

will. This will or testament of Jesus was not and could not be executed during His life. This is stated as plainly as language can make it: "For where a testament is, there must also, of necessity, be the death of the testator" (Heb. ix. 16).

Jesus continued His work, through His life, gradually unfolding the provisions of His will to His chosen witnesses. He was constantly engaged in preparing them to take charge of His work after His departure from them. At last, those whom He came to befriend nailed Him to the cross, and He yielded up His life in order to the world's redemption. The moment He expired His testament was sealed, and could only be opened by His chosen representatives. They were confined to what He had commanded them to do. The conditions were in the testament when the testator expired; they were so recognized by His executors, and they must remain until the end of time. There is no power on earth or in heaven that will remove the obligations and bring the man into the legacy who has never done his part. The testator is King, and He demands a strict compliance with all the requirements. The person to whom I gave the land, on the conditions, know, when he had completed the fence according to the requirements, that the property was his, and that no earthly power could deprive him of it so long as he kept the fence in good repair and the land in a good state of cultivation, and we know that when we comply with the requirements of the Gospel we receive the remission of sins, and if we continue in the faith there is no power that can separate us from the love of God.

The Apostles were the witnesses of the testament of Jesus Christ. They began in Jerusalem and carried out its provisions. This you can find by reading the record of their labors in the Book of Acts. Their works sustain me in all I have proclaimed. Search and see!

My task is done. My promise is fulfilled. I am ready to bid you adieu. Truth is prevailing. Idols are crumbling. Time-honored customs are passing away. Creeds are losing their grasp on the minds of intelligent people, and soon they will be remembered only as the Shibboleths of other days. The world is moving toward Christ. The Bible is cutting its way. Light is breaking. The morning is approaching, and faith is chasing away the dark clouds that have so long hung their black drapery over the straight and narrow way. I am glad to be able to bear some part in this mighty revolution, and I join you in a fervent prayer to Almighty God to hasten the day when the knowledge and glory of God shall cover the whole earth, and His will be done on earth as it is done in the courts of heaven!

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Life means far more than many of us ever dream of. It is not merely passing through the world with a fair measure of comforts, with enough bread for our hunger, with enough raiment to keep us warm. Life means growth into the image of Christ Himself, into strength, into well rounded character, into disciplined manhood and womanhood, into the blessed peace of God. But the peace into which He guides us is victory over all the trials, a quietness and confidence which no external circumstances can break.—J. R. Miller.

Selections.

Breathe Soft and Low.

Breathe soft and low, O whispering wind, Above the tangled grasses deep, Where those who loved me long ago, Forgot the world and fell asleep. No towering shaft, or sculptured urn, Or mausoleum's empty pride, Tells to the curious passer-by Their virtues or the time they died.

I count the old, familiar names, O'ergrown with moss and lichen gray, Where tangled brier and creeping vine Across the crumbling tablets stray. The summer sky is softly blue; The birds still sing the sweet old strain; But something from the summer time Is gone that will not come again.

So many voices have been hushed, So many songs have ceased for aye, So many hands I need to touch Are folded over hearts of clay. The noisy world recedes from me; I cease to hear its praise or blame; The mossy marble echoes back No hollow sound of empty fame.

I only know that calm and still They sleep beyond life's woo and wail, Beyond the fleet of sailing clouds, Beyond the shadow of the vale; I only feel that tired and worn, I halt upon a highway bare, And gaze with yearning eyes beyond To fields that shine supremely fair.—Selected.

Dangerous and Misleading Teaching.

In a note from Dr. Withrow he expresses a fear that some might imagine the magazine referred to in the Guardian, as depreciating the Scriptures to exalt the personal guidance of the Holy Spirit, was the Methodist Magazine. We do not think there was much danger of anyone thinking this. We supposed we would be understood by all our readers to refer to Mr. Burns' teaching. The disparagement of the value and authority of Scripture, in order to exalt the imaginary infallibility of the individual who assumes to be unerringly guided by the Spirit, is a serious error. It raises those who hold this notion above the power of argument or truth. They are a law unto themselves; reason, common sense, observation, and Scripture teaching are all superseded by a presumptuous confidence that they are directly and infallibly guided in all things by the Spirit. By the reception of such a belief one becomes an oracle whose judgment cannot be questioned, and the floodgates are opened by which the fancies and impulses of ill-balanced minds are regarded as divine revelations. The theories of rationalistic critics, which undermine the authority of the Bible, are hailed with satisfaction; because the disparagement of the Scriptures helps to make way for the theory which makes each true believer an oracle. Here is the way a recent writer in Mr. Burns' magazine states the case: "One of the conflicts of the age is that between the Scriptures and the Holy Ghost. Many religionists of to-day search the Scriptures to their own destruction, just as religionists in Christ's time did when He said unto them, 'Ye will not come unto Me that ye might have life.' They preferred searching the Scriptures then, and rejecting the Lord Jesus, just as the modern Jew searches the Scriptures and rejects the Holy Ghost." If the Holy Scriptures are a revelation from God, given by the inspiration of the Holy Spirit, how can there be a conflict between the Scriptures and the Holy Ghost? Does not God everywhere honor His revealed Word?

It is specially to be regretted that notions which logically make every

believer an infallible pope should be connected with the avowed teaching of holiness. Because of this those who oppose this dangerous and misleading dogma may seem to be opposing holiness. We believe in the need and possibility of holiness of heart and life; but we do not believe that the Holy Spirit is given to supersede the need of the exercise of our mental faculties, or to lift us above the need of studying the Holy Scriptures, which are able to make us wise unto salvation.—Christian Guardian.

A New Testament in Writing.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labour of love. It is all written by hand, but by no means elegantly done, the crude, cramped chirography betraying the toil-some patience of one little used to the pen rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish laborer whose education was better than his advantages, and whose thirst for the Word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbours, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" said the gentleman, kindly, but in some surprise.

"I would read it, sir; and if ye'd let me 'ave it that long I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can read and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, I'd buy them, too, sir."

"But you have no place nor convenience to do such work. How will you manage that?"

"Ah, then, where there's a will there's a way. Maybe yer honor wouldn't be willin' to lend the book?"

"Well, well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for so long a time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honor, but if ye'd just allow me to sit in yer hall now, I cud come up when me wurruk's done in the day, and write it off in the evenin'."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he had actually copied every word of the New Testament.

Let any of our young readers try the same task, and then say if aught but pure love for the precious Word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the society which has since kept it as a relic.

God grant that, with all the trials and sorrows that may come to us, there may never, never be to us a famine of hearing the words of the Lord.—Sunday School Times.

Temperance.

Color-Blind from Alcohol and Tobacco.

Dr. J. H. Thompson, of Kansas City, Mo., in an article on alcohol and tobacco as a cause of color-blindness, read before the Railway Surgeons' Association, and published in the Quarterly Journal of Inebriety, calls attention to the fact that alcohol and tobacco used by railway engineers and other railway employees, especially when used together, are liable to produce color blindness, even unconsciously to themselves and after they may have passed satisfactory test examinations upon entering the service as to their ability to distinguish readily the color signals. He says: "All competent authority is unanimous in attributing to the abuse of alcohol and tobacco a certain remarkable derangement of the optical apparatus, called the central color scotoma, which is in a measure characteristic of alcohol poisoning."

To the traveller by the night express train, and to railway stockholders, the engineer, uncertain or mistaken from any cause of the color of the signal lights, is a great peril. Dr. Thompson advises critical examinations from time to time of all employees of railways, or of ships, who drink or who use tobacco excessively, especially with reference to their sense of color, and to give corporations the benefit of any doubt by striking from their rolls all who are even suspected of color deficiency. This would, indeed, considering how much is involved, seem to be a reasonable precaution. Better still would it be for the public, the companies and the employees themselves, to make abstinence from alcohol and tobacco a condition of entering upon and continuance in the very responsible service.—Temperance Advocate.

Ireland and Whiskey.

Sir Wilfred Lawson, M.P., in an address before a meeting in London, March 17, 1891, stated that two years before a memorial was sent up to the Lord Lieutenant of Ireland, signed by two thousand Irish magistrates, stating that there were seventeen thousand public-houses in Ireland; that drink was the cause of discontent and poverty there; that there were thirteen thousand more public-houses than were wanted to meet the needs of the people; that in the town of Besbrook, with its five thousand inhabitants, where there were no drinking shops, no police were required.

This is the Irish question in a nutshell: The amount paid for strong drink is twice as great as the amount paid for rent; and the mischief of the drink traffic is doubly greater than all the mischief wrought by absentee landlords, and other matters which are so constantly paraded as the woes of Ireland. Let Irishmen boycott dramsellers, instead of men who read their Bibles. Let the men spend their money for bread instead of for whiskey and dynamite; and it will not be long before they will find that the troubles which they suffer from others are light compared with those which they bring upon themselves by evil practices, habits and appetites.—The Safeguard.

I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

If thou seek rest in this life, how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not on earth, but in heaven; not in men, nor any other creature, but in God alone.—Thomas à Kempis.

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