

lion years. Now the preacher—er p'raps I shouldn't lay it all to the preacher, fur I don't know that it's his fault any more than the rest of us; I'll say the church—for the most part acts a good deal like that spider. There we set in our old meetin'-house, and wait, and wait, and wait for people that never come, though they go right past the door within hollerin' distance by the thousands. We have no new plan, we are satisfied there is only one way; an' we allow that the folks that won't come to church, there's no hopes for 'em nohow."

"I see," said the groceryman, as he handed back the paper, "that the Christian Endeavors are a-going to hold an open-air meetin' in the court-house park next Sunday night."

"That's so?" said Uncle 'Lijah. "Then I'll take back a good 'eel o' what I said jes' now. They're a-gittin' off the web.—In Christian Endeavor World."

The Miller's Story.

Permit me to repeat a story my pastor, Duncan Dunbar, used to tell for the benefit of certain churches.

A worthy miller was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting, and addressed his brethren, very modestly, for he was one of the poorest among these comfortable farmers. He asked if want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply. The pastor was useful and beloved; but the flock was so poor!

"Well," replied the miller, "I have a plan by which I can raise the salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be, when their church privileges had been so mysteriously paid for. He asked again: "Is any man here any poorer for keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you gave me permission to take my own way in this matter; and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over, I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you never missed it, and therefore made no personal sacrifice.

"Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Mr. Dunbar used to say, with a sigh, "Oh, for a miller in every church!"—G. F. Love, in the Examiner.

Enrichment of the Soul.

Wherefore, dear friends, let us remember to keep our eye on the things that are unseen, and not be taken too much with the things that are seen. There are people to whom the world has been very kind, and has given them everything; we hear of them, we envy them, and when we pass them in the street in their glory, we say, How fortunate! They have the world at their feet, we say. On the contrary, the world has often gripped these people's hearts and made them slaves. There are other people, and we say, How hardly they have been used! And behold, they took hold of the world, and used it like a chariot, and made it bring them faster to the heavenly kingdom! Such a man was St. Paul. He did not use his birth, his parentage, education and nationality, but he used his suffering, his immense and unparalleled sufferings, wherewith to enrich and strengthen his soul.

I always like to see a good picture: I do not know anything except a good book that does a man more good, and some years ago, when I was in Paris, I went into the Salon. One picture represented a man, a king, lying on his death-bed. He was just dead; his face had the appearance of life, and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and his wardrobe. What do you think was the legend beneath? "William the Conqueror." Such a victory! Just a moment dead and his own servants were spoiling him! The other picture represented a man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus; this is the victory, our faith, which overcometh the world.—John Watson.

The Young People

Editor,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday, April 28.—Hebrews 1. Angelic ministering spirits (v. 14). Compare Psalm 103:20, 21.
Tuesday, April 29.—Hebrews 2. "Able to succor them that are tempted" (v. 18). Compare Heb. 4:15.
Wednesday, April 30.—Hebrews 3. Exhort one another day by day (v. 13). Compare Heb. 10:24, 25.
Thursday, May 1.—Hebrews 4. Boldness at the throne of grace (v. 16). Compare Heb. 7:18, 19.
Friday, May 2.—Hebrews 5. Christ offered up prayers (v. 7). Compare Luke 22:41, 42.
Saturday, May 3.—Hebrews 6. Let us press on unto full growth (v. 1). Compare Eph. 4:12, 13.

Prayer Meeting Topic—April 27.

Home Missions. 2 Tim. 1:14

This should mean, especially to the young, first of all, godliness in the home. In fact all true mission work begins there. No one need fear that it will end there. Light radiates. Sweet odors are diffusive. Leaven hidden in meal is very effective in its operations. The one only glimpse we get into the early years of our Lord while on earth is very suggestive. He went from the temple back to Nazareth with his parents, and "was subject"—obedient—to them. Luke 2:51. He came to do the will of God, but not by disobeying his earthly parents while a child. If we are surprised, as we are, that the Holy Spirit has given us so little of the earthly life of our Lord, let us observe carefully how much there is in the one thing given. He was obedient to his parents. In so doing he was accomplishing the will of God—doing home mission work. Of all the work most needed in this poor, weary world this is most so. Fill all so-called Christian homes with godliness, and all other good will have been effected.

In connection with this fact of his early life, note his condemnation of the doctrine that a child may be, and is, released from all obligations to parents by devotion to God. See Matt. 15:5.

No one need fail to see how home missions were to be executed in Old Testament times. Deut. 6:6-9.

St. Paul is very emphatic in urging the practice of piety as a home as well as a heart matter. Eph. 5:23-33; 6:1-4, and elsewhere. Of Timothy he says, that from childhood he has "known the Holy Scriptures," yet he strangely urges him to "give attention to reading," etc. 1 Tim. 4:12-16, that his "profit may appear unto all." To keep the vineyard of others while our own is neglected is exceedingly profitless, Cant. 1:16. See also Prov. 24:30-34.

"Let me not plan some high and lofty work
For future glory, while the simple thing
Next to my hand today I meanly shirk
And thus my precious moments idly fling
Away. Do with me as Thon wilt
Till each today my character has built."

Apr. 4th, 1902.

S. B. KEMPTON.

IV. Rewards of Service.

The rewards of service must be carefully distinguished from the privileges of sonship, so clearly explained by Dr. Trotter in the March 12th issue of the MESSENGER AND VISITOR.

As sons of God we come into possession of very great blessings. (See above mentioned issue of MESSENGER AND VISITOR), but as servants of God we are entitled to a specific class of rewards. A son of God may abuse his privileges, he may become disobedient and unfruitful and thus lose the reward that might have been his had he been a faithful servant, though he may not forfeit eternal life, 1 Cor. 3:10-15; John 10:28.

Though a distinction is to be made between sonship and servanthip, (if I may use the word), yet they are closely related. A true appreciation of the significance of sonship must always stimulate activity in service, which should ever be the outcome of this filial relationship to God. II Pet. 1:4, 10, 13; 3:14, 17, 18.

Service too is an evidence of sonship, Matt. 7:16; I John 3:9, 10, and on the other hand, sonship is fundamental to service, Rom. 8:16. An unregenerate man cannot serve God acceptably, Heb. 11:6.

While the true motive to service is love to God, growing out of the consciousness of sonship, in which the thought of reward is as much out of place as it would be in connection with a service rendered to an intimate friend, yet God has ordained that no service, even the smallest should go unrewarded. Matt. 10:42; Rev. 22:12.

Rewards of service may be classified as subjective and objective.

By subjective rewards are meant those that pertain and are applicable to the inner life, the character, the personality of the servant of God.

It is said that virtue is its own reward. This means that every virtuous act whether recognized by other men or not, reflects a blessing on the one who performs it. Such a blessing would be a subjective reward. The most exalted and important rewards of Christian service are of this character. Among them may be mentioned. (a). An increased power to serve. Service if faithfully performed always begets an increase in skill giving the one who serves power to do additional work. Inevitably the man who is faithful over a "few things" is made ruler over "many things." Work, carrying with it responsibility and honor gravitates naturally toward the man, who through service is constantly enlarging his capacity

to serve, for "to him that hath shall be given." Spurgeon toiling enthusiastically in the small country parsonage, at Waterbeach, was unconsciously preparing himself for the Metropolitan Tabernacle in London.

(b). An increased knowledge of God and insight into his purposes. "If any man will do his will, he shall know of the doctrine." Every act of service for God becomes a stepping stone by which we rise toward a fuller realization of his wisdom, power and love. God reveals his purposes to us in their grandeur and beauty only as we seek to aid him, in so far as we may, in their fulfillment. Thus it frequently happens that it is not the abstract thinker, the theologian who knows most of God, but rather the active worker in his cause, Luke 10:21. God hides often from the wise and prudent and reveals himself unto the babes, because the latter are willing to believe and obey.

(c). Satisfaction from consciousness of co-partnership with God in service. If as Emerson says, there is companionship in a purpose, how glorious must be that companionship where God himself is the author of the purpose, and with us working toward its fulfillment. What dignity, what worth, what joy is reflected upon our service when we realize that "we are laborers together with God." I Cor. 3:9.

(d). Sense of harmony with the will of God. Nothing contributes more to the happiness of a loving child than the thought that he is doing just what his father wishes him to do. The sense of being in harmony with the father whom he loves brings him the keenest satisfaction.

This reward was the portion of Jesus when he could say "I do always those things that please him." John 8:29. How perfect the harmony here, and what joy must have been the outcome!

This too, though in a lesser degree, is a reward of every faithful servant of God.

(e). Honor of God. Jesus said, "if any man serve me, him will my father honor." What this honor is, is not explained, but it will be in keeping with the character of the giver. In Luke 12:37, Christ represents the faithful servant as the recipient of the extraordinary honor of being served by the master of the house.

(f). The joy of the Lord. This joy is promised to those who faithfully reflected the Christ life in the midst of toil, care and discipline. Matt. 25:21. What that joy is we do not know, but we know it was so great a joy, that for it our Lord "endured the cross despising the shame."

(g). The harvest joy. For every worker in Christ's service there will be a reaping time. "In due season we shall reap if we faint not." Oh the joy of the moment when we shall be permitted to reap the sheaves grown from the good seed!

"In harvest when fields were white,
A reaper went forth in the light,
And the radiant morn
And the golden corn
Filled his soul with a strange delight.
There was no weeping
In his glad reaping
But won'er at wealth
Which had come as by stealth—
For his sheaves were great.
Then his heart, elate,
Asked the angels, Why?
And their low reply
Was heard by his ears alone—
Thou art reaping what thou hast sown."

(h). Consciousness of Christ's presence. It is in the midst of active service that the Christian experiences the choicest moments of communion with his master. It was to the toilers, those who were about to undertake the most gigantic task of the age, that Christ said, "Lo, I am with you always." And here is the working Christian's greatest reward, the realization of the presence of him, whom having not seen we love, rejoicing with joy unspeakable and full of glory, I Peter 1:8.

(i). Development of Character. Service implies the exercise of purpose, fidelity, patience and other virtues. Continued service therefore results in a character strengthened at all points. Just as the veteran who has served through the long campaign becomes the perfect soldier, to the Christian who has borne the burden and heat of the day is rewarded at last by the consciousness of moral and spiritual power developed through service.

(2). Objective Rewards. As distinguished from subjective rewards which are confined both as regards their possession and enjoyment to the inner life, objective rewards are external to the individual as, (a) Temporal blessings. Christ distinctly stated to Peter that even in this life the servant of God who had given up cherished objects for his sake, would receive an hundred-fold return. Mark 10:28-31. That the laborer is worthy of his hire is a truth applicable to the present as well as to the future.

(b). Persecutions. It may seem strange that Christ placed persecutions among the rewards of service. And yet there is a profound reason for this. Some of the greatest blessings that Christians have ever experienced have come through persecutions.

The disciples learned to rate this reward at its true value. They rejoiced to suffer shame for his sake. Christ in Matt. 5:10-12, attaches much importance to the enduring of persecution and speaks of it as meriting a "great reward."

(c). Unexplored rewards for alms-giving, kindness to the poor, secret prayer and fasting. Matt. 6:4, 6, 18; Luke 6:35; 14:14.

(d). An abundant entrance into the Kingdom. This reward of service is mentioned in II Pet. 1:10, 11.

(e). Rule or Authority. In the kingdom of God service is ever the road to authority and power. He that would occupy the highest place must be "servant of all." To the faithful are promised hereafter positions of importance and responsibility. It is even said of those that "overcome" and "keep the works" of Christ unto the end that they shall have power over the nations and rule them. Rev. 2:26, 27. They shall also inherit the crowns (symbols of authority) spoken of by Paul, James and Peter. I Pet. 5:4; James 1:12; 2 Tim. 4:7. Kentville, N. S. C. H. DAY.