

Disciple could take serious exception to this, whatever else he may believe.

PLAN OF UNION.

There are other agreements and disagreements that might be specified, but these are the chief ones, and I shall close this article by stating, but not elaborating, a plan of union for these two bodies.

1. Let both hold to the word of God and to the New Testament especially as the only authoritative rule of faith and practice.

2. Let both have a scriptural theology as contrasted with a philosophical and traditional one. This theology as a statement, but not as authoritative, might be formulated by ten (more or less) representatives of these two denominations. Such a system would hasten and bring about a union in a short time.

3. The Disciples could scripturally make less of baptism to procure remission of sins, and more of baptism to declare such remission. The Baptists could scripturally preach prompter obedience of the believer in following the Master's command.

4. The Disciples could scripturally give more emphasis to the personality, work and efficient power of the Holy Spirit. The Baptists could scripturally make more of the word as an instrument through which the Spirit ordinarily operates.

5. The Disciples could profitably emphasize a little more the independency of the churches, and the Baptists could just as profitably not overdo this.

6. As baptized believers they could commune together, if they desire to, each church fixing its own time. There is scriptural precedent for daily work and weekly communion at least, if not for longer intervals.

7. The Disciples could profitably, and perhaps scripturally put more stress on the examination and ordination of persons to the gospel ministry. The Baptists in some cases could profitably do less.

8. The Disciples could very easily drop the "ruling elder" as a class and hold to the two scriptural classes of church officers,—elders and deacons in the local churches.

9. The Disciples and Baptists could profitably adopt biblical names for biblical things.

10. In missionary and educational work there could be a mutual overlapping of officers, fields and funds.

11. In conventions and associations there might be representatives or delegates from each church and denomination.

12. There could be union services held together in which not only the "mechanics of religion" could be presented, but its spirit, power and love.

13. Baptists and Disciples could profitably cease talking against each other, and talk favorably of one another.

NOTE.—There is an advance wing of the Disciples, especially made up of the strongest ministers and younger men who practically stand with the Baptists in teaching and belief. A great change has been going on in the last twenty years and co-operation and union are possible.—Sel.

Immortal Life.

BY MARY G. WOODHULL.

A few weeks before he had been stalwart and strong, in the strength of a pure young manhood. Now, emaciated, hollow-eyed and burning with fever, he lay dying. That afternoon he had asked whether recovery was possible, and when he noted how slowly the faltering words fell from his loved mother's lips, he knew the truth, although the words were not hopeless. Closing his eyes he tried to keep back the hot, rebellious tears, which welled up in spite of him. The thought of death was utterly new to him, for all his life he had been in vigorous health, and had fully expected to live long and honorably. "I should like to live out my life," he thought sadly, "and fight my way bravely through the world. Right willingly would I take its wounds and bear its scars; any thing would be better than to lie down like a weak, helpless little child and take death's kiss of peace," and with that idea in his mind he fell into a profound slumber.

At once he seemed to be free from fever and from pain, and the weight of his material form did not apparently exist, for up through an infinitude of space he took his flight, and as he swept upward, ever upward, he came at length to what appeared to be a pathway of opal cloud. Along this path of glory he went, cheered by the sweet sounds which met his ear from all directions. The very atmosphere breathed softest, sweetest melody, and about him were radiant faces of angelic messengers returning to the land of light.

"That is but one of the twelve gates of pearl leading to the Holy City," he murmured, "On the east, three gates; on the north three gates; on the west three gates; on the south three gates; and never to be shut!" At that moment his whole being thrilled with the thought most rapturous and sweet, "I am his, and shall find entrance therein!"

A throng of angelic beings swept past him with smiling faces and hearts intent upon the loving tasks which had been appointed them by the King, and he turned to gaze after them as they made their swift descent to earth. "I would not go back if I could," he thought. "What are its pleasures! They are as nothing, or as a dream to a wak-

ing man. Life the true life, is just beyond!" and once more he turned his gaze toward the shining city.

As he neared the open portal many seemed to be entering there, and at last he stood just without its gleaming beauty awed and wonder stricken, yet filled with an inexpressible delight as from afar he heard voices of exquisite melody chanting the well-remembered words: "Worthy is the Lamb to receive blessing and honor and glory and praise," "It is the song of the Messiah," he said to himself; "now I know how it is sung by the angelic host and the blessed saints of God." While he stood forgetful of self in the rapture of it all an angel stretched forth a welcoming hand, "Enter," he said and partake of the joy which forever remaineth. "I am not worthy," was the faltering reply. "But thou art accepted in the Beloved," said the angel, "and mayest have an abundant entrance into the city." And taking the young man's hand he drew him over the shining threshold. "Now what would thine eyes first see?" he questioned. "Him who bears the print of the nails in his feet and his hands," was the quick reply. "A smile of wondrous beauty shone on the angel's face as he replied, "Seest thou the path which winds about yon shining river? Follow it till thou shalt reach a group of palm trees, and just beyond thine eyes shall behold the King in his beauty."

Without delay the young man started on his way. All about him were happy children laughing and playing amongst the myriads of bright, perfumed flowers, and the very air he breathed seemed palpitating with soft, sweet sounds which entranced him. "It is all love and music here," he thought; "love without a shadow; music without a discord; and this is life, immortal life!" In answer to his unspoken thought a low, sweet voice replied: "Thou art right, it is the Father's greatest gift, freely bestowed upon them who have dwelt in the land of death." Turning quickly, for he knew the voice, the young man saw him whom he sought standing at his side. "My Saviour! my King!" he cried, exultantly. "Thou didst know me?" "No other voice could stir my soul like thine," was the response, "oft have I heard it, though faintly, even on earth, but at last I see thy smile." "Thou didst not want to leave thy life upon earth to enter here, but through many a temptation hast thou already fought, and thou hast been preserved from the evil to come by the angel of death whom I sent to summon thee." "The angel of life in disguise, for this is the only life!" exclaimed the young man. "Thou didst see but through a glass darkly when thou saidst, 'Any thing would be better than to lie down like a helpless little child and take death's kiss of peace.'" "I did not know," was the reply, "what awaited me." "One final trial thou must have," said the King, "but the joy of the Lord shall be thy strength; I would have thy spirit return to earth to bear testimony for me." "I am ready," was the quick, unflinching reply.

Suddenly a choir of angelic beings began to sing exultantly, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." At first the words fell clearly on the young man's ear, then less and less distinct, until as they were repeated the third time he could only feel a rhythmic vibration, which in itself was enough to thrill him through, then with a quavering shock he felt himself upon his bed.

"He is dead, dear boy," he heard some one whisper, "and so young, so promising; it is little wonder he was unwilling to go." "Hush! Look! He is opening his eyes!" said his mother's loved voice. Smiling a swift look of recognition into the sad, wan face he murmured, "I shall be satisfied when I awake," and fell asleep with a smile of peace upon his parted lips.—Presbyterian.

Young Men and The Church.

It is a mistake to think that young men are naturally more adverse to religion, or less amenable to religious influences, than young women. He who makes the mistake of supposing so puts himself at an immense disadvantage in dealing with this class. Certainly they are to be dealt with. The young men and boys of to-day must be depended on to be the substantial men and leaders and supporters of the church of to-morrow. With the most hopeful sympathy, the most tender affection, and the most chivalric comradeship, should the pastor seek to identify himself with the young men whom he finds in the families of his charge, or within the bounds of his possible influence.

The simple fact is that in order that a young man shall be a Christian he must be led to have a saving interest in Christ. Without this no one is a saved soul, male or female old or young. The Holy Spirit is as ready and as able to save the heart of the boy as that of the girl, of the young man as that of the young woman. If there are more women in the church than men, and more young women than young men, it is because influences have not been brought to bear wisely and lovingly and firmly on the one class heretofore as on the other. In the redemption of Christ and in the work of the Holy Spirit there is no question of sex or class. Those who know are ready to assert that the heart of the boy is as tender and as open to true influences as is that of the girl, and if a larger number of boys have been constrained to grow up Christless, it has been because of wrong estimates and influences at work, to neglect them on one hand and to harden and destroy them on the other. The church needs to be

careful and wise in reaching and training the boys and young men. They must not be ignored. Large efforts should be put forth in their behalf. There is a cry in many a church, "Where are the young men?" Many a congregation mourns over the fact that the young men are conspicuous by their absence from the membership and from the stated meetings of the church. It is not so everywhere. In fact a notable number of churches report their young men as being as numerous, as active, and as spiritual as any other element in the church.

Religion is an influence that makes its claims most powerfully to men. It appeals distinctly and clearly to every chivalric impulse, and to every high and noble element of his heart and life. God has put a peculiar honor upon men in his work of redemption. He has chosen men as prophets, priests and apostles. Our Lord Jesus Christ was a young man. The church is officered with men by the laws of the New Testament. Men should appreciate all this, and should bear themselves with humility and with consecration commensurate with the high and crowning dignity, bestowed upon them. The work of rescue is worthy of every manly power and possibility. The conflict with evil calls for consecrated knighthood. No young man has his crown until he receives it from the hands of Jesus Christ to whom, in simple love, he has consecrated his life. The work of the Christian is a work which every young man should see is worthy of his entire and fully developed manhood.—Herald and Presbyterian.

Father's Driving.

During the Franco-Prussian War, a French officer was sent with a hurried despatch to be conveyed by a special train over about one hundred miles of rough railway, in order to head off a swift German advance. As the train flew like lightning over the rough track, the wife of the engineer, who was on board, was filled with terror, and cried out in her distress, but her little girl romped up and down the rocking car perfectly delighted with the excitement, and would answer to her mother every few minutes, "It's all right, father's driving." Once in a while the big engineer, all black with soot, would come in and cheer up his almost fainting wife, while the little girl would climb upon his shoulders and hug and kiss him with rapturous delight. At last they reached the end of their fearful journey in safety, and the little thing triumphantly cried, "Didn't I tell you it was all right, for father was driving."

Oh, how many heart aches we would miss if we would look away from the rocking train and from the fearful surroundings and remember that our Saviour holds the reins of providence, and that he knows, he loves, he leads, and he will surely keep.—Sel.

Prompt Obedience.

Traveling in the Alps, a gentleman tells us, he came one day with his guide to a point where the way was apparently closed by an inaccessible cliff. They had followed a little stream until at last it disappeared in the mountains and there was no way cut. Then the guide directed him to follow him as he leaped into the foaming torrent. The man was terrified, it seemed like certain destruction, but there was no other way. A moment later the guide disappeared beneath the waters and he was left alone. In the abandonment of despair he leaped in too, but before he had time to realize the danger, he found himself on a green bank on the other side of the mountain in a beautiful valley. The torrent had carried him through and a way had opened out of darkness into a larger place. So as we follow Jesus we shall often find the way apparently closed, but it is always safe to go on with him, and "He will bring forth our righteousness as the light and our judgment as the noonday." "I will lead them by a way they know not. I will make darkness light before them and crooked things straight; these things will I do unto them and not forsake them."—Sel.

There is solid comfort in religion. There is the comfort of assurance. It is our privilege to know that we have passed from death unto life, that Jesus is our personal Saviour, and that heaven is our home. There is comfort in fellowship with God. If it is sweet for earthly friends to commune with each other, how much sweeter for the soul to hold communion with the Father of our spirits! There is comfort in hope. We are going forward and cannot stop nor retrace our steps. It is good to look forward with high expectation to a better country. There is comfort in light. The light which the Spirit of God sheds on the heart of the believer is better than the light of the sun. How many there be in the church who know nothing of these holy comforts by experience. There is no music within. Their religion is not a religion of comfort, because they are content to have a name to live.—N. Y. Advance.

The men whose business it is to lift heavy weights and their muscles strengthened by the exercise. So the men by their sympathy and helpfulness are lifting others. They are sure to gain stronger and richer lives themselves. Christian Endeavor World