

HIS TRAINING.

In the way that He shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it,
But the blessing that we need
Is behind it.

All the lessons He shall send
Are the sweetest,
And His training, in the end
Is completest.

OUR DUTY TO THE OFFENDER.

S. J. YOUNG.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 15-17.

Our relations to one another in the world involve obligation or duty to one another. 1. To abstain from doing wrong to our neighbor. 2. To do good to our neighbor. It is as much our duty to do good to our neighbor as it is not to do him a wrong. Our Christian ties increase our obligation to one another as brothers and sisters in Christ. "None of us liveth to himself." Offenses and differences abound in all societies on earth. The church is not exempt. They cause a great deal of unhappiness where there should be joy, deprive the church of her light and power, hinder gospel work, destroy spiritual life, and blight the Christian's hope.

I. Every Christian's duty concerning offenses against himself requires action in a two fold capacity.

1. As an individual, each person must treat an offense with relation to himself. In this capacity the only thing to do is to "forgive," whether forgiveness be asked for or not. Jesus on the cross set us a beautiful example when he prayed, "Father forgive them," and before this he taught, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

2. Outside of himself or his own interests, he must treat the offense for another. He may be a magistrate, or other officer of law. His duty is to bring the offender to account for his deed and in the absence of repentance bring about his punishment, not for himself but for the public, whose servant he is. As a servant or minister of God, he must not allow the offense to pass unnoticed, giving occasion for the world to charge the church with permitting wrong doing without rebuke.

Our obligation to the offender requires us to bring him to repentance if possible for his own good, for without repentance he is condemned before God and without salvation. Christians are under obligations to deal with offenders in defense of the gospel, that religion may not with their endorsement or acquiescence be used as a cloak for wickedness.

II. Then it is well to consider what is the Christian manner of treating an offender, or of dealing with such person.

1. Be charitable. Do not be too exacting. Do not expect more of another than of yourself. Before considering yourself wronged, know that an offense was intended. Very often some word or act is misunderstood and seems offensive while the speaker or actor has no thought of harm or unpleasantness toward another.

2. Forgive as often as there is anything to forgive. Act and feel as if there were nothing worthy of your care. Remember your own faults. No two persons will meet in this world, free from faults. If we notice every fault in each other and demand its correction, life will be very unpleasant to us, and there will be no room for Christ in our hearts. Excuse your brother's faults and let them pass. Thus far only, you may go for yourself.

3. If the fault be a serious one, demanding attention, "Go and tell him his fault between thee and him alone."

4. "If he will not hear thee, then take with thee one or two more."

5. "If he shall neglect to hear them, tell it unto the church."

6. "If he neglect to hear the church,

treat him as an unsaved man."

7. At any time of these steps, if he repents, treat him henceforth as if you never had personal interest in the matter. "You have gained your brother."

8. At every sign of repentance, encourage thy brother and lead him on to confession and asking forgiveness. He is having a struggle with himself. Remember your own weakness.

9. Be not exacting as to the manner of confession and asking forgiveness. Actions often speak more than words. What is said concerning your brother applies to similar matters concerning your sister. By brother and sister we mean any one professing to be a Christian and having been acknowledged as such.

III. The question may be asked, What is implied in treating an obstinate offender as an unsaved person, or as the text has it, "let him be unto thee as an heathen man and a publican?"

1. Be kind to him. Personally you have nothing against him. You have forgiven him.

2. Encourage and invite him to attend the means of grace. He needs salvation or enlightenment. He may get light that will enable him to see his duty.

3. Respect his feelings, opinions, and rights, as a citizen and as a fellow man.

4. But give him no church fellowship—or at the most not more than might be given to one on probation.

He is a sinner. The honor of God and his cause demands that he appear to the world in his true light, not as a Christian; for he is not following Christ. His own good demands that he be brought to feel that he is a sinner.

5. Encourage him to speak or pray in meetings, so long as he does not oppose truth, stir up strife, or exalt himself, or vindicate his sinful life. We often do this with sinners of no Christian profession. He may be trying to return to God. When he says true things assent to them the same as if some one else said them. It may help him.

6. Give him no office in church or Sunday-school that any other sinner of equal ability may not fill. It may deceive him and hinder him from getting to God.

In all your bearing toward him, be kind, cheering, helpful, and tender, the same as if, without being labored with, he had publicly declared that he was no longer a Christian, or as if he had never been a Christian.—Wesleyan Methodist.

A YOUNG KNIGHT.

The following shows that the days of chivalry are not past:

At a village shop the other day, a plain old country woman drove up and stopped. Her horse, though not young, was restless, and she had trouble in making it stand. Men and women passed by without a glance or thought.

Finally a schoolboy came along who took in the situation. Stepping to the horse, he held it by the bridle and encouraged the driver to alight. Not satisfied with that, he helped the grateful woman unload some bundles from the vehicle and carry them into the shop. That done, the lad lifted his cap with a courtly air, smiled in reply to her thanks, and sprang away to rejoin his companions. To one onlooker he seemed not less chivalrous than did Sir Walter Raleigh on a famous occasion. To the knight, the presence of his august sovereign was an inspiration. The lad had none other than the innate kindness and gentle breeding of his own royal nature.

"Ah," said one who witnessed the act, "I must know his mother. She cannot fail to be a lovely woman."—Exchange.

WORTHY OF IMITATION.

Ten cents in India is as much as one dollar here. Seventy cents for a day's work would mean seven dollars here. They are very poor. At one time when a company of natives had been holding a prayer meeting, they said, "We have been praying, now we must give."

The missionary replied, "You have come a long way, and need what you have."

They answered, "We cannot pray and not give."

Our pastors at home are not much troubled with such requests.—Sel.

When the priests get their eyes cleared from the smoke of the incense offered to the tobacco god, it may be then that they can lead the hosts to the Jordan crossing

THEY SEEM TO AGREE.

"Unless the rules are relaxed, Methodism will soon have no young people to discipline."

This time this is said by a Unitarian editor. But this is over and over said by not a few Methodists themselves. Some of the most prominent minister of the denomination are taking this position.

But two wrongs do not make one right—it would take at least several such opinions to equal one good one. If the objectionable clause is removed, or retained, we shall still dance all we want to. We have found the secret of keeping the young people, and all the people, for that matter, from these things that seem to perplex so many, and the method is, to give them something better.

In the old classics we used to read the story of Ulysses, whose ship, after the taking of Troy, was driven near the island of the Sirens, situated somewhere by the west coast of Italy. These strange and fabled beings were said to possess the power to charm the passing sailors so they would die in their ecstasy of delight.

When Ulysses was to sail past the island where these strange and lovely charmers were sitting on the beautiful beach to lure him and his crew to destruction, he filled the ears of the crew with wax, and tied himself to the mast till out of reach of the deadly song.

But when the fabled Argonauts, in pursuing the golden fleece, were to pass the island of the Sirens, Jason, instead of binding himself to the mast of the ship, and filling the ears of his men with wax, ordered Orpheus, who was on board his ship, to strike his lyre, which made music so much more enchanting than that of the sirens that that of the latter was most hideous. Thus were Jason and his company safe.

Bless God! so are we. Here is the true secret of safety: If the church expects to retain its people, young or old, it must be by the transforming of the supernatural—having something better than the world can offer.

The sin-nature craves its kind. The worldly object without will prove a natural and powerful attraction to the worldly nature within. To neglect or deny the experience of Christian holiness upon the part of the ministry and the membership is to continue the experience which does not satisfy the soul and leaves it to deteriorate till what the world has to offer will be chosen.

There is something better. The human soul was made for God, he alone can satisfy. He does. Fill the soul with heaven and holiness and the world has no charms. To eat at heaven's table so satisfies that the world's diet is no attraction. Here is a truth. It works.

WHAT SHE WOULD GIVE.

"Mummy," said a small girl, "mummy, dear, I do wish I could give some money for poor children's dinners."

"So you may, darling."

"But, mummy, I haven't any money."

"Well, darling, if you like to go without sugar I will give you the money instead, and then you will have some?"

The small child considered solemnly for a moment, and then said:

"Must it be sugar, mummy?"

"Why, no, darling; I don't much mind. What would you like to do without?"

"How would soap do, mummy, then?" exclaimed the small maiden in triumph. —Christian Guide.

"A smile, a word, a touch,
And each is easily given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.

A smile may lighten the failing heart,
A word may soften pain's keenest dart,
A touch may lead us from sin apart—
How easily either is given!" —Selected.

There is only one thing we can carry with us when we enter the eternal world, and that is the character we have formed on earth. It is a terrible thing to think of standing before God, on the last day, empty-handed, with nothing to show that we have ever been of service to our fellow-creatures, or done anything to indicate our loyalty to God.—Bishop Clark.

The Lord lets some things be ours, that we may have the right to give them up.

DISOBEDIENT TO PARENTS.

F. G. Walter.

In the catalogue, given by the Holy Spirit, of the twenty elements constituting the "perilous times" "in the last days," the title of this article is the sixth in order. If the other nineteen is as prevalent as this one is, surely these times and days are at hand.

2. We question if but a small per cent. of parents of today have the qualifications of governing children that was possessed by our forefathers. The writer admits that in his own person the governing power is largely a minus quantity. The demonstration is very apparent as we look back over the schools we taught, our family government, and our most three years of pastoral duty. Were we the weakest of mortals in this serious matter the situated would not be so alarming. But it abounds in thousands of homes, schools, and churches. And that too, in pitiable extremes.

3. A plain and profitable lesson is taught on this subject in the last week's Wesleyan Methodist (May 28th.) We refer to the editorial in mention of Dr. Dowie's daughter's disobedience. It is mentioned, "She sought forgiveness of her father and of the Lord." Children should understand that they are disobedient to God when in rebellion to their parents. And they need forgiveness from parents under possible conditions to be in a relation where pardon can be granted or received from God.

4. This one item in the highly appreciated editorials in our paper is, as a help in the direction we have under consideration, worth more to know than the price of a year's subscription; though we must put a high value on our dollars.

May we have divine help in "ruling with diligence" and in helping our Editor and paper.—Wesleyan Methodist.

SUSPECTING OTHERS.

Suspicious may arise from one of three sources: (1) A general lack of confidence in humanity. (2) A knowledge of some former conduct of the individual in question. (3) Acquaintance with ourselves. Up to a certain point, suspicion may be simply psychological in its nature, lacking in any immoral quality, and should to be classed merely with suggestions or theories. But, it is nevertheless one of the most dangerous exercises or attitudes of the mind viewed from the standpoint of love and spirituality, and hence a few rules or principles may be observed with profit.

First, the profession of religion or of holiness, does not make us professional detectives. Second, if our suspicions are correct, we are not always obliged or necessitated to communicate them. Third, it is rarely profitable and often perilous to listen to others communicate their suspicions. Fourth, where we must for our own sake or for those for whom we are responsible, entertain our fears or tell our suspicions of other persons, it must be done with the greatest care.

Besides these cautions for the sake of our own mind, we must also remember that an unjust or ungrounded suspicion does immediate injury to the person concerned, and that this injury extends as far as the influence of our words and manners go.

Perfect love habituates the mind to think only of others to do them good. It has no heart to know or hear or tell that which is unsavory about a person. And when it must do so, it seeks the best possible construction to put upon it, and if the worst must be believed, it will still look for a ground of hope for their salvation.—Christian Standard.

THE BIBLE IN INDIA.

The Hindu violently attacks the Hon. D Smeaton for saying that he could not see why the Bible should not be taught in the public schools in India. Such attacks show how much the Bible is feared by Hindus. They would not have thought of protesting against Shakespeare, but when it comes to the Bible, the press bristles with protests. The universities of England and America study the sacred books of the East, and are not afraid of their influence.—Gospel Banner.

He who would hide his own sin, with the fault or failure of another, will find the pile beneath grow faster than he can stretch the cover.

GLEANINGS.

Beloved, let us be careful about trying to be what God has not made us. "It was the donkey, who flapping his ears, mistook them for wings, and began to sing."

Giving of thanks is the surest and easiest and best way to cure unclean, covetous, filthy, foolish jesting, inconvenient talking. Shut the latter up and out by the former.

"That strong fellow ought to be chuck full of work." "He ought to be. I haint never been able to get none out of him." So some church members are bound to be very deceiving.

A father listened to one of these preachers who gabble church prayers and said: "If my son asked a favor of me like that preacher prayed to his heavenly Father, I should give him the stick."

What does Paul mean by "wrinkles?" The garment is first washed spotlessly white; then every rumple or ruffle or curly temper is ironed down smooth. Spotless and spiteless.

Are we steadily, contentedly, joyfully, victoriously trusting that God is always, in all places, in all things, through all persons, doing his very best for us? And, in return, are we doing our very best for him?

There is a growing demand for "holiness" preachers who will not say anything about "tobacco" or "lodges," and who will speak very softly about Sunday observance, but who are strong on the "second-blessing."

Our God is God, not more from the greatness of His creation, than from the infinite smallness of it. As we grow more into Him, and like Him, the more shall we recognize and appreciate the little tokens of His grace; minute providences of His love.

A local preacher testified that neither time, toil, losses, bereavements, nor all else, had sanctified his soul; but, at last, the Holy Ghost sanctified him wholly. Give the Holy Spirit a chance at your souls, at last, this hour, just now.

For a man, St. Paul managed to talk very richly indeed (Phil. 4; 11-19). No wonder! He had a rich Father in heaven. While they were relieving his need he was telling them how his God would supply all their need.

In these days when everyone is expected to measure up to a certain standard, a few words from Mr. Wesley may be needed in some quarters: "Pray do not measure all men by yourself. Do not imagine you are the universal standard."

The risen Christ gave "some evangelists * * * for the perfecting of the saints." How, then, do some insist that no evangelist has a mission to any of the saints, but only to sinners? How do they make out that evangelists are only missionaries?

"God does not wish us to speak of Christ to everyone we meet. Philip did not mistake a buzzing in his ears for the Spirit's bidding. 'I am impressed that God wants me to move to Michigan. Please advise me the best town to go to.' 'If God wants you to go to Michigan, he can tell you to what town to go to.'"

If you are looking for a "charity" the essence of which is selfishness, for a brotherhood which is a cheap substitute for Christian fellowship, for a religion which speaks of a "Supreme Council" or of the Universe, or "Grand Master Workman," but spurns the name and sacrifice of Jesus, Satan has one to offer—join a lodge.

We know of a young man, already beyond his majority, who is a traveling salesman for an important firm. Every day of his life he writes his mother a letter, long or short. And every day of her life his mother writes to him. Is that a bad sign? The young man is a trusted employe, having risen from the lowliest position to one of high responsibility. Reader, do you think that it impairs that young man's standing with that firm to have it known that every day he writes his mother, that his mother is his confidant, that he loves to spend his time in her company and kneel beside her in evening prayer? You may put it down, reader, that that is not the sort of young man that turns out bad.—Sel.

S. J. Young Jr.
His Training

I Love
22/12

Dear Father,

Secrets
or crafty ones

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