

SHIPWRECKED, BUT SAVED.

Down in South Africa there was a young Britisher who was very keen on languages. When he went as a missionary they told him he was throwing his life away to bury himself in a black belt, and that he was a fool. But the call had gotten him, and he could never rest until he answered it, and he went. He found the dialects rich indeed, but none had ever been reduced to writing; so he decided to reduce the language to writing, to give the natives the four Gospels in their own tongue, and later perhaps the Acts. He did it, and his manuscript was completed in 1917.

He took the boat for England, but when he came through the Mediterranean a U-boat met him. His manuscript was rolled in a sack, enclosed in rubber, and put into a box. A letter giving the key to the words as he had used them for the translation was there, and a statement regarding the experiences that had come to him. When the U-boat torpedoed that liner not a living soul was saved, and the manuscript went down too. But after some weeks there drifted ashore in a lonely part of Tunis, among other things, bits of boats and dreadful wreckage, a box. It was picked up. It looked interesting. It was opened. The letter telling the story of it was shown to an American consul; who passed it on to a British clergyman; and in London last month the last page of that manuscript was completed, and the printed book goes back in the hands of an Oxford student to the tribe in Africa.—Sel.

GIVING.

1. Giving originated with God, somewhere back in the chambers of eternity before the foundations of the world.
2. Giving is the fruit of love. "God so loved the world, that he gave his only begotten Son." The cause, loving. The effect, giving.
3. Giving is the natural consequence of love. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"
4. Giving is the strongest expression of love. "Greater love hath no man than this, that a man lay down his life for his friend."
5. Giving is the proof of the sincerity of our love. "Jesus said unto him, If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven."
6. Giving can not be divorced from love. "Christ also loved the church, and gave himself for it."
7. Giving is love active. "But love ye your enemies, and do good, and lend (or give), hoping for nothing again; and your reward shall be great."—Sel.

Perfect love does not demand that we shut our eyes to sin in the churches, nor does it ask us to cringe in fear of church authorities, but it does demand that we be considerate and kind. If we have not ever been so, let us make a new resolution today.

SUBMISSION.

What pleases God, O pious soul,
Accept with joy; though thunders roll
And tempests lower on every side,
Thou knowest nought can thee betide
But pleases God.

The best will is our Father's will,
And we must rest there calm and still.
Oh, make it hour by hour thine own,
And wish for nought but that alone,
Which pleases God.

His thought is aye the wisest thought;
How oft man's wisdom comes to nought;
Mistake or weakness in it lurks,
It brings forth ill, and seldom works
What pleases God.

He governs all things here below,
In Him lie all our weal and woe,
He bears the world within His hand,
And so to us bear sea and land
What pleases God.

What most would profit us He knows,
And ne'er denies aught good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, World, from me
Keep if thou wilt, what pleases thee;
But thou, my soul, be well content
With God and all things He hath sent;
As pleases God.

Paul Gerhardt.

JESUS IS COMING AGAIN.

"Watch therefore; for ye know not what hour your Lord doth come."—Matthew 24-42.

"Watch therefore; for we know neither the day nor the hour wherein the Son of man cometh." Matthew 25:13.

"Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest, coming suddenly, He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33-37.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Revelation 16:15.

"If therefore thou shalt not watch, I will come on thee as a thief." Revelation 3:3.

"Behold, I come quickly." Revelation 3:11.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Revelation 22:20.

Fools because of their transgression, and because of their iniquities, are afflicted. Psa. 107-17. Do transgressions and iniquities apply their own scourge? Are all who live in these ways live under the lash? Oh, poor souls, that endure the stinging lash of transgression and the sting of iniquity. "There is a better way of living offered thee."—S. A. B.

INFIRMITIES.

Rev. John Wesley said regarding infirmities—Only let us take care to understand this word aright. Only let us not give that soft title to known sins, as the manner of some is. So one man tells us, "Every man has his infirmity, and mine is drunkenness." Another has the infirmity of uncleanness; another that of taking God's holy name in vain, and yet another has the infirmity of calling his brother, "Thou fool," or returning "railing for railing." It is plain that all you who thus speak, if ye repent not, shall, with your infirmities, go quick into hell!"

But I mean hereby, not only those which are properly termed bodily infirmities, but all those inward or outward imperfections which are not of a moral nature. Such are the weaknesses or slowness of understanding, dulness or confusedness of apprehension, incoherency of thought, irregular quickness or heaviness of imagination. Such is the want of a ready or retentive memory. Such, in another kind, are those who are commonly, in some measure, consequent upon these; namely, slowness of speech, impropriety of language, ungracefulness of pronunciation, to which one might add a thousand defects, either in word or behaviour.

These are the infirmities which are found in the best of men, in a large or smaller proportion. And from these none can hope to be perfectly freed, till the spirit returns to God who gave it; nor can we expect, till then, to be wholly freed from temptation.

Christian perfection, therefore, does not imply an exemption, either from ignorance, or mistake, or infirmities, or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus, every one that is holy is, in the Scripture sense, perfect.

Yet we may observe that neither in this respect is there any absolute perfection on earth. There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. He hath still need to "grow in grace," and daily to advance in the knowledge and love of God and Saviour.—Sel.

MARY MOFFTTT'S FAITH.

Mary Moffat labored with her husband Robert Moffatt, for ten years in the heart of Africa without seeing a single person converted. They were four thousand miles from the frontier of civilization, the only white people in a world of savages. When she received a letter from a friend in England asking what could be sent them, there seemed no prospect that they would ever reap the fruit of their labors. yet she bravely wrote back, "Send us a communion service; we shall want it some day." The service reached them three years later, the day before the first converts were baptized.

"The more closely man approaches the holiness of God, the more closely does he approach to the true idea of liberty."

If we have more Christianity than we have christianity we will have more Christian activity than we have church activity.