

For the Home

SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy
knees
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how couldst thou to-morrow
meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's
dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

—United Presbyterian.

EXTRACTS

From the Quadrennial Address of
the Bishops.

CHURCH UNITY.

A practical co-operation with other
churches in all Christian work is
needed. We know no rivalry, ex-
cept such as one army feels for an-
other to do the quickest, bravest, and
most effectual work against the com-
mon foe. Our ideal is not organic
union of spirit. And this we believe
to be the only unity known to the
apostolic and post-apostolic churches.

While we rejoice in these blessed
fraternal relations with all churches
of Christ, we especially appreciate
and reciprocate all evidence of Chris-
tian fellowship and co-operation from
our sister Methodist churches through-
out the world.

ARBITRATION.

For the settlement of disputes be-
tween the different nations of the
earth, we believe that the spirit of our
Saviour, as set forth by our church,
demands that the great principle of
arbitration shall be tried to its ut-
most, and that the vast majority of
disputes can be happily settled in that
that way. The United States has
already set an example to the world
by decorously submitting to arbi-
tration nearly fifty occasions of differ-
ence with other nations.

CAPITOL AND LABOR.

In this seething discussion con-
cerning the rights of property we
think these positions are grounded
on justice and right.

1—Every man has a right to
acquire property by the legitimate
means of activity, foresight, inven-
tion and inheritance.

2—No man has a right to use his
possessions to oppress his fellow men.

3—Every man has a right to the
profit of his own labor. In that re-
spect he is a capitalist.

4—No man has a right to use his
labor to oppress his fellow men.

5—Every free man has a right to
refuse to work for another.

6—No man has a right to prevent
another from working when, and for
whom, he will.

7—Every man is accountable to
God for the use of his time, labor, and
their outcome, wealth.

—These words are worth their
weight in gold: Surely if a man
would help his fellowmen, he can do
so far more effectually by exhibiting
truth than by exposing error, by un-
veiling beauty than by a critical
dissection of deformity.—*Sel.*

Love writes loving letters.—*Christian
Standard.*

MERCILESS CARNALITY.

One would think that the carnal
mind, so ashamed of its own delin-
quencies and liability to even more and
greater temptations and sins, would
put the very best constructions on the
motives and behavior of others;
would "hope on and hope ever," even
when guilt is beyond question; would
say and do nothing to keep even a
guilty man under foot; would give
him every opportunity to recover him-
self and to rise again from his mis-
fortunes and his faults; but what a
mysterious and dreadful development
of carnality is that which will keep
on "hounding a man down" whether
guilty or not guilty; which puts the
worst possible construction on all he
says or does; which persists in doubt-
ing or denying all evidence and facts
in his favor; which denies the most
positive exculpations of those whose
testimony ought to be relied upon;
which gives undue weight to appear-
ances that are against him; which
shows no leaning towards mercy and
forgiveness and restoration; but which
insists on immediate and permanent
deposition and banishment and ex-
clusion.

How difficult for such carnality to
pray,

That mercy I to others show,
That mercy show to me

—*Ch. Standard.*

DON'T LET YOUR TONGUE EX- POSE YOUR IGNORANCE.

"He that hath knowledge spareth
his words: and a man of understand-
ing is an excellent spirit. Even a
fool, when he holdeth his peace, is
counted wise: and he that shutteth
his lips is esteemed a man of under-
standing."

We all do well to take heed to the
old adage, "If you know nothing, say
nothing." What can be more unwise
than to speak on subjects about
which we know nothing. It would
be a mark of wisdom and humility,
when matters are up for conversation
on which we are not posted, if we
would frankly confess that we are
"know-nothings." Better confess our
ignorance than to pretend that we
know when should be conscious that
we do not know. But in matters of
religious experience, it is a shame to
be ignorant with the many sources of
information that are at our command.
It is the privilege of all to understand
deep things of God. Get down your
dusty books from their shelves and
read on the subject of holiness as
never before. Be able to give clear
Bible instruction to all who may come
to you for advice.—*Ch. Standard.*

THE BEAUTY OF HOLINESS.

God will beautify the meek with
salvation. He will impart that
heavenly attractiveness which belongs
only to holy character after the
Christlike type. The radiant face,
the noble form, the manly courtesy,
the helpful hand, all are beautiful.
The old masters in art represent the
Christ as the ideal of perfection in
face and form. How could he be
otherwise, with the divine power of a
transforming character within his
body. True beauty is heart deep.
It proceeds from spiritual wholeness
or perfect health of the soul.—*Ch.
Standard.*

There are several trians to heaven.
The "freight" moves slowly, and is
very heavy. The "mixed train" gets
along better, but is often hindered
and side-tracked. The "express"
never stops unless "flagged" for a
through passenger. It has the "right
of way" and runs straight on, but
carries no needless baggage.—*Sel.*

A SERMON TO A PREACHER.

Never shall I forget the remark of
a learned legal friend, who was at
one time somewhat skeptical in his
views. Said he to me: "Did I be-
lieve as you do, that the masses of
our race are perishing in sin I could
have no rest. I would fly to tell them
of salvation. I would labor day and
night. I would speak with all pathos
I could summon. I would warn,
expostulate and entreat my fellow-
men to turn unto Christ and receive
salvation at his hands. I am aston-
ished at the manner in which the
majority of you ministers tell your
message. Why, you do not act as if
you believe your own words. You
have not the earnestness in preaching
that we lawyers have in pleading. If
we were as tame as you are, we
would never carry a single suit." A
decade of years has passed away
since that remark was made. I bless
God it was addressed to me. It put
fire into my bones which I hope will
burn as long as I live. God preach-
ed a stirring sermon to me that day
by the mouth of that infidel lawyer.—
P. Stryker.

EMANCIPATED BY THE SON OF GOD.

Our brothers in black are free as
Abraham Lincoln could make them
free. Their physical strength is now
their own, and the whole country is
open to them. By a proclamation,
immortal in history, the shackles were
forever cut from their hands and feet.

But there is a wider and darker
slavery from which no human ruler
can deliver. The bondage of evil
passions is over souls and bodies both.
The slave driver who can crack the
fearful whip of lustful appetite for
strong drink or gambling is more
terrible than the demoniac Simon
Legree, and his victim has no such
faith or hope as Uncle Tom rejoiced
to possess.

Who, then, can save from sin?
Who can break its galling chains,
remove its guilty conscience, and
cleanse its awful leprosy? Behold
our spiritual martyred Emancipator!
Call upon him, and the day of jubilee
is at hand. O, for a generation of
young Christians who will determine
to be free indeed, to be fully saved!
—*Ch. Standard.*

Bishop Wm. Taylor, of Africa, in
making his report at Cleveland, called
attention to the fact that America has
no hand in the African land grab, and
said that the greatest need of Africa
is gospel salvation. Until Bishop
Taylor went to Africa, Methodist
missionary labors had been confined
to Liberia. All his new misson
stations, however, have been planted
among the raw heathen. "In open-
ing a station," he said, "we make it
a point to secure a healthy site and
good land for agricultural purposes,
and establish simple industries in-
volving self-support. Our plan is also
to establish a nursery mission in
every station, in which we have a
competent missionary matron. We
have in our work purely among the
the heathen (not including the nine
under the care of the missionary
society; total thirty-six) twenty-
seven principal stations and nearly as
many more sub-stations, manned by
forty-eight white missionaries and
some hundreds of natives under
training."

Some think that if the heart is sancti-
fied wholly that nothing more is needed
to bring everything else right; but even
pure minds and pure hearts may be linked
with defective memories and with other
defects, which need sometimes to be stir-
red up (2 Peter 3: 1).—*Ch. Standard.*

Temperance

AND OTHER TOPICS. Selected

"REACHING THE MASSES."

Sensationalism went to seed when
a preacher resorted to cannon-firing
to attract a congregation. His can-
non blew itself to pieces and hurt a
man seriously. That ended that
piece of sensationalism. What a pity
that all such sensationalism, some of
which is almost as absurd and injuri-
ous as cannon-firing, could not be
ended as speedily, effectually and
finally!

And, by the way, it just occurs to
us that "firing in the air" is one of
those worn out sensationalisms which
have been too often substituted for
firing centre-shots at the heart. Aim-
ing at nothing, hitting nothing, only
making a blaze and a "report," may
keep up the illusion that something
lively is going on, that where there is
smoke there must be fire, where there
is fire there must be bullet or shot,
where there is the "report" there
must be the sending of the bullet or
shot to some mark. But did you
ever notice how quickly a crowd can
be set gaping up into the air, because
one person commences to gaze up at
nothing? Did you ever notice how
a noise of any kind will set a lot of
people running toward a certain point
expecting to see something going on
—whether it is a show, a dog fight
or a murder?

The preacher who tried the cannon-
firing was fined for exploding his
sensational. If every preacher who
explodes a senseless sensation—no
matter of what sort it is—should be
fined, what a full secular or ecclesi-
astical treasury we would soon have.
And, if the money thus collected is
to be spent for some better purpose
than exploding sensations, it might
be well rigidly to collect them and
judiciously to expend them.

Substantial gospel preaching will
produce the best abiding and eternal
impressions, and will prove in all
cases the very best "drawing card,"
and especially the very best holding
card. Gospel sensations from the
preacher's very heart and going to
the hearer's very heart are, after all,
the only admissible and really suc-
cessful ones. Holiness preaching and
services are the most powerful, the
most attractive, the most successful,
the most saving, the most abiding,
the most sensible sensationalisms of
which we have any knowledge. They
gathered the crowds at Pentecost.
They have never failed to gather the
best kind of crowds ever since. What
a pity that any preacher and any
church should prefer their plan to
reach the masses rather than God's
plan. People gathered by a hurdy-
gurdy and a monkey soon vanish,
each going to his own place, but
those who are gathered by something
more worthy of their attention may
remain for some better direction in
their whole after lives.—*Ch. Standard.*

DELIVERED, AND THEN DE- SERVED.

How full of discouraged and de-
sponding and distrustful human
nature there is in that bitter cry of
Samson—"Thou hast given this
great deliverance into the hands of
thy servant: and now shall I die of
thirst?" (Judges 15: 18.)

Let us be careful that this dis-
couragement does not creep even
into our gracious human nature;
"Thou didst give me the great de-
liverance of entire sanctification, and
many other great providential and
gracious deliverances before and since
both; and now shall I die of hunger
or thirst or violence or fire or some
other dreadful casualty.

Shall God give the greater deliver-
ance or the greater blessing and
withhold the mercies of providence.

What an undeserved, absurd, and
severe reflection is this on the divine
wisdom, goodness, promise, power
and providence! God gave you sal-
vation; now you are afraid of star-
vation! What irresistible Pauline
logic is this—"He that spared not
his own Son, but delivered him up
for us all,

HOW SHALL HE NOT

with him freely give us all things?"

God gave us the Bible (crowded
with his promises), and we are afraid
he will withhold from us the bread;
yet Christ has emphatically said that
"man shall not live by bread alone,
but by every word that proceedeth
out of the mouth of God" (Matthew
4: 4).

Shame on us to reason backward
and downward! Shame on us that
spiritually we can trust him for the
wealth of his Word, and yet cannot
trust him providentially for water?
Shame on us that we claim to be be-
lievers in his gracious promises, and
yet cannot believe his most common,
every-day providence.—*Ch. Stand-
ard.*

A WIFE'S SAD MISTAKE.

Mrs. Chapin, one of the W. C. T. U.
workers, once was entertained in Missis-
sippi, at the home of a young married
couple, and the wife said to her: "Now,
Mrs. Chapin, I'm willing to entertain you,
but I don't want you to talk temperance,
for if you should convert my husband,
then I'd have to banish wine from our
table, and all my friends would call me a
crank." Mrs. Chapin spoke at the public
meeting, and then made her way through
the audience trying to get signers to the
pledge. She begged the young husband
to sign, and he was reaching for the pencil
to do so when his wife objected, and with
a smile he shook his head, and said, "No."
Six years afterward Mrs. Chapin passed
through the same place. She was the
guest this time of another family, but after
her address was over a weeping woman
and gibbering drunken man came to greet
her. It was the same couple who had en-
tertained her six years before. "Oh,"
he cried, "I wanted to be saved once, but
you wouldn't let me. Now no one can
save me, not even God in heaven!"—*St.
Louis Globe-Democrat.*

Preacher and 'Zorter.—The Col-
onel who lives in the South was find-
ing fault with Bill, one of his hands,
for neglect of work, and saying he
would have no more preaching about
the place, they had too many pro-
tracted meetings to attend. "Bill
ain't no preacher," said Sam, "he's
only a 'zorter." "Well, what's the
difference between a preacher and a
exhorter?" "Why, a preacher he
takes a text, and den he done got to
stick to it. But a 'zorter he kin
branch."—*Buffalo Express.*

The cost of a military expedition
far exceeds the sacrifices made for
Christian missions. In the Mad-
agascar campaign the official dead list
includes 3,467 French soldiers, 722
sailors and 1,403 natives and other
auxiliaries.

There are as many missionaries
working among the 4,000,000 of Lon-
don as there are among the 800,000,
000 of heathen and 200,000,000 of
Mohamedans.

Amanda Smith, the colored evan-
gelist, is founding an industrial orphan
home for colored children. The home
will be located at North Harvey, Ill.
Mrs. Smith desires her friends in all
countries to know of this work, and
asks their contributions. Address,
Amanda Smith, 2940 South Park
Avenue, Chicago, Ill.