## "The United Society of Christian Endeavor."

I have before me "The Model Constitution" and samples of all the literature issued by the above society. The constitution is a copyrighted document, consisting of eleven Articles, with many sub-divisions, together with fifteen by-laws, and six or seven printed pages of other rules and regulations.

The United Society of Christian Endeavor is, in fact, a publishing house, whose business it is to furnish the local societies with reading matter, as the following advertised list of publications will show:

PRICE-LIST.

BOOKS.

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| Young People's Prayer Meetings, By Rev. F. E. Clark, | $0 75 |
| Children and the Church, by Rev. F. E. Clark, | 0 75 |
| Secretary's Membership Record, | 1 50 |
| THE GOLDEN RULE (Club Rates $1.00), | 2 00 |

LEAFLETS BY REV. F. E. CLARK.

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| Model Constitutions, | $2 00 |
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| Raise the Standard, or the Element of Obligation, | 1 50 |
| State and Local Unions, (including forms of Constitution,) | 2 00 |
| Short History of the Christian Endeavor Movement, | 2 00 |
| The Work of the Committees, (Single copies 3c.,) | 3 00 |
| Junior Societies, | 1 00 |
| Re-organization, | 1 50 |
| Beginning of a Y. P. S. C. E., by Rev. W. Adriance, | 2 00 |

A smaller number of copies of either of the above, 2 cents each. Send for prices on large quantities, and for Society printing of any kind.

Address, U. S. C. E., 30 Bromfield St., Boston, Mass.

This will give some idea of the kind of machine which it is proposed to bring into Baptist churches, and of the literary pabulum which is to be given to our young people.

In my paper already published, ground was taken against the principle of organizing societies of any kind for doing the work which Christ has committed to the church.

I was a little surprised, but much pleased, to find that that paper was *unanimously* and *heartily* adopted by the quarterly meeting, at which there were present eight ministers and a number of other leading brethren. I do not suppose for a moment that the view there presented will be universally approved; but I believe it will find greatest favor with those who have given most thought to the subject.

I must here confess that when the matter was first mooted five years ago, I was among the first to take up arms in defence of the societies, and the reason was, of course, that I had never given five minutes thought to the subject. But from that time to the present the conviction has steadily grown upon me, that the principle is wrong, unscriptural, and must in the end work harm to the cause of Christ.

But my object in this paper is, to state why I regard the young people's society of Christian endeavor as specially objectionable.

In the first place, each local society is part of a huge organization which is not only inter-denominational, but also international.

The thing is only about eight years old, and already it has its publishing house, its State conventions, and its national conventions. How are these conventions constituted? By delegates from the churches? Certainly not—and even if they were, they could not be helpful to Baptist churches—they are made up of delegates from local societies, and it is impossible that the churches could in any measure influence or control the work of these conventions.

Who will say where unto the thing will grow? But even if it should always remain what it now is, no thoughtful person can help seeing that the whole tendency of the movement is *away from* the churches.

The Young Men's Christian Association for a time found favor with all denominations, and has no doubt been helpful to many young men. But, at the present time, many of those most deeply interested in Christian work, and in the coming of the Lord's kingdom, begin to doubt the wisdom of that organization, and we venture the prediction, that the number of those who shall look with distaver upon that society, will increase as the years go on.

It is found that only a very small percentage of those professing conversion in Y. M. C. A. meetings, ever find their way into the churches of any denomination.

We do not say, or mean to imply, that any of these societies intentionally draw away the sympathies of the young from the churches, but that such is the inevitable tendency of them all, any one who will give a little thought to the subject will be forced to admit.

But now turning to the rules and regulations of local societies, the first thing we notice is the prayer meeting *pledge*.

Every active member of the society is required to make a vow to do two things. First to attend *every* meeting "unless detained by some *absolute necessity*," and secondly to take part in every meeting. Great stress is laid upon this pledge, it is made essential to the existence of the society. The following are the words used in reference to this vow: "*These rules concerning the prayer-meeting are imperative; without them there cannot be a true society of Christian Endeavor.*"

Once a month a special meeting of re-consecration to Christ is to be held, at which meeting special pains are to be taken to see whether every active member has been faithful to his pledge.

In the summary of these rules we find the following: "*The essential features then of the Young People's Society of Christian Endeavor are pledged and constant attendance upon the weekly prayer-meeting; pledged and constant participation therein by every active member; pledged and constant work for others through committees.*"

This then makes clear the stress that is laid upon the vow of membership in the society. Well, what objections are there to such a vow. Many objections. Let me point out two.

1. These vows are constantly being broken in every society in the land. If you ask me how I know, I answer from my knowledge of the weakness and imperfections of human nature. Let any pastor who has been endeavoring to manage one of these things for six months, say whether or not all the members of *his* society have kept the pledge.

I read in a book somewhat older than is this model constitution: "Better is it that thou shouldest not vow than that thou shouldest vow and not pay." Why so? Because every broken vow leaves a man, or a boy, morally weaker than he was before. Hence every time a member of this society is unfaithful to the pledge, he is thereby morally injured. The inconsistency of imposing such a pledge is seen in the fact that it is assumed by those framing the constitution that the pledge would be broken, and provision has been made for re-obligating members who have proved unfaithful, if they should wish to sign the pledge again.

We sometimes ask men to sign a pledge to abstain from the use of strong drink, and such an act may or may not help men to overcome their craving for that deadly drug. A man desires to keep from doing wrong, but feels he is morally weak, he is not a Christian, and he thinks the pledge would help him to resist temptation, if so, we say let him sign the pledge.

But to ask one professing to be a Christian to sign a pledge that he will endeavor to live as a Christian should live, is a doubtful compliment to Christianity to say the least. It can do no Christian good, and may do many Christians much harm.

It is setting before the young people a wrong motive or incentive to Christian fidelity. Does the signing of a pledge place Christians under a more sacred obligation to work, than does the fact that they were bought with the precious blood of Christ?

Does the fact that the young people have signed a pledge, give the pastor a stronger leverage upon their consciences and affections, than does the fact that they have professed to be children of God? If so, it only shows how sadly they are in need of teaching in regard to the nature of the obligations arising from their relation to Christ.

Would the advocates of this pledge theory think it wise in a father to ask his children to sign a pledge that they would be honest and true in the discharge of the duties of children?

Does any intelligent person think that it would be wise for a father to appeal to his children on the ground that they had signed a pledge, rather than on the ground of his love to them, and the desire he has that they should love him?

What kind of character, think you, would be developed in children, who should be constantly appealed to on the ground of having signed a pledge. Does God want us to set before His children, the lambs of His flock, motives or incentives which we are forced to admit that no wise father would think of setting before his children?

Why should the young be asked to pledge themselves, and bound when unavoidable absent to send an excuse, any more than the old?

Why not at the end of each month demand from the deacons, and from every member of the church a reason why they were absent, it may be, from every prayer meeting during the month?

Suppose that the church were to make such a demand, would the deacons comply with it? They would soon inform the church that they are responible only to Christ, in all such matters. It seems, then, very much like laying upon the lambs, burdens which the sheep would not bear.

But this is a little aside from the real issue. The point is, that the character of Christian service cannot rise above the character of the incentives by which it is prompted. I think the Lord looks quite as much at the motives actuating His people, as He does at the amount of work performed, and it may be that even a little service, prompted by a sense of gratitude for His redeeming love, may be more pleasing to Him than would be a very much larger amount, performed because we had signed a pledge to do so.

What we should aim at, is not to make the young people attend a certain number of meetings, say a certain number of prayers, perform the greatest possible number of external acts, and manifest just so much outward activity, but rather to develope in them so far as possible, *sterling, genuine Christian character* so that they will do all in their power, not because they have signed the pledge; not because they know "*the lookout committee,*" is watching them, but because they have been saved, and belong to Christ.

If any pastor shall succeed in developing in the young members of his church, such strength and beauty of character, as every earnest pastor ardently desires to see manifested by all the members, it will not be by getting them to sign a pledge, but by teaching them the nature of Christian obligations, and be placing before them constantly the heart-inspiring, soul-moving motives furnished by the life, labor, and teaching of Christ.

If any pastor can succeed better by getting his young people to sign a pledge than he can by teaching them the Word of God, we certainly do not envy him his success.

But this letter is already longer than is desirable, and so I will have to reserve other points of this model constitution for a future letter. J. GRANT.

Woodstock, Jan. 29.

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Robert A. Gunn, M. D., Dean and Professor of Surgery of the United States Medical College, Editor of "Medical Tribune," Author of "Gunn's New Improved Hand-book of Hygiene and Domestic Medicine," says over his own signature in addressing the proprietors of Warner's Safe Cure: "I cannot be true to my convictions unless I extend a helping hand and endorse all I know to be good and trustworthy. Your graphic descriptions of diseases of the kidneys and liver have awakened the medical profession to the fact of their great increase. Physicians have been experimentally treating this disease, and while casting about for an authorized remedy, their patients have died on their hands."

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— Growth in piety will be manifest in more usefulness and less noise; more tenderness of conscience and less scrupulosity; in more steadfastness, peace, humility; more resignations under God's chastisements, and more patience under man's injuries. When the corn is full in the ear, it bends down because it is full.

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Don't disgust everybody by hawking, blowing and spitting, but use Dr. Sage's Catarrh Remedy and be cured.

## Glorifying God.

A PRAYER-MEETING TALK.

The Apostle John records a remarkable saying of our Lord, which was uttered towards the close of His ministry. "Now is the Son of Man glorified, and God is glorified in Him."

Have you sometimes noticed how, between the dark glooms of a dull morning and a damp evening, nature has inserted a thin wedge of light? Or how a lull sometimes occurs in the dreary drip of the rain-storm, during which interval the robins will shake the wet drops from their plumage and cheerily sing? Or how between the lightning glare tearing the dark clouds asunder, and the thunder jarring the cowering rocks; there is a pause, a moment of stillness and calm? If you have noticed these things you will the better appreciate this passage of Scripture; the better understand the dark setting in which this jewel text is found.

Christ had foretold the grim ghastly treachery of Judas—that doomed one to whom thirty pieces of silver were more than all the parables and miracles of the God-man. He had fortold this treachery; and now he tells Peter, the impetuous and fiery, the Coeur de Lion of the apostles, how he too will deny his Lord. But between these two mountains of belching flame the Master places the rich flowery plain of the text; between these two frowning thunder-clouds he inserts a scrap of blue sky; as He talks of possible, yea, of certain glory, while saying, "If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him."

Severing the text from its environment I proceed to apply it to your life and mine, as I notice the *possibility* herein hinted at, viz.: that human life may glorify God.

Granting man's ability to measure continents and name the constellations, to navigate the seas and subdue the powers of nature to his will, it is still true that in moral and religious things, we are prone to be too easily satisfied, content to live on too low a range. And we repose where we should be restless; and are contented where ambition would be more pleasing to Deity, and more beneficial to ourselves.

"Give me unfailing water," said the Samaritan woman to the weary Christ. This was the high-water mark of her desire. "Blind as foolish," is the reply, "hadst thou known, had thy ignorance been less dense, thou wouldst have asked grace to satisfy thy soul, and not merely for water to slake the body's thirst."

"Stupid ruler of the nation, unfit leader of the chosen people," said Elisha to Joash, "why didst thou not shoot all thine arrows from the quiver; for then thou shoulds't have obtained many victories over the enemies of thy kingdom." It is ever so, my brethren; in spiritual matters we are too easily satisfied. We are often content with meagre success and inferior attainments; forgetful that it is our high privilege to front the horizon, look into the starry skies, and drawing from the unimpoverished resources of God's grace to attain unto the stature of perfect men in Christ Jesus. It was said in my hearing some time ago, "Let me barely get inside heaven's door, this is the height of my desire, and for this alone I endeavor." But to covet earnestly the higher gifts and weightier victories is surely admissable, for to each one among us the heavens are as free as to Moses or John, and if we truly desire and energetically strive to obtain, there will be ministered unto us an abundant entrance into the heavenly kingdom. O brother mariner, be not content to barely escape wreckage and wild doom, be not satisfied that with torn sails, rent cordage and strained timber thy bark reach the heavenly harbor; But in firm reliance on the great Pilot, in rigid adherence to all His laws, seek to close thy life's voyage gloriously; to come off more than conqueror through Christ thy Lord. For be assured, there is more in Christianity than merely escaping hell, and taking the first seat inside heaven's gate; for it is given to thee, O feeble one, to live a life more pleasing in God's sight than roll of planet or song of spring—to reflect credit on Him whose you are and whom you should serve—in a word, within thy reach is placed the massive possibility of glorifying God.

But while saying this possibility is thine, it is essential to emphasise the fact that this glory is but a possibility and not an established *certainty*.

For heir of the stars though thou art, thou canst bury thyself in policy and pleasure seeking, in flippancy, selfishness and sin. And grand though the stream of thy profession of religion appear, it largely rests with thyself, whether that stream, ever broadening and increasing in beauty and usefulness, shall flow on with an enlarging capacity and force; or whether it shall trail its weary course amid the swamps of indolence and earthliness, where the lament of thy good angel and the crackling laughter of the devil moan drearily amid the blasted undergrowth. The great ship from stem to stern, its every timber, belongeth to thy Father, who is the great captain; and by virtue of thy relationship to Him thou hast a right to the choicest cabin passage the ship affords. But in spite of this it remains true, that thou mayest through lack of knowledge, wrongness of desire, or incapacity for rightful ambition, drag out the voyage in the steerage, where instead of the society of patriarchs and prophets, thou hast the inferior passions, desires and aims. The great proprietor is thy Father. That no one can truthfully gainsay. Yet prodigal-like thou—the Son of the Lord God Almighty—mayst drag out thy life amid the companionship of swine, where only husks are available.

"Is life worth living?" is the question modern thought persistently asks. Like a flash of lightening lighting up the glory of some mighty mansion, this text, with its great possibility stretching out away down God's long eternity, answers that wailing question with an affirmative, cheerful and loud. It may not seem to be worth living, to him whose highest aim is a competency; whose chief ambition is a little brief authority; whose main hope is to eat and drink heartily, and leaning back in an easy chair sleep and snore. But if it is possible for us to glorify the eternal God, and win the "well done" of an applauding Deity in the doom-day, if it is possible for our time life to cast a brightness into the eternal years, then, as with a gathering thunder of emphasis, we say "Life worth living?" yea, ten thousand times yea.

And the *means of glorifying God* are placed within the reach of the unscientific and unlearned, the poor and the unknown. For while the achievements of the great in Psalmody, writing, or research, may glorify Jehovah, it is quite certain that no glory derived by God from man exceeds that of a consistent Christian life. The seasons and the continents, the suns and stars *must* glorify their Maker; for having neither will nor active choice they cannot do otherwise. But the noble power is given man to choose whether he will seek the highest good or the deepest ill. And when man, able to go down, determines to go up, and resolutely seeks His glory who is the Source of all good, then is the Eternal abundantly glorified. And the realization of this magnificent possibility thrills one as the singing constellations never did or can; for to see a mad who might be self-seeking and mean, to see that man sinking self in the God-will, is the most beautiful sight the width of the world opens to the gaze of mortals. To see him strive, and plan, and wrestle, and work, and achieve, and then pour his concentrated fullness into the Deity as a stream into the sea; to see the man willing to decrease that God may increase; wishing to burn as did the Midian bush that God may be made visible; willing the waste of the marble that the statue may grow and become manifest; this side the sea of glass and the burning throne of God, it is not probable aught else is so impressive and unspeakably grand.

To realize that all life is God's workmanship; that the world belongs to Him and not to the devil; that life's chief elevation is prostration at His feet; to be willing to seek God's glory in the midst of chastening and crushing woe; to be an instrument passive in the Master's hand, letting Him touch minor or major cord as He sees fit; to be as a true echo of His ringing voice; to know and will all this, my brothers, is to eat angels food, and walk with God. W. B. HINSON.

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## The Forgiven Son.

The quaint saying of Jeremy Taylor, that "God fails not to sow blessings in long furrows," has an illustration in the following narrative:

In the commencement season of 1857, a student of a classical and military school in New England was to have graduated with honors, but by some deviation from the rules of the school his record was impaired. A rebuke from his father angered the young man and he vowed he would live at home no longer, and, uttering abusive language, left the house.

But the storm of passion was too violent to last long, and soon spent itself. The better nature came back, and entering the room he had so rudely left, he threw his arms around his father's neck, and said - "Father, I've done a very wicked thing. I'm very sorry I have abused you so. It was not your loving son that did it. I was angry. Can you forgive me? I shall never again do such a thing."

The quick embrace and a father's kiss removed the agony of guilt from that broken heart. Never since that hour (both are living to-day) has an unkind word escaped his lips. He nurses his aged parents as tenderly they used to him.

For several years this event, so full of interest at the time, had no other meaning than an occasional family reminiscence. But as now seen, there was a divine intention in it, reaching into future years. In this school incident there was the illustration, and apparently the only one, that would reach the heart of a dying officer, and rescue both body and soul from the wreck of a great battle. So Christ's love and foresight "shapes our ends" and sows our "blessings in long furrows," as the following will show:

A few years later found this young man at the West, thoroughly trained in business and military tactics. He went to the front at the call of his country, as captain of a company of his choice—was wounded in that fearful battle of Gettysburg—and on the sixteenth day after, his father found him—gangrene had followed amputation of the right leg just below the knee, and had nearly reached the fatal death mark. He was given up to die. There was no hope remaining. Life was nearly gone. The embrace he gave his father was feeble. His voice was that of one about to give up life. "Dear father, how glad I am to see you once more, you must do the talking now. I'm almost gone."

Returned from a short walk with the surgeon, the Colonel asked his father to sit down by him.

"Have you been talking with the surgeon?"

"Yes."

"What did he say about me?"

"He says you must die."

"How long does he think I can live?

"Not more than four days, and you may go at any moment."

"Father, you must not let me die now. I am afraid to die. I'm not prepared to die. If I must, do tell me how. I know you can for I've heard you do it for others."

There was no time or place for tears. There was work to be done and done at once. There was no hesitation. Instantly the Spirit said to the father, "Tell him of the school incident. That is what he wants, I have held it in reserve for this moment."

"My son, you feel guilty, do you not?"

"Yes. That makes me afraid to die."

"You want to be forgiven, don't you?"

"Yes. can I be?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Do make this so plain that I can get hold of it," raising his feeble arm and closing the hand as if to grasp it.

"Do you remember the school incident years ago?"

"Yes, very distinctly. I was thinking it all over a few days ago, as I thought of your coming."

"Do you remember how you came back into the house and throwing your arms around your father's neck, you asked him to forgive you?"

"Yes."

"What did he say to you?"

"He said, 'I forgive you with all my heart and kissed me.'"

"Did you believe him?"

"Certainly, I never doubted his word?"

"Did that take away your guilt?"

"Yes."

"All of it?"

"Yes."

"Were you happy at home again?"

"Yes. More than ever before."

"This is just the thing for you to do now. Tell Jesus you are sorry that you have abused him and ask him to forgive you just as simply and sincerely as you did me. He says he will forgive, and you must take his word for it, just as you did mine."

"Why, father, is that the way to become a Christian?

"I don't know of any other."

"That is very simple and plain, I can get hold of that."

Very much exhausted by this effort, the Colonel turned his head upon his pillow to rest. The father, having done his work for the dying son, sank into a chair and gave way to a flow of tears, expecting soon to close his son's eyes in death. That painful suspense was not to last long. It could not. It did not. A change had taken place. A new life had come to that soul. Its first utterance changed the tears to joy.

"Father, you need not cry any more. I don't want you should. I want you should sing. It's all right with me now; I'm happy. Jesus has forgiven me; I've told him how sorry I am that I have abused him so. And he has forgiven me. I know he has, for he says he will, and I have taken his word for it just as I did yours. I'm not afraid to die now; I don't think I shall; I feel the stirring of a new life within me, and with it comes the feeling of new life in my blood. I want you to sing that good old hymn we used to sing when a boy at family prayers:

"When I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Immediately, the life current which was rapidly ebbing away, began to flow back, the pulse beating at the death-rate began to lessen; the eyes to brighten, the countenance to glow with new blood, the voice to be natural, the sadness of that afternoon to give place to cheerfulness and hope. The surgeon coming in, as was his wont every day, to watch the rapid progress of the dreaded gangrene, put his fingers upon the pulse and said, with great surprise: "Colonel, your pulse is wonderfully changed: you look better. What has happened?"

"Well," replied the Colonel, "Father has shown me how to be a Christian, and I have done it. I'm better; I'm going to get well; I've asked Jesus to let me live to take care of father, mother and sister, and to serve my country for which I have given my leg, and well nigh my life."

On dressing the wound next morning, the whole mass of rotten flesh fell to the floor—the gangrene was arrested—its work ended. The surgeons throwing up their arms, exclaimed: "Great God! This is a miracle. God only could do this!"

Years have come and gone. This young officer, thus rescued from the wreck of war, still lives. In that school incident in 1857 was foreseen the saving of a valuable life—thanks to sovereign grace. That life has been an important factor in the political, religious and domestic history of his day. Positions of trust have been freely given and honorably held by him. His official career has been marked by efficiency, integrity, a high sense of honor, a quick apprehension and a ready decision of official questions, fairness, impartiality, general popularity and official success. The church knows the influence of his membership and support. In his home, blessed with the wife whom God had prepared for him, a large family has been reared to a Christian life, and all of suitable age are gathered into the church. The morning prayer has held the same place as the morning meal. God grant that such a life may be spared for many years to come.

The lesson of this narrative is that, very generally, the way to become a Christian is indistinct and confused. Ministers should make it so plain that men can get hold of it. It is so simple that "wayfaring men though fools need not err therein."—*N. Y. Observer.*

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## Lost Opportunities.

BY REV. A. C. PECK.

The wit of most people comes too late. They can see what might have been said or done after the occasion has gone by. The Greek fool who sawed off the limb on which he was sitting, thereby learned a lesson in gravitation which cost him too dearly in broken bones. Mourning does not bring back the slain goose that laid the golden egg. Why lock the barn after the horse has been stolen? The country parson says that the saddest word in the English language is the monosyllable—*gone*. Especially is this true of things which are clean gone forever. It was, but is not and shall be no more.

"Of all sad words of tongue or pen,
The saddest are these—it might have been."

Men clearly appreciate this principle in some relations and prize their opportunity accordingly. It is now or never. When that tide which leads on to fortune comes in they launch their barks upon its flood. But the children of this world are in their generation wiser than the children of light. In spiritual concerns mortals are not only proverbially dilatory, but they are even disposed to contest the principle that there are any shut doors or lost opportunities not to be retrieved. Eager to reap material harvests they have a great aversion to the jeremiad, "The harvest is past, the summer is ended, and we are not saved." But the weeping prophet was right. Israel of his day missed their great opportunity in spite of the tearful warnings of God's faithful messenger. So, too, the Christ wept over doomed Jerusalem. And it is in view of all these sad possibilities of sealed destiny that the Book of God puts such weight of emphasis upon the word *now*.

As illustrative cases of the value of opportunity in religious concerns, we may mention: 1. The plastic period of life. We know very well that this is youth. Beyond a certain age, as a rule, men undergo no great essential changes. Habit hardens into habitude, and character becomes fixed. It is said that after forty the man who has never acquired linguistic discipline cannot learn a new language. Elihu Burritt, the learned blacksmith, is perhaps the one celebrated exception. It is vastly easier for the Mississippi river to make for itself a new channel than for an adult to get out of well-worn ruts of thinking and action. Here is a church that has never been indoctrinated or trained to methodical work for Christ. Their heads, their hearts, their habits, incline to a certain humdrum, mechanical routine. There was a time when they might have been molded differently. But so far as the older portion of them is concerned, they will neither learn nor practice anything better. Here are men and women who ought to know something about the Bible and to be useful in imparting a knowledge of it to others. Family worship, the prayer-meeting, soul-winning ought not to find them derelicts. But the habits of thought and life which all these things imply will never be acquired by these people. They have lost their opportunity. At least their available opportunities for the remnant of life will not be improved by them. And the logic of the case is this—that if young converts are not indoctrinated and trained, it will soon be too late ever to make anything out of them as laborers in the Master's vineyard.

2. Another ecclesiastical case in point may be found in churches that have fallen asleep in worldliness until they are literally past awakening. Whilst like Rip Van Winkle they have been sleeping for more than twenty years, great changes have grown up around them. Lack of discipline, lack of almost everything evangelical has put a fatal paralysis upon them. Whilst they slept the enemy has been busily sowing tares. They have been dreamily inhaling the effluvia of false doctrines until their very life-blood is poisoned. Many of them have ceased to be Christians and have become utter worldings. They are easier than old shoes about all that pertains to the welfare of Zion. The younger generation has drifted away from them. Many of these churches have languished thus, whilst other denominations caught them napping and reaped the harvest which might have been theirs. Whereupon a few begin to rub their eyes and think it is well enough to have some extra meetings to see if the lost cause cannot be regained. Better late than never. But what might have been is forever past. And what fractional opportunity remains will soon have slipped away. An account of stewardship is coming which it will not be pleasant to face. "He that hath an ear let him hear what the Spirit saith unto the churches."

3. In watching for the salvation of individual souls what wealth of meaning in that word opportunity! A man is somewhat interested in religion now. Follow it up. Strike while the iron is hot. He may never be interested again. This may be God's last call. The man's feet may be standing on the hidden boundary between God's patience and his wrath. Pluck him as you would a brand from the burning. "Upon some have compassion, making a difference, pulling them out of the fire." Who can say what a seasonable word or endeavour may accomplish? Who can say what multitudes have perished because available opportunities for their salvation were not wisely and earnestly improved? We know nothing about God's secret decree. The practical word of inspiration is, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins."

Against all this line of thought a mighty tide of false hope is surging in our day. The dream is of future opportunities and second probations. There is nothing very urgent, nothing imminently perilous about humanity's eternal interests, according to the unbelief of the hour. Ample time, abundant opportunity, whispers the adversary. And the evil suggestion heeded cuts the nerve of missionary endeavour, opiates conscience, comforts spiritual sluggards, fosters that antediluvian neglect and carlessness which Christ said would exist when the last trumpet shall shake the skies. Behold he cometh quickly. And the ghosts of lost opportunities will constitute the most earful aspect of his advent.—*Zion's Advocate.*

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## It Cost Too Much.

THE SAD EXPERIENCE WHICH BEFELL ONE OF THE ASTORS.

In the early days of the direct tea trade with China, importers were anxious to secure the earliest cargoes of a new crop.

The first cargo brought the best price and large profits. The successful Captain was always rewarded, so every known aid to navigation was adopted.

The young captain of one of Mr. Astor's clippers bought, on one of his trips, a new chronometer, and with its aid made a quick passage, and arrived first. He put the price of it into the expense account of the trip, but Mr. Astor threw it out, insisting that such an item of expense for new fangled notions could not be allowed.

The Captain thereupon resigned and took service with a rival line.

The next year he reached port long in advance of any competitor, to the great delight and profit of his employers, and the chagrin of Mr. Astor.

Not long after they chanced to meet, and Mr. Astor inquired:

"By the way, Captain, how much did that chronometer cost you?"

"Six hundred dollars," then with a quizzical glance, he asked:

"And how much has it cost you, Mr. Astor?"

"Sixty thousand dollars."

Men are often unfortunate in the rejection of what they call new fangled notions.

There are sick men who refuse, even when their physicians tell them they cannot help them, to take Warner's Safe Cure, because it is a "new fangled" proprietary medicine. The result is they lose—life and health.

Thousands of other men have been restored to health by it, as the testimonials furnished to the public show. The proprietors have a standing offer of $5,000 to any one who will show that any testimonial published by them is not, so far as they know, entirely true.

Dr. Andrew Wilson, Fellow of the Royal Society of Edinburgh, the editor of "Health," London, Eng., says, in his magazine, in answer to an inquiry, "Warner's Safe Cure is of a perfectly safe character, and perfectly reliable."

New fangled notions are, sometimes very valuable, and it costs too much to foolishly reject them.