

SPARKS FROM OTHER ANVILS.

Michigan Presbyterian: I believe in the old fashioned revival, that it is by no means obsolete, and that it always comes as a great surprise. It comes in answer to prayer, and generally starts in the prayer meeting. I believe in the old fashioned revival, because I was converted in one. Prior to that revival there was no more external promise of its coming than could be seen in the discourse of a clergyman who recently stated that revivals are a thing of the past and referred to the Welsh revival to prove his point.

Lutheran Observer: The Christian who carries his religion into everything and shows the spirit and life of Christ everywhere, cannot live and move in society without touching others with formative power and influencing them to ways of righteousness. For a good, happy Christian life is a thing of intrinsic beauty. It is scarcely possible for men to see it without desiring it. They will almost bow down to it as the sheaves of Joseph's brethren did to his.

Southwestern Presbyterian: The supreme aim of the rationalistic criticism of the Bible is to reduce the supernatural in it to either nothing or a minimum. Why this effort to get rid of supernaturalism or to crowd it into the narrowest possible limits? It is because of man's desire to get rid of God. It is atheism's bud.

Presbyterian Witness: The children of today are on the whole better trained, better educated, better treated, than the children of thirty years ago. Granting this, is there not much ground yet to be gained before we can lift up our heads in the presence of God and His people and say, "We have done our whole duty as we could towards the Lord our God; and we have faithfully cared for our children."

Central Presbyterian: Churches that are at loggerheads, where worldly amusements run away with the young people, where the clap-boards rattle under the east wind, where the minister's salary is in default, and ministerial changes are frequent, where the missionary collection is forgotten, where a religious newspaper is a rare visitant in half the homes, where scoffers abound, and the people clamor for the minister to get up such a revival as leaves no permanent results—such churches present a sorry spectacle.

Christian Work and Evangelist: Our relation to a world of physical beauty requires physical media for its expression, if we can judge the future by what we know of the past and the present. The truth is, we must learn to distinguish between a spiritual body and a spirit body. We are nowhere told we shall have a spirit body—boneless, fiberless, nerveless, imperceptible, immaterial; but we are told we shall have a spiritual body, and what is a spiritual body but one adapted to the wants of a perfect spiritual nature? That and not that unphilosophical device—a spirit body—is what we are told we shall have when the earthly veil of this tabernacle is rent and we return to "God who is our home."

Earth's noblest, divinest achievement is to start songs in the world's wintry air, to sing into its weary hearts something of heaven's music. No one of us will be permitted to write a twenty-third Psalm to bless men with its strain of sweet peace; but we may at least make our life a song, a sweet hymn of peace, whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough way.—Sel.

He finds no weal who flees all woe.
It's mighty easy to mistake venom for virtue.

PRAYER.

O God, there is no fear for those whose trust is in Thee. Even in the darkest shades of that dark valley which sooner or later we all must tread there is no lurking shape which can affright him who walks the path clasping hands with Christ. O Father, endow us with this courage which flows from Thee. With Thy strength and Thy love to aid us, with the strong hand of Christ to raise us when we fail by the way, what in life or death should affright us? Miserable indeed is he who puts not his trust in Thee. He dies daily; his whole life is but death; but he who walks with Thee feels not the sting of death—broods not upon it as a terror to be met, but as a release from the trial which proves him fitted for Thy service in another and a brighter sphere. Help us to fit ourselves by prayer, by supplication, and by a pure and clean life to go walk with Thee that when our time of translation comes we shall be able to go out into the dark with Christ, no more dreading the blackness than does the child who holds his father's hand fear the gloom of night. Keep us most particularly from looking upon this life as more important than the life to come. Men of old made their whole lives a preparation for death—that death which is but another name for life eternal. May we, as they, so live that the desire to be with Thee may be greater than the wish to remain here unless Thou dost so ordain. Amen.

A GOOD DEFINITION.

Holiness is power. It utilizes ability, fertilizes the soul and energizes the whole man. It is the fire and water in the engine, bringing out to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power to man, and man's power with God. Thus they become co-workers. Every man who dwelleth in God, and God in him, in an accommodated sense is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness, we are weaker than a bruised reed; with it, we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege; at the same time, raining like a hailstorm red-hot balls from the magazine of the Gospel on an armed world against Christ.

From Bitlis, in Asiatic Turkey, comes the following story: A miller bought a copy of the Psalms and Proverbs. He read it at his house continually and with great interest. One day his son, eighteen years old, said, 'Father, I am going away.' The father, much surprised, asked his reason. The boy said, 'This book you are reading cannot be God's Work, for you read it and still go on in your dishonest business, lying and cheating, and violating the Sabbath day. The father bowed his head in shame. A little daughter overheard the conversation and reproved the brother for his offensive words to his father. Then the other children began to weep, and there was general commotion. The upshot of it was that the man resolved to give up his dishonest business. For this he made his arrangements at once, and among other things, visited the Bible depot and procured other portions of the Bible.'

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

CHRIST'S TRIUMPHS.

Some Bible Hints.

The goal of Christianity is "all men"; therefore the goal of each Christian must be, "all men whom I can reach." (John 12: 32).

The triumphs of Alexander, Caesar, Napoleon, meant the death of thousands; Christ's triumph means life, life abundant, life eternal. (1 Cor. 15: 22).

The triumph of Christianity is the supremacy of law—of the highest law. (1 Cor. 15: 25).

The majesty of Christianity is the majesty of humility, and its climax is to be in an act of divine humility. (1 Cor. 15: 28).

Suggestive Thoughts.

Christianity is an organization, and triumphs as an organization; but the glorious result consists of the triumphs of individuals—of you and me.

The triumphs of Christianity must be such as Christ would call triumphs,—victories of humility over pride, of love over selfishness, of purity over sin.

How Christ must long for us to make our longings the same as His!

It is no accident that the Christian countries are the lands of civilization and the ruling nations of the world.

A Few Illustrations.

In the "triumph" of a Roman conqueror throngs of the captives he had made were led in chains. In Christ's triumph the captives He had released march in happy freedom.

One of the best illustrations of the growth of Christianity is Ezekiel's river, first covering only the feet, now grown a river to swim in, soon to cover the earth "as the waters cover the sea."

Christ's illustration is of a mustard seed, the tiniest of objects, now become a tree.

The water moves back and forth in an ellipse, but the wave moves on; so Christianity progresses in spite of the slowness of Christians.

To Think About.

What share have I in the present triumphs of Christianity?

How much do I know about the progress of the modern church?

Do I pray as I should for the growth of Christ's kingdom?

A Cluster of Quotations.

If we could only put ourselves into harmony with God, how easily the great work of carrying on the gospel into all the world would be fulfilled!—W. E. Blackstone.

Work enough at home? There will be more work at home if we don't take hold of missions more in earnest.—John A. Broadus.

There is the great commission, "Go ye." Where men are ordered to enroll themselves as soldiers, it is their business to do so thereupon.—William Ashmore.

If your map has less than the world on it, then you cannot truly decide on your field of Christian endeavor.—W. H. P. Faunce.

DAILY READINGS

M., Sept. 3, Christ's triumphs of grace, Eph. 2: 19.
T., Sept. 4, Triumph over death, John 10: 17, 18.
W., Sept. 5, Triumph over enemies, Ps. 110: 1-7.
T., Sept. 6, Christ's crowning triumph, Zech. 14: 3-11.
F., Sept. 7, The world's homage, Isa. 45: 20-25.
S., Sept. 8, For God's glory, Phil. 1: 19-30.
S., Sept. 9, Pledge—The triumphs of Christianity, John 12: 32; 1 Cor. 15: 20-28.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—W. E. Gladstone.