

CENSORS-GENERAL.

There are people who seem to feel called to the office of Censor-General by the fact of their sanctification and they proceed to regulate others by a habit of criticism often recklessly done which needlessly wounds sensitive natures and offends God and grieves the Holy Spirit. There is no surer way to grieve the Holy Spirit and cause Him to leave us than this unbrotherly habit of criticism of others. God proposes to take care of those who commit to Him in the wonderful transaction of entire sanctification and He has not called you or the writer to the office of correcting everybody in the church or world and keeping them in line with our personal views of what is the proper course to follow. If He had done this He would have had us to originally devise the code by which they are to walk instead of determining this Himself and furnishing it to us ready-made to hand.

This is a highly reprehensible practice and is too often followed. Some men take a delight in correcting their pastor and telling him what he ought to do and often in the presence of others seemingly in order to advertise their liberty in such correcting business. This is ugly in the extreme and should be avoided by all means. We should be as delicately careful not to hurt another as we would like for others to be in not hurting us. A stab by word of mouth is as serious and an offense to God as well as to good breeding. Let us remember that we all have too big an undertaking in trying to keep ourselves straight to undertake the work of keeping everybody else right.—Herald of Holiness.

BIBLE YEAR—1920.

Following a plan adopted in Great Britain, and promoted there by a representative interdenominational committee, of which the Lord Bishop of Durham is president, the New York Bible Society has launched the movement in this country to make the year 1920 Bible Year. The announcement of the plan was made at the anniversary service of the society held on Bible Sunday, December 7th, by Bishop Charles S. Burch, of New York.

Objects: To claim for the Bible a larger place in our individual and national life.

To increase public interest in the Bible as God's revelation to man.

To urge upon all men everywhere the unflinching value of the Bible.

To obtain from individuals in all walks of life testimonials to the significance and influence of the Bible.

To obtain these objects meetings will be occasionally held to claim public attention to the Holy Scriptures.

God's mercies are a fountain which flows without pause. If so in relation to the necessities of the body, how much more in relation to the wants of the soul! —Newman Hall.

"The repeated argument against the abolition of the saloon was that if it should be destroyed the working man would have no place to go at night. It did not seem to occur to any one that he might go home."

WE ALL NEED REST.

Rev. F. B. Meyer, B. A.

We all need rest. There must be pauses and parentheses in all our lives. The hand cannot ever be plying its toils. The brain cannot always be elaborating trains of thought. The faculties and senses cannot always be on the strain. To work without rest is like overwinding a watch; the mainspring snaps and the machinery stands still. There must be a pause frequently interposed in life's busy rush wherein we can recuperate exhausted nerves and lowered vitality. There is more permanence than many think in the commandment which bids us rest one day in seven.

But there is no part of our nature that cries more urgently for rest than our spiritual life. The spirit of man, like the dove, cannot always be wandering with unresting wing; it must alight. We cannot ever be travelling up the rugged mountain pass of difficulty, or traversing the burning marl of discontent. We must be able to lie down in green pastures or to pass gently along the waters of rest. There are three things needed ere sheep or human spirits can rest.

1. A consciousness of safety. The growl of a lion, the bark of a dog, the presence of a little child, will be quite sufficient to spoil the rest of a flock of sheep and to drive them trembling and timid into an affrighted group. And how can we rest so long as we feel ourselves liable to the attack of the roaring lion of the pit? Who can rest so long as eternal destinies lie uncertainly in the balance?

Against all this our Shepherd Jesus has provided. He has Himself met the great adversary of our souls, and has forever broken his power. We can never forget that fearful conflict between the two—the malice of the one; the strong cryings and tears, the anguish and bloody sweat, of the other. It was not a time when we could throw the balance of our weight into one scale or the other; we were rather the prize for which the battle was fought through the long and weary hours. On the one hand stood cruel hate and bloodthirsty destruction; on the other was mercy yearning to deliver, although at the cost of bitter agony and wounds, of which the scars shall remain forever. In the end the Good Shepherd gave His life for the sheep. No hireling coward He! His all was at stake. The flock was His own, given Him by His Father; and He laid down His life for it.

But in that death He slew our enemy; as two antlered champions of the woods have sometimes been discovered side by side in death, because the one, in his own death-throes, had struck the other with a mortal wound. But God "brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." And now He lives to guarantee our safety. He has suffered all that here is to suffer. He has mastered all the opposition that there is to encounter. He has secured us everlasting deliverance from the slaughter-knife, from the demands of the divine law, and from the consequences of our own sins. "Who is He that condemneth? It is Christ that died, yea rather, that is risen again."

And now, O timid soul, be at rest! The blood-red brand which is upon thee is a sure token that thou art safe. He cannot have done so much for thee to lose thee now. In all moments of peril or dread **softly murmur his name, Jesus! Jesus!** and He will at once comfort thee by His presence and by His voice, which all the sheep know; and this shall be His assurance: "My sheep shall never perish, neither shall any man pluck them out of My hand."

"The Lord is thy Keeper." "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not." (I. John v 18, R. V.)

—From "The Shepherd Psalm"

GOLD TRIED IN THE FIRE.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.—Rev. 3-18.

Gold! Gold! Gold! Gold!

Bright and yellow, hard and cold,
Molten, graven, hammer'd, and roll'd;
Heavy to get and light to hold;
Hoarded, barter'd, bought and sold,
Stolen, borrow'd, squander'd, doled;
Spurn'd by the young, but hugg'd by the old

To the very verge of the churchyard
mould;

Price of many a crime untold;

Gold! Gold! Gold! Gold!

Good or bad a thousand-fold!

How widely its agencies vary—

To save—to ruin—to curse—to bless—

As even its minted coins express,

Now stamped with the image of Good
Queen Bess,

And now of a Bloody Mary!

—Hood.

By Dr. John Todd.

To a minister who was perplexed by a call to another field, Dr. Todd wrote:

"As to your leaving, it is a very grave question. You must bear in mind that sometimes a church which has depended on the breath of one man may run down very quickly if that man leaves. You must not lose the water which your dam has gathered.

If you have a thousand dollars in money, you can transfer it; and it will be worth as much in one place as another. It is not so with character and influence. They cannot be transplanted. You must begin anew, and work them out and up again. It may take a long time to become in a new field what you were in the old; and I am confident that the most useful men in New England have been those who stayed in one place.

If it is the will of God that you go to another field, He will open the door, and make it plain to you. Don't put your hands on the latch; let Providence open it if He chooses. Work on hard, and if you are not in the right niche, you will be put into it without your own efforts."—Presbyterian Record.