up thy sword."—People's Weekly.

Advantage of Church Membership

There is no doubt as to outside saints, who live a Christian life though not living in fellowship with the visible Church. We once knew one such who even asked the privilege of partaking of the communion, though he was not a member of the Church; an upright man who loved Christ and his fellow-men, but he did much more for the cause of Christ when he finally united with the Church; his strength was greatly increased by such union, his influence over others was multiplied, and his enjoyment was greatly increased by fellowship with other Christians. Every pastor knows of similar instances. The arguments which are urged in favor of a religious life apart from the Church are unsatisfactory. They subtract from the life that great power which comes from union with God's people and active union with Christ in His great plan of evangelizing the world by the organized activities of His Church.

But it is only when Christians organized together to form a Church receive power from on high that their morals, their spirituality, their power to do good are multiplied. A true Church is a body of believers in Christ associated for Gospel work and reinforced by power from on high. Such an organization is more than human in its efficiency. God works through it to produce marvelous results, which cannot be explained by attributing them to the average worth mere human efficiency of the individuals composing it.—The Advance.

Hints for a Christian Home.

1. We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and, therefore, we are not to expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up the heart in prayer.
5. If from sickness, pain, or infirmity we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for the little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to dependents and servants, and praise them when you can.—Western Christian Advocate.

Think of Others.

We ought to think of other people's inconvenience more than we generally do. The home is the place where this thoughtfulness should begin to be cultivated. One who comes late to breakfast admits that he is guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life and caused confusion and extra work. How often an important committee is kept waiting ten minutes for one tardy member, who comes sauntering in at last, without even an apology for causing perhaps fifteen men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good nature. Everyday life is full of just such thoughtlessness which causes untold personal inconvenience, and oftentimes hurts the heart of friends.—Churchman.

"Te-Do"

If Job could have known, as he sat there in the ashes, bruising his heart on this problem of Providence, that in the trouble that had come upon him, he was doing what one man may do to work out the problem for the world he might again have taken courage. No man lives to himself. Job's life is but your life and mine, written in larger text. So then, though we may not know what trials wait on any of us we can believe that, as the days in which Job wrestled with the dark maladies, are the only days that made him worth remembrance, and but for which his name never would have been written in the Book of Life, so the days through which we struggle, finding no way, but never losing the light, will be the most significant we are called to live.—Robert Collyer.

Christ Looking On.

BY D. L. MOODY.

A Highland chief of the Macgregor clan fell wounded at the battle of Sheriffmuir. Seeing their leader fall, the clan wavered, and gave the foe an advantage. The old chieftain, perceiving this, raised himself on his elbow, while the blood streamed from his wounds, and cried out, "I am not dead, my children; I am looking at you to see you do your duty." This roused them to new energy and almost superhuman effort.

So, when our strength fails and our hearts sink within us, the Captain of our salvation cries, "Lo, I am with you always, even unto the end of the world. I will never leave thee nor forsake thee."

But One Standard.

A true Christian can have but one standard of ethics. That standard must apply with equal force to his dealings with honorable men and with men who are dishonorable, with individuals and with corporations, with the grocer and the butcher who supply his table and with the railway company which furnishes him a means of transportation for himself, his family and his goods. Jesus made no exception to the universal application of the moral law. Neither may we.—Rev. Edward G. Mason.

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