

MAGNIFICENT GIVING

"Father Bond," a Maine Puritan, spent fifty-five years, his entire life, in Kohala in the Hawaiian Islands, building up churches, schools, and a Christian community. Finding that it was absolutely necessary for the Hawaiians to have some industries, he started a sugar plantation and only after ten years of strenuous labor did he succeed in making it pay. When it became profitable he began to contribute to missions. In 1877 he gave more than \$12,000 to the cause of Christ. He wrote: "I cannot heap up money, for it is not mine. I have never sought it for myself in my missionary life. Indeed, I should feel guilty if I had done so." His missionary salary was \$450. For at least fourteen years he had managed to scrape along without drawing this salary, though later taking it in part for the education of his children. When the profits of his industry began to flow in he could say, "This last year the plantation has brought me in \$48,000 and I have given it entirely away." The Missionary Herald tells us that in 1885 he was the largest individual giver to the American Board, which had sent him out forty years before, and each remittance to the Board was accompanied with the strict command, "Record this as from a friend only."—Selected.

THE PROMISE AND THE APPLICATION

The Lord by the mouth of His prophet Isaiah hath spoken: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it." (Isa. 58:13, 14).

In the light of this passage what do you think of the Sabbath with:

The radio tuned on to the ball game or to nonsense?

The Sunday newspaper or other secular reading on that day?

The railroad journey or auto journey on the Lord's day to save a secular day for yourself or your business?

The talk about secular things and the writing of business letters?

The having of Sunday parties, early or late?

The use of the day for loafing and selfishness rather than for worship, ministry to others, physical and mental rest?

The use of the day as a holiday rather than a holy day?

The use of the day for secular study or for secular work?

Isn't the promise grand? Suppose you read it again.

THE CHURCH MUST BE FREE

By Rev. E. C. Wills

The church is founded on the Rock of Ages, Jesus Christ; that is the true church, made up of every blood-washed soul throughout the ages. The promise that the gates of hell shall not prevail against her applies only to Christ's holy church, and not to any or every ecclesiastical denomination which shows its head in these last days.

The church must be independent and unattached to the world or worldly things, for he that is a friend of the world is an enemy to God.

If the church is to accomplish her God-given mission—

1. She must be free from any taint of worldliness—not like the world.

2. She must be free from all wildfire and fanaticism—no unscriptural traditions, unknown tongues, extremes in any truth beyond the plain teaching of the Scriptures.

3. She must be free from every appearance of evil. If meat make my brother to offend, I'll eat no more meat while the world stands.

4. She must be free from laziness and indifference concerning the lost, and mightily, by prayer and effort, push the work of rescuing the unsaved before forever too late.

5. She must be free from emptiness, and be filled with faith and the Holy Ghost. She must be like her Lord, seeking the lost and bringing them to Jesus.—Free Methodist.

THE DREAMER

The dreamer has had his criticism from the "practical man." Yet it is the dreamer who first shows the way. He conceives of what should be. He may declare it, show it on paper, be laughed at, call in "practical men" to help him, and then by and by see an electric light, a better potato, a beautiful building, a great reform, a church visionless, self-satisfied and self-excusing made into a thing of beauty and of service.

So let us dream—dream of a Sunday school twice as large as this one, of a church full of people, of a church building well cared for and in keeping with the religion we preach, of a church with influence reaching far and wide, of a new church building, if this is needed. The "it can't be done" people will say, "No." Do not quarrel with them, but lead them to achievement. Conservatives are necessary. They show the defects in your plan. Make changes if they are needed. But overcome!

And again, shall we quote that man with the double call? He said, "When the Lord called me to the ministry He called me to succeed in it." Pastor, did you get the double call? God bless you! Dream. Awake to see the thing done. Build an air castle. Put a foundation under it!—Free Methodist.

IF WE CANNOT STAND THE PLAINS

Peter says, "Ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls." He speaks of Christ who bore our sins and thus made possible the return. He does not mention the means. These are sometimes severe; for while all is well with us we tend to feel self-sufficient; and while we die without God yet remain content.

It is said that on certain plains in South America herds become enfeebled by the sultry season. Then swarms of stinging insects arrive and, attacking the cattle, pursue them higher and higher to cooler levels of health and life. Bleeding, panting and tormented, they have by their very trouble been driven to save their own lives.

Well, if we cannot stand the "sultry plains" of prosperity, the Lord in mercy may send the swarms upon us—loss of health, friends, money. Even the pointed dagger of bereavement may strike a careless soul.

But if you cannot stand the plains—still God is good.—Sel.

I could write down twenty cases wherein I wished that God had done otherwise than He did, but which I now see, if I had had my own way, would have led to extensive mischief.—Cecil.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

A LIQUOR TRAGEDY

In a Northwestern city a preacher sat at his breakfast table one morning. The door-bell rang; he answered it, and there stood a boy of about twelve years of age. He was on crutches, his right leg off about the knee; he was shivering with cold, as he said:

"Please, sir, will you go up to the jail with me and talk and pray with Papa? He murdered Mamma. Papa was good and kind—but whisky did it all! Will you come and be with me and my three little sisters when they bring him back? The governor says we can have his body after they hang him."

The minister hurried to the jail, and he talked and prayed with the unfortunate man. He had no knowledge of what he had done. He said, "I don't blame the law—but it breaks my heart to think that my poor children must be left in a cold, heartless world—oh, sir, whisky did it!"

The minister was at the hovel when the undertaker's wagon drove up with the body. They carried the pine casket into the little house; they led the little boy up to the casket; he leaned over, kissed his father, sobbed and said to his little sisters:

"Come on, sisters, kiss poor Papa's cheeks before they grow cold"—and the hungry, ragged, whisky-orphan hurried to the casket, shrieking in agony. Police, whose hearts were adamant, buried their faces in their hands and rushed from the house. The minister fell on his knees, lifted his clenched fists and tear-stained face toward heaven and took an oath before God that he would fight the cursed business until the undertaker should carry his body out in a casket.

Young folk, many terrible things are brought on by drinking liquor, and let me say to you now—be careful how you vote, of you may be responsible in the eyes of God at the judgment day, for causing someone to be lost over strong drink.—Sel.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

"At last it biteth like a serpent, and stingeth like an adder."—Prov. 23:31, 32.

PEOPLE WHO SHOULD GIVE NOTHING FOR FOREIGN MISSIONS

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the gospel is the power of God unto salvation to every one that believeth, Jew or Greek" (Romans 1:16).

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself, and ask with Cain: "Am I my brother's keeper?"

5. Those who believe that God will not call them to account because of the way they spend their (?) money.

6. Those who do not care to have part in Christ's final victory.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me!" (Matthew 25:45).—C. A. Berg.