

COME THOU APART.

O. G. B.

Into the mount of God, come thou apart;
While others stand far off, come thou,—
Though others hesitate, come now—
Do not delay, but come just as thou art!

Come, soul—the sprinkled blood is all thy
plea,

With this thou canst the Mount ascend!
God bids thee come,—His call attend,
And see what he will there reveal to thee.

Leave thou the camp behind and come
apart:

Fear not the clouds that wrap thee
round;

Be still, if thou wouldst know the
sound

Of God's own voice in speaking to thy
heart.

Alone with God in this most holy place
Will cause the death of sinful lust,—
The flesh must here return to dust

As God unfolds the visions of His grace.
Here, with thy gaze fixed on the unseen
things,

Naught can direct thy thought from
Him;

Nor lingering doubts the vision dim:
Thou shalt mount up e'en as on eagles'
wings!

Come thou apart, and in this holy place
God will the earthen vessel fill
With His own life and light until
His glory shall illuminate thy face!

Transformed into His likeness thou shalt
be

God's channel for the constant flow
Of divine truth to souls below,—
Thy life lost in His life of ministry.

LORENZO DOW AND THE COBBLER.

Lorenzo Dow, an eccentric circuit-preacher, widely known through New England and the South, eighty years ago, lives in tradition chiefly for his oddities; but he was a man of strong character, who loved his work and loved the souls of men.

His sermons and his ways of doing good were peculiarly his own; but they were often surprisingly effective—not merely because he was singular, but because he was sincere. An aged lady, whose father's large farm house was one of Mr Dow's favorite stopping places in Rhode Island related some years ago the following story of him from her earliest recollection:

One winter afternoon my father overtook the eccentric preacher on his way to fulfil an engagement and took him into his wagon.

"I am glad to ride" said Dow, "for there is a thaw coming, and one of my boots has sprung a leak"

As they went along my father suggested a way to repair the damage. "A cobbler lives in that little red house yonder" he said. "He is poor, lame, crabbed and cross, but a good workman."

"Just the place for me" said Dow, jumping off and going into the little shop. He set down silently in front of a few brands smoldering on the hearth, and taking off his boot, handed it to the cobbler. The man looked at the leak and swore.

"I am afraid you are not a Christian, my friend" said Dow, quietly.

"There are no Christians," retorted the cobbler. "There are plenty who pretend to be," and he waxed his thread with an angry jerk that seemed to emphasize what he said.

"Your room is so cold that your wax is hard. Shall I put more wood on your fire?" said the preacher.

"I work to keep warm" was the shoemaker's curt reply, as he pushed a last into the boot and adjusted his clamp. "I've little enough wood cut and no one to cut more, and this lame leg won't allow me to do for myself."

Dow removed his long-caped cloak, put his bootless foot into an old shoe lying near, and, going to the shed, found an axe and went to work. Before the boot was ready he had split and carried in all the wood in the shed, piled it neatly in a corner, and made a blazing fire of the chips.

When the boot was done he put it on, paid for the work, and, taking his coat, said: "Thank you my friend; you have proved yourself a workman that need not be ashamed."

The reply came this time with real

civility:—"I'm much obliged to you. I shouldn't wonder if there were some Christians in the world—and you one of 'em."

"I try to be one; good-by," and Dow was off, leaving the astonished cobbler saying to himself, "Wal, ef he's tryin' he don't take it all out in talk. He never preached at me so much as a word."

That evening Dow, who often picked up his text on his way to meeting, spoke from the words that had come to him in the shop (II. Tim. 2: 15): "Study to show thyself approved unto God's workman that needeth not to be ashamed."

He had a large audience and he preached practical religion to them, enforcing in his original way the truth that everywhere there were poor and unfortunate people for Christians to look after, and this work must be done "if we expect the world to believe in our Christianity."

Dow spent that night with us, and the next morning one of my father's teams left a load of wood at the lame cobbler's door. Passing the shop on his way to his next appointment, Dow looked in and said:

"Good morning, my friend, I would saw this wood for you, but there are duties awaiting me further on. I think there must be Christians enough in this community to look after a useful citizen like you."

Before the cobbler had recovered from his astonishment at being called a useful citizen two or three schoolboys came to have little jobs of cobbling done, and while they waited they acted on the hint given by Mr Dow in his sermon and worked at the wood pile.

From that time little kindnesses done to the cobbler became so common that he quite lost his crabbed temper. His neighbours gave him no use for it.

"Everybody seems to be helping me," he said "If I'm a 'useful citizen' I ought to be ashamed not to help somebody myself."

The next time Dow came to our neighbourhood he was told:

"The cobbler has given up his cider and pipe, he sings hymns instead of foolish songs, and reads the Bible to a blind neighbour."

Dow replied, "A little leaven leaveneth the whole lump"—and a little good example goes a great way."

Whatever Lorenzo Dow's singularities were, he understood the religion of the New Testament. He knew that a Christian is at his best only when he makes himself an object lesson of his doctrine.—Youth's Companion.

FASTENING PRAYER.

A little girl learning to sew. Her mother told her to repeat last stitch several times to hold the seam. She called it "fastening in." This little child would pray as all good children do when she retired to rest at night.

One evening her mother heard her repeating the "Amen" at the close very quickly and very earnestly, many times. Her mother asked her why she did that. She said she was "fastening in."

There is a way in which children, and older also, may fasten in their prayers. Not perhaps by repeating "Amen" or any other words but by doing the things they pray. "Fasten in your prayers by kind acts to brothers and sisters, and by true obedience to your parents, by checking all wrong thoughts and all angry words, by being very careful to please your teachers, and setting a good example to all you meet, and keeping the commandments of Christ. Then your prayers will come up before God."

C. W. S.

NOT HIGHER CRITICS

It isn't the higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sun beams of Christian living. I'll wear myself out preaching the evidence of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole, inside of ten minutes after I get through.—P. S. Henson.

DO NOT THINK OUT LOUD.

One of the most common faults in public speakers is thinking out loud. A man rises to address a congregation; he says, "I was thinking"—of course he was thinking, if not he would not be speaking.

"I was about to remark"—why does he not remark, and done with it? "I wish to present a few observations for your consideration"—why does he not present them, and stop? "I have been reminded of an incident which will illustrate this subject"—but who cares whether he has been reminded of it or not? If he has an illustration, why not give it? "I am reminded of a little anecdote, which may seem somewhat ludicrous to you,"—never fear—the most ludicrous thing in the world with such an introduction would be discounted in advance, and would be as flat as a bottle of beer that had been carried across the Atlantic with the cork out.

A person who has five minutes for speaking will sometimes take one-third of the time telling what he should like to say, and another third what he proposes to say, and finally stop without saying anything. A very considerable portion of the talk which reaches the ears of public congregations is prefatory, apologetic, explanatory verbiage, which is not of the slightest consequence or importance.

If you have anything to say, say it; and do not tell what you propose to say, or what you wish you could say, or what you have thought of saying; but blurt out what you have to say, and let the people hear it; and you may say as much in five minutes as some long-winded, prosy mortal will in an hour, and the people who sleep while he talks, will wake up when you begin. It is very likely that he will be accounted wise in his dullness, while you will have no such reputation; nevertheless the people will hear what you say, and remember it, and hear what he says, and forget it!

Many a person sits down to write, and wastes a considerable time talking about beginning, and more time writing introductory platitudes, and finally says, "I must hasten to a conclusion"—but if a man wishes to hasten, why does he not hasten, and say what he has to say and stop? It is simply because the man has accustomed himself to do his thinking in public and to put down on paper whatever comes into his mind without the slightest thought as to whether it is a matter of interest to any one but himself or not. The man who will omit apologies, prefaces and needless explanations, and state his facts briefly, tersely, pointedly, and solid as a rock, will be the speaker whom the people will keep awake to hear, and who will get in more talk into half an hour than some would into an hour; and his terse sentences and vigorous and quaint illustrations will linger long in the memories of those that hear them, and will bear fruit in many lives.—Christian Standard.

OF MEN IN WHOM WE ARE INTERESTED

Extracts from a camp meeting report.

Dr. C. J. Fowler, as President of the National Association at a national meeting, was the general leader. Taken through the course of the meeting, he preached oftener than any one else, he preached, as he has always done among us, "in demonstration of the Spirit and with power." Next in frequency was Bud Robinson, whom our people had never seen nor heard before. All that the papers had told us about him made no such favorable impression as his presence and preaching. Most of us, I fancy, still had the notion that we should find much of roughness of manner and speech still clinging to him; but we found him a man of unexceptionable manners, both in the pulpit and without; of deep thought, keen insight, a systematic and convincing style of preaching, and a most humble, tender and gracious bearing. He was accompanied by his fidus achates, Will Huff, whom our people had the privilege of seeing and hearing for the first time. Bro Huff was employed as a leader of altar services a good share of the time, and in this capacity commended himself to the favor of the leaders of the meeting. Your own beloved H. C. Morrison was with us until Thursday morning, and then passed on to Lincoln, Neb. He was the most frequent speaker while he was here. This is the fourth consecutive season that our people have heard him, but they are always eager for his message.

FINNEY ON POPULAR PREACHING.

Aim at pleasing, rather than converting your hearers

Address the imagination, and not the conscience, of your hearers.

Try to convert sinners to Christ without producing any uncomfortable convictions of sins.

Make no appeals to the fears of sinners; but leave the impression that they have no reason to fear.

Denounce sin in the abstract, but make no allusion to the sins of your present audience.

Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

Do not make the impression that you expect your hearers to commit themselves upon the spot and give their heart to God.

Make no distinct points, and take no disturbing issues with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls.

Say so little of hell that your people will infer that you do not believe in its existence. Make the impression that, if God is as good as you are, He will send no one to hell.

Avoid preaching doctrines that are offensive to the carnal mind, lest they should say of you, as they did of Christ, "This is a hard saying. Who can hear it?" and that you are injuring your influence.

Make no disagreeable allusions to the doctrines of self denial, crossing, and crucifixion to the world, lest you should convict and convert some of your own church members.

Admit, either expressly or impliedly, that all men have some moral goodness in them; lest sinners should understand that they need a radical change of heart, from sin to holiness.

Aim to make your hearers pleased with themselves and pleased with you, and be careful not to wound the feelings of any.

Preach salvation by grace; but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace, and feel his need of it.

Preach Christ as an infinitely amiable and good natured being; but ignore those scathing rebukes of sinners and hypocrites which so often made His hearers tremble.

Encourage church sociables, and attend them yourself, because they tend so strongly to levity as to compromise Christian dignity and sobriety, and thus paralyze the power of your preaching.

If souls are converted in congregations cursed with such a ministry, it will be by other means than preaching.—Sel.

TRUE AND TRIED

In reading and studying the word of God I find his saints are a tried people. God has been showing me, that if we are not ready for the hottest, or most trying place in any circumstances we are not ready for his sacred work. O how much it means to live a consecrated life, a life that those who are with us most will say, "I see Jesus in your life, and feel a sacredness in your presence."

It means so much to be tried in the fire and have all the dross burned out. Not long since while going through a little test I fell on my knees and said, "O Lord, I am willing to go through anything for your sake" and it seemed the answer came back, "I will try you and see." We tell God often that we are willing for anything but he sees the heart, and knows us better than we know ourselves.

We read in Zech. 13:9, how God wants to take his people through. When the refining fire goes through and burns all that will burn, new light breaks into the soul. I remember when I used to buy finger rings that looked like pure gold as long as I kept them in starch through the week and would just wear them on Sunday, but when I would keep them on and go through dish-washing and other work they turned out to be brass. I wonder how many of us are brass just inside the shiny coat on the outside? I believe God wants to try us through and through.

To "delight in the Lord," is to delight in himself, to delight in his nature, to delight in his holiness, to delight in his ways, to delight in his righteousness. And especially, it is to delight in his company.—Sel.

BE NOT ANXIOUS

This is the commandment of the Lord Jesus Christ to those who count themselves his disciples: Be not anxious. In the Old Version it reads: "Take no thought" but the word "thought" has changed its meaning, and we must change the word. It was said of Queen Mary that she died of thought of Calais.

People do not die of thought to-day, although they sometimes die for want of it. The word meant that Queen Mary died of fretting, worry. Even the words, "Be not anxious" are scarcely enough to express it fully. It means that sulphuric acid which eats into the vitals of a man.

So we take it. Therefore I say unto you, Do not worry, Do not fret, Do not be distracted. . . . If the preacher were to say, "Do not steal," or "Do not kill," we accept the word at once as of Divine authority. But if the preacher should say "Do not worry," there springs up instantly a sense of resentment. Everybody knows the kind of feeling that meets such a counsel. "Ah! It is all very well for you to talk," as if the authority were that of the preacher only, and not that of the Master himself. Who is not familiar with the angry mutter: "Let anybody live where I live, and put up with the things I have to endure!" That settles the matter in the opinion of a great many.

But mark from whom this word comes, "I say unto you"—with him this matter must be settled, the Lord and Judge of men.—Rev. Mark Guy Pearce.

"STRAIGHT HOLINESS."

This set us to pondering: "On the straight line of full salvation."

Is there any crooked line of full salvation to be on? It must be some other kind of a line to have any crookedness in it. A real saint ought to be saved from "making crooked paths." Too many half-saved people are now bewailing their "making so many crooked paths."

If this be so, it is rather dangerous to draw a line between "straight holiness" and "crooked holiness"—as though there could possibly be any such thing as "crooked holiness."

If our holiness is "straight" every other way, let us make doubly sure that it fully and always saves us from "crooked tempers."—Christian Standard.

WHAT DO YOU SEE?

A German allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran to her mother, full of disappointment.

"The garden's a sad place, mother. I've been all around, and every rose tree has cruel thorns upon it."

Then the second child came in, breathless.

"O mother, the garden's a beautiful place!"

"How so my child?"

"Why I've been all around, and every thorn-bush has beautiful roses growing on it!"

And the mother wondered at the difference in the two children.—Zion's outlook

GLEANINGS.

Hot hearts, like hot iron, weld easily.

"The men who put salary first and church second are usually the men whose salary never increases."—Sel.

Glass-blowers call the mouth of the bottle, "The Glory Hole." Why not the mouth of every saint be called the same.—Sel.

"We can pray things to pass for the extension of God's kingdom and for the salvation of souls. Let us do it."—Sel.

It requires a great mind and good soul, not to despise small places, small people, small things and small chances.—Christian Standard.

"There is always room at the top." But the lazy man will never go to the top, unless there is an elevator to lift him there.

Go Forward.—Not only must the missionaries suffer in going forth, but the Church must go forward in self-denial to the point of suffering. Soul-saving work cannot be carried on without suffering.—J. H. Taylor.