

SHE HATH DONE WHAT SHE COULD.

We are constantly told, in the newspapers and elsewhere, about the great and generous things that are freely done by women of large wealth who have large hearts. Thus, in liberal gifts and continual benefactions, our ministering women still, as when Jesus was on earth, give of their abundance that He may be supported and comforted. Does He not still say from the home above, "Inasmuch as ye have done unto the least of these, ye have done it unto me"? Those who give great gifts of talent, influence and money freely for Christ's sake are the successors of those ministering women who went everywhere with Him when He was on earth.

There are those of whom the world never hears; women who have no fortune, little time and only a great love for Jesus Christ, who are doing large things for Him, and on whom He looks with smiles of love. In a certain home presided over by two quiet women, successively, children who were waifs of poverty have been taken in one by one, rescued from degradation, fed, clothed, taught, trained and brought into the refined atmosphere of an affectionate Christian household. This daily work of tender ministry has been going on for years, and the most beautiful thing about it is that those who are doing it are not in the least aware that they are doing angels' work.

—Margaret E. Sangster.

TESTIMONY.

Dear Brother Baker:

My testimony this morning is: Jesus is very precious to me. He is with me all the time.

I gave my heart to Jesus at the camp meeting Sunday night, Aug. 13th.

Yours in Him.

MRS. ENOCH B. TOMPKINS.

Robinson, Me.

BY FAITH VICTORS.

By faith Abel.

By faith Enoch.

By faith Noah.

By faith Abraham.

By faith Sarah.

By faith Isaac.

By faith Jacob.

By faith Joseph.

By faith Moses.

By faith Rahab.

By faith Gideon, Barak, Samson, Jephthae, David and Samuel, and prophets and women.

Without faith it is impossible to please God. All things are possible to him that believeth.

RUNNING AND LOOKING.

Let us run—looking unto Jesus.

We must take our eyes off Jesus when we look worldward and we soon get filled with worldly troubles. Wordly troubles are behind all who are looking unto Jesus; to look unto Jesus we must look heaven-ward.

To run this race we must lay aside every weight and "the sin."

"The sin" is the hard one to lay aside, but thank God it can be laid aside.

Get rid of a guilty conscience and a heavy heart—then how we can run! Come on brother, let us run.

Wrong doing and lying are near neighbors.

THE CLERGYMAN AND THE PEDDLER

A clergyman who longed to trace
Amid his flock a work of grace,
And mourned because, he knew not why,
Yon fleece kept wet while his kept dry,
While thinking what he could do more,
Heard some one rapping at the door—
And opening it, there met his view
A dear old brother whom he knew,
Who had got down by worldly blows
From wealth to peddling cast-off clothes.

"Come in, my brother," said the pastor,
"Perhaps my trouble you can master,
For, since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something, perchance, to ease your soul,
And—to cut short all fulsome speeches—
Bring me a pair of your old breeches."
The clothes were brought, the peddler gazed,
And said, "No longer be amazed,

The gloss upon this cloth is such,
I think, perhaps, you sit too much
Building air castles, bright and gay,
Which Satan loves to blow away.
And here behold, as I am born,
The nap from neither knee is worn!
He who would great revivals see,
Must wear his pants out on the knee.
For such the lever prayer supplies—
When pastors kneel, their churches rise."

—Fletcher Bates.

MOVING, BUT NOT GOING.

A few weeks ago as I was sauntering along a pretty home street in a pleasant part of the city of Newark, N. J., an amusing and instructive incident came under my eye. A bright little girl of about eight summers was wisely teaching a bit of a brother some two years younger than herself, to master the difficult art of riding a bicycle. After many fruitless trials, the little lad steadied himself as he wobbled from side to side and proudly shouted: "I'm moving. I really am moving!" His sedate bit of a sister eyed his movement calmly, and coldly replied: "Yes, you are moving, but not going!" How true this is in the Christian life. Many good people are indeed moving, but they are not going. Bishop Fowler used to put it in this terse and homely way: "Lots of folks are like a yard engine that toots its whistle, rings its bell, makes a lot of noise, but never goes anywhere."—*Selected.*

I hereby resolve that I will live honestly and walk upright before God and man. And I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable actions. I will keep my body sacred and my soul free. I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope. I will serve God by helping some of His children. I will try always to be better than my word and more liberal than my promise. Every day I will make the most of my time and the best of myself, and so be ready for the opportunities which God daily sends to those who are waiting for them.—*R. J. Burdette.*

He whose soul is filled with love to God and man has a pure heart, a good conscience and unfeigned faith. But these blessings no soul can acquire, but according to God's dispensation of faith.—*Dr. A. Clarke.*

MAN'S EXTREMITY—GOD'S OPPORTUNITY.

It is by no means an unusual thing for a human being to come, as we say, "to the end of his rope." He can go no farther along the wanderer's path. He has come to the brink of the gulf.

What will he do? There confronts him a chance between two things—despair, or divine help.

Despair will speedily make an end of him, engulfing and destroying all that he has been or has hoped to be. Divine help will save him, and restore to him all, and more, of life's good than he has hitherto attained or hoped for. What a contrast between the two alternatives! They are as wide apart as heaven and hell.

How can any soul in extremity hesitate as to which it will take? Over and over, thousands upon thousands of times, the soul's extremity has been its deliverance. It has been God's way of recalling the wanderer. The darkest hour in personal history has come just before the blessed dawn.

Is there any one, today, who has come to the end of his resources, who stands on the brink where the wanderer's path ends? Let him turn from the dark gulf of despair, and cast himself into the divine arms. There he will find rest from all his sins, and the unspeakable gift of life eternal, through Christ Jesus our Lord.—*Zion's Herald.*

OF GREATEST VALUE.

Rowland Hill once introduced Dr. Jenner, the discoverer of vaccination, to a nobleman, thus: "Allow me to present to your lordship my friend, Dr. Jenner, who has lately been the means of saving more lives than any other man." The good physician bowed and replied with great earnestness: "Oh, sir, would that, like you, I might save many souls."

Even so, to save the lives of men is a great vocation; but to save their souls is a greater. For death will overtake the body in any event but the deathless soul, who can destroy or who save? Alas, that we do not more appreciate the value of a soul and the value of a moment, in this probationary period of existence, in which to speak to that soul of its eternal destiny. One day we will awake to what a soul is worth and to our apathy and indifference in the winning of it.—*Central Christian Advocate.*

"We find that the state having the largest number of students in colleges, according to population, having the largest assessed valuation, having next to the lowest death rate, and having the smallest state debt in proportion to its population, is the state in which the smallest average expenditure is made for liquor. We have saved about twenty dollars a head from our liquor bill to spend for things worth while."—*William Allen White on "Kansas."*

It is amusing, and yet sad, to hear a man say that he preaches and believes in holiness, and yet says he don't just understand nor feel free with those who obtained the experience as a second work of grace.

It is strange to some people that they can't have fellowship. With those that they can't have fellowship with, the trouble is: They cant in the wrong direction—away.

"Lowliness is the base of every virtue. He who goes the lowest builds the safest."