

called not "Christians," but "Chrestians," from "Chresto," a word signifying sweetness and benignity of disposition. Certainly a Christian should always be identified as such by his or her kindness of disposition and loveableness of character—by thorough good nature, in the deepest and most spiritual sense.

There is music latent in the social system that spreads out around us, only in order to bring that music out we must understand the art of spiritual harmonization. George W. Cable tells of a young man who went to a musician and said: "Tell me how to play the Sonata of Beethoven in that true spirit." "What do you play now?" asked the musician. "Nothing," was the reply. "My friend," said the master artist, "how shall I tell you how to play Beethoven when it is not your habit to play anything at all? To know how to play Beethoven you must know how to play." In order to appreciate and to develop the soul of harmony that lies back of the whirl and whirl of this rushing modern life, we must first know how to play with a deft moral touch and a spiritual sympathy which amounts almost to a genius for impression and expression.

Every Christian is in duty bound to be an optimist of a discriminating, sober type, searching out the lines of life and of light wherever they may be found crisscrossed in the network of earthly existence. Galileo, if we may believe a picture in the Cologne Museum, worked out his astronomical problems by the aid of a single ray of light that was shining into his cell. Bunyan, languishing for twelve years in prison, during which time he was cut off from the active labors of the gospel ministry, meanwhile sang his song of the Pilgrim's Progress which has since been echoing the world over. If we cannot work for God in the light, we can work in the dark, and like Paul in the dungeon at Philippi sing amid the shadows.—New York Observer.

From Heart to Heart.

BY PASTOR J. WEBB.

The Christian religion is not something that we can put into words in the form of a catechism. It is not something which can be taught in our colleges. A student cannot become a Master or Doctor of the Christian religion—the Christian religion is an "experience"—it is something that the poor, the unlearned and the sick may grasp and enjoy as well as the rich, the learned and the strong.

Doctors of Theology, Science and Philosophy may have a great feast spread before them which their cultured minds can enjoy, but if they have not also a deep spiritual, experimental knowledge of God their soul profiteth little. On the other hand, a man may know no other book than the Bible, and that very imperfectly, but if he lives in touch with God, and feels the influence of the Holy Spirit, and enjoys the friendship of Jesus, he is capable of greater flights of joy and of greater attainments in spiritual life than those whose minds are stocked with knowledge but whose soul-life is undeveloped.

There are many good things in this life which the poor, the unlearned and the afflicted are deprived of—but what a blessing it is that none are deprived of the best things! Riches will take to themselves wings and fly away. The mind, though richly cultured, will become enfeebled, and all men, even the strongest, must return to the dust; but he who is rich in spiritual things has possessions which he will enjoy forever. The Christian religion is "to know God." Our Lord said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Nicodemus, a Master in Israel, and Simon, a rich Pharisee, could not enter into the experience of Mary who wept at the feet of Jesus, and of the publican who prayed in the temple. The jailor grasped more of the Christian religion in one hour than many learned philosophers have in a whole life-time of study. Our Saviour lifted up his eyes to heaven and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father: for so it seemed good in thy sight."

There is much in the Bible which cannot be understood until we are brought into the "secret place of the Most High. None but a heaven-born soul can enter into David's experience in the 23rd Psalm. There is no such thing as "want" to him who can say, "The Lord is my Shepherd." There are green pastures and still waters where the weary soul can feast and rest. There is a faithful hand to lead and a loving heart to draw—there is a living, loving friend always by his side. What an experience! Even in the hour of death there is nothing to fear, for—

"There'll be no dark valley when Jesus comes
To gather his loved ones home."

The Christian religion means comfort for the mourner, and peace for the troubled, and heavenly manna for the hungry, and water from the smitten rock for the thirsty. The Christian religion brings to the poor afflicted shut-ins a key by which they may open their prison-doors, and wings by which they can soar heaven-ward and back

in the beautiful sunshine of God's smile. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. New Canada, Lun. Co., N. S.

Revivals and Prayer.

Sometimes one reads over the narrative of the descent of the Spirit at Pentecost with a feeling of incredulity. The experience of the disciples in Jerusalem seems to be utterly foreign to anything that is now taking place in our own churches. Can such things take place today so that the preaching of the Word will awaken deep convictions and repentance and faith? And yet every once in a while we get reports like that we published last week from a small town in Maine. When we learned of the revival in Springvale, we sent at once to the pastor of the Baptist church there for an account of it, for we knew that nothing could be more helpful and inspiring to our readers than a sympathetic record of such an event.

There were few Christian readers of Mr. Cochrane's description who did not have their hearts warmed anew as they realized what had been taking place there, and they said to themselves, "Oh that our church and community might experience just such a spiritual blessing!" Here is a paragraph from his letter:

"All classes have been reached. I have baptized representatives of the professional men, college and university graduates, our leading business men, many young men, whole families, parents and boys and girls. The atmosphere of such a work of grace is simply indescribable. God has seemed to be all about us, the whole place filled with his presence. It has seemed to us as if the life and experiences of apostolic days were being repeated here. Inasmuch as we had nothing in the way of machinery or of special conditions only what any church or community may have and many do apparently enjoy, unless it be in the lack of the remarkable unity of the churches here, I do not see why a work of grace like this in Springvale may not come to hundreds of communities in New England during the present winter."

We have only one suggestion to make in regard to this matter, and that is that a genuine work of grace is not to be worked for, so much as to be prayed for.

By this time, in full view of the results of man-made attempts to secure revivals of religion, observant people ought to be thoroughly convinced that there is a supernatural element in a genuine and widespread religious awakening that no human effort can command. It comes only from God, and the way to gain the blessing is to ask God with pure motives and with simple faith to bestow it.

But obvious as the Scripturalness of that suggestion is, about the last thing that many people think of is that a revival comes in answer to prayer. The spontaneous impulse of many of us, when this matter is broached, is to think of choral choirs, of union services, perhaps in a hall or tent, of famous evangelists. But suppose that instead of resorting to these devices we simply come to God, and ask Him to bestow the one gift that Christ says He is more willing to impart than earthly parents to give good gifts to their children.

The old Latin maxim "to labor is to pray," is not always true. When human effort supersedes and displaces prayer, there is no worship or devotion in the work. The labor that is equivalent of prayer is inspired by prayer, and easily, as soon as the pressure of some necessity is removed, springs back into prayer.

The title, "The Week of Prayer," was happily chosen. It was given under the impulse of the revival of 1857, which emphasized pre-eminently the power of prayer. The best uses to which our churches can put this week is to make it true to its title.

This is the only counsel we can give on securing a revival of religion. Pray for it. The various patented devices for arousing men to spiritual sensitiveness have all been tried and worn out. The only resource that has not been exhausted is the willingness and power of God to fulfil his promises and bless his people in answer to prayer.—Watchman.

Heart-Keeping.

Heart-keeping is very much like house-keeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler, D. D.

The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

We are still in the dispensation of the Spirit. He still commands. Do we as promptly obey? Notice—That every objection to modern missions is here answered by the Holy Ghost himself.

(1). There was 450,000 unconverted ones at Antioch, as there are many now in Christian lands. And there always will be till we obey God and preach the gospel to every creature. (2). "All the men and means are needed at home." But the missionary spirit brings more men and means to the home work than if none went as missionaries. (3). "What a waste of men." But the Holy Spirit selected the best men in the ancient church for this foreign work. In late years, how often the Holy Spirit mightily called our most promising young men for foreign work, but the extreme selfishness and blinding greed of the home churches has defeated the Holy Spirit's call. (1). By holding out flattering inducements to stay at home. (2). And principally by neglecting to furnish the means to send him abroad. Shall we who have so often repeated this insult to the Holy Ghost expect his mighty, refreshing, saving power in our churches at home?

Obj. (4). "The heathen are well enough off without the gospel." Why then did the Holy Spirit send Paul to them? Therefore the same obligation rests on us, as on this ancient church, to send the gospel to the heathen.

Peloubet adapted by,

DIMOCK ARCHIBALD.

P. S.—Having read the above to a friend, she suggested, "Do you not speak too strongly of the action of churches in defeating the Spirit's call? I desire to speak wisely, yet faithfully. How does the matter stand? Christ on the Throne of the Universe sends his executive agent—the Holy Spirit—to call that young man to go to India. Is it not a crime of crimes for lovers of the Christ to wickedly frustrate his plans for saving the heathen, in order to avoid being called upon to support the missionary? 'Father, forgive them, they know not (do not realize) what they do.' Again—Would the Christ have called that young man to go to India if he had not already put those churches in possession of an abundance of money which they could use to support him in India?" D. A.

Spring Late.

The Spring is nearly over,
And like reluctant youth,
She hides her blushing roses,
For fear we guess the truth;
And yet, with pussy-willows
She beckons from afar,
The coming form of Summer,
Whom she would not debar.
Meek dandelions, and violets,
Give place to daisies' reign,
While butter-cups and blue-bells,
All follow in her train;
But still, she hides her roses,
By matrons only worn,
And hails, with throbbing bosom,
Her dawning nuptial morn;
And now with orange blossoms,
And dress of apple-bloom,
She yields, midst showers of petals,
Her name unto her groom;
And he, upon her bosom,
Still graced with lilies pure,
Has placed the fragrant roses,
And call her Spring, no more.
And robins swell their little throats,
In a sweet, native song,
And turtle-doves coo soft ly,
Of wedlock, all day long.

Marysville, N. B.

R. A. M. F.

June.

The buds are giving up their treasured boon
Of scents and beauties 'neath the waking ray.
Of summer's sun: under the murmuring play
Of boughs, the dewy roses speak of June,
The lilies lift their thirsty cups at noon,
And 'neath a fragrant load of blossoms gay
The apple trees are drooping; and all day
The balmy air doth make the senses swoon.
The growing grass is waving on the seas
In dewy freshness; and new raptures swell
The robin's heart, and sweeter melodies
Are ringing clear from every grove and dell.
Oh, season of delicious memories,
Oh, rosy-hearted June. I love thee well!

ARTHUR D. WILMOT.

Our Burden Bearer.

The little sharp vexations
And the briars that catch and fret
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.