

REMEMBERED BY WHAT WE HAVE
DONE.

It will be sad if any have to say at the close of life, "Only remembered by what I have—not—done."

The predominating characteristic of our lives stands out the most prominently in the memory of the people. Goodness and respectability are not a sufficient covering to hide a selfish penurious nature, that has withstood the wonder working grace of God in its transforming power.

What a striking picture would appear on the canvas, if the thoughts of the people could be portrayed while the male quartette were singing.

"Only remembered, only remembered, only remembered by what I have done."

How beautiful in some cases. In others, how sad, how hard, how monotonous the life. Not one striking feature that reached beyond the barren bounds of self-interest. If that is the life we are living, let us leave a firm request attached to our will.

No flowers, and the choir is specially requested to sing the appropriate hymn:

"See how we grovel here below, fond of these earthly toys,
Our souls can neither fly nor go, to reach eternal joys."

RE-DEDICATION AT CALAIS.

The Farmer Evangelist, F. W. Foster, of Fort Fairfield, was at the Reformed Baptist Church on Sunday last, assisting the pastor, Rev. S. H. Clark, in the rededicatory services, and good congregations attended these services throughout the day. The dedicatory service took place in the afternoon at which appropriate music was rendered and hymns were sung, followed by the dedicatory prayer by the pastor, after which the Evangelist preached a strong and practical sermon. One of the interesting features of the day took place at the evening service, when the evangelist stopped in the midst of his discourse on "Consecration" and made an appeal to the congregation to wipe out the balance of the debt for the repairs, to which appeal he met a ready response from the congregation and the money freely pledged. The interior of the church is a very neat and creditable job. Mr. Foster remained with the church until Tuesday evening, after which he went to Jonesport for a series of meetings and to dedicate the Reformed Baptist Church recently built in that place.—Calais Advertiser.

"Alone with Jesus. Oh, how sweet
To meet Him at the mercy-seat;
To tell Him every doubt and fear,
Pour all my sorrow in His ear!
He seems so near, so very near,
He is so dear, so very dear,
That earth recedes, and lifted high,
I seem to soar above the sky."

It is only when he is consciously accepted in all his power that we can be said to be either "baptized" or "filled" with the Holy Ghost.—Rev. A. J. Gordon.

THE VALUE OF PRINCIPLES.

The value of the principles held by many professors of religion may be illustrated by the sentiments of the colored man in an incident told by Rev. Vernon Carroll. He says, "We were driving out one Sunday from Decatur, when we came upon a negro with a club in his hand and a freshly killed possum on his shoulder. We stopped to examine his prize and the colonel said, 'My friend, do you know that it is Sunday?' 'Sartin, boss.' 'Are you a religious man?' 'I are: I'se jest on my way home from church.' 'And what sort of religion have you got that permits you to go hunting on Sunday?' 'Religion, religion?' queried the man, as he held the 'possum up with one hand and scratched his head with the other. 'Does you 'specks any black man in Alabama is gwine to tie hisself up to a religion that 'lows a 'possum to walk right across the road ahead of him and get away free? No sah! A religion that won't bend a little when a fat 'possum heads you off couldn't be established 'round here by all the preachers in the universe.'"

WHEN GOD PROBES.

God loves us too much to let what would hurt us stay with us. So, because of this love, He himself is willing to hurt us in order to save us from the greater hurt. Probing is done in order to get rid of something that would injure. And so, as Prebendary Webster has said: "Do not be afraid of God's probing. He never wounds except to heal. He never humbles except to exalt. Do let God deal with you; do not be afraid of his probing." Most of us have been afraid of it; we may be dreading it just now. We shall not fear if we remember what kind of love is back of it; that all-sacrificing love that died for us on the cross. So we can safely, gladly let ourselves go utterly into his hands and ask those nail-pierced hands to do with us what they will. Then he can begin to show us his love as we may never yet have known the meaning of love.—S. S. Times.

PUNCTUALITY.

God does everything on time. Seasons come and go on time; the earth swings in its orbit of millions of miles to a minute. Suns and systems sweep their unmeasured circles without the loss of a second. Jesus came at exactly the time appointed. Pentecost was not a minute late, and Christ will appear again at the exact moment scheduled.

John Wesley under the Divine momentum of this principle, exhorts "Be punctual, do everything exactly at the time." A habit of breaking this principle unfits for any place in God's Kingdom. The minister who begins service ten minutes late is a thief. He has robbed his people of that much time. If there were 300 people waiting he robbed them of 3,000 minutes—five working days, besides setting an example still more damaging and injured their confidence in his faithfulness in meeting engagements.—Sel.

"BRING WOOD."

(Haggai 1.8.)

The Ban, Its Possible Effect and Remedy.

The children of Israel had returned and had laboured for a season faithfully, building the Temple, meeting all opposition, scorn and reproach, manfully giving God half of their time with a trowel in one hand and a sword in the other, until another king arose and put a stop to all religious activity.

The danger of an experience like this (such as we have just passed through) is liable to affect us the same as it did them. Another king, Darius, had come into power and lifted the ban, but for eighteen months all had lain idle. We see that the people had not been idle. They had finished some fine homes for themselves (verse 4) but we see the effect of the ban upon them revealed in the little word "waste" (v. 4)

They had lost that deep sense of true value of the church and it bred neglect. It had paralyzed their religious activity. They had silently agreed to do nothing. Their excuse, "the time not come," "no time," was the great hinderance now, was in themselves.

It affected them in their offerings.

"Ye have sown much, and bring in little;"—cold, 'ye clothe you, but there is none warm.' "Leaky." (vs. 5-6).

Their great inconsistency was revealed in the fact of the person to whom the message came first, to Zerubbabel, which means, "born in Babylon." If there is anything to shame a man out of saying he has no time, it ought to be that he got out of Babylon. But there was another meaning to his name, "Wore slippers of fire," that ought to have forever killed that excuse, the fact of that combination.

To be a drone with both these names is too inconsistent for anything. "How it affected God," "disgusted" as revealed in the words: "Oh, ye". After we have argued, and reasoned, and talked, and still they remain unreasonable, we turn away with a disgusted, oh, you! So God says, you have time for all your personal pursuits, but no time for my work, "Oh ye?"

God told them there was only one way to please him. "Bring wood" (v. 8) meet first things first. If the missionary funds need replenishing, meet it. If the church need fuel, "bring wood." Whatever had gotten behind, meet it. If it was a term and axe, or an arm to cut it, let God have it, "bring wood."

But there is a deeper meaning to the text: "Bring wood." In the opening up of this ban, let us not only supply the necessities, let us seek raw material. Let us go out after the "diamonds in the rough," and we have God's promise in this chapter, "I am with you."

It took the Prophet twenty-four days, as revealed in the first and last verses, to get the people to respond.

Praying it may not take us as long to get into the harness again.

I am yours,

C. S. HILYARD.

A church can't kick and pull at the same time.—Marion Lawrence.