

And when clamors of hunger grew louder,
And the multitude prayed to be fed,
Ye have answered with prisons and powder,
The cries of your brothers for bread.

I turn from your altars and arches,
And the mockings of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes.
I share in the sorrows and crosses
Of the naked, the hungry, and cold;
And dearer to me are their losses
Than your gains and your idols of gold!

I will wither the might of the spoiler;
I will laugh at your dungeons and locks!
The tyrant shall yield to the toiler,
And your judges eat grass like the ox!
For the prayers of the poor have ascended,
To be written in lightnings on high;
And the wails of your captives have blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered,
And the prisoner and serf shall go free!
I will harvest from seed that I scattered
On the borders of blue Galilee!
For I come not alone and a stranger;
Lo! my reapers shall sing in the night,
Till the star that stood over the Manger
Shall cover the world with its light.—*Sel.*

Christ Enthroned.

Two words tell the whole story—the Cross and the Coming! In the two events which these signify, the one past, the other future, is summed up the promised and ultimate triumph of Christianity. The intermediate happenings are but marks on the dial-plate of time that serve to indicate the approach of the church's high-noon and the world's midnight when Christ Himself will come to reward and judge.

What is Christianity? Is it the profession of a creed, the study of theology, the holding of services and preaching of sermons? Can we find it in the prayer that opens each session of a legislature, where the ten letters that spell "expediency" form the decalogue, and the chief end of man is to get into office and enjoy it forever? Or does the evidence of its existence rest upon the public beneficence that originated in private and corporate extortion, when every gold dollar is a drop of blood sweated from the arteries of an oppressed toiler? Nay; Christianity is the abnegation of Bethlehem, the suffering of Calvary, and the power of Pentecost, in the life of men.

We boast of woman's ennobling as an evidence of Christianity's triumph. We do right to give Christ the credit for her widened sphere of opportunity and influence. But is it well that we boast while a so-called Christian society tramples mercilessly beneath its own polluted feet the still fair form of a fallen girl, and welcomes to the circles of its most select the man whose selfish passion encompassed her ruin?

We point with pride to the abolition of slavery as a convincing evidence of the world's progress under Christian leading; and who would seek to dim the glory of that auspicious day in human history, when, standing in the shadow of the cross, the hearts of a few true men and women beating in harmony with the heart of Christ, wrought a deed pregnant with prophecy of coming deliverance? But we may not "point with pride" while still in our "Christian" cities there exists a slavery indescribably more awful than that which fell before the onslaught of a Wilberforce

and a Lincoln. God pity the men and the women who, for the right to breathe, are compelled to sell themselves, soul and body, in a hopeless bondage, to legalized monopolies, that, clothed with the prerogatives of the Creator, have taken into their own hands the power to give and withhold life. And God pity, for society won't, the thousands of young girls held in the serfdom of Satan, bound by the fetters of social sin, playthings of passion, outcast, ruined toys of human devils, hundreds of whom have names enrolled upon the church books, but not written in the Lamb's Book of Life. God pity them, I say, yea, and God pity us who dare to boast of progress in the face of such unexpiated crime.

And what of the liquor traffic? There is not time to speak. Its poisoned virus spreads in the veins of the body politic and threatens national destruction; its corrupting breath taints the atmosphere of the church itself. Can we prohibit it? Yea; have we not abolished slavery? And what we have done, cannot we do again?

Where are the triumphs of Christianity? They are awaiting manifestation. Hearts that have felt the loneliness of crowded Bethlehem with no room and no recognition for its King; hearts that have suffered at Calvary for the crucifixion of self; hearts in which God has come to dwell with a repeated Pentecost—these are the true trophies of Christianity, and they are awaiting manifestation. When the King comes, whose right it is to reign, and pours forth the vials of His wrath in awful corrosion upon a world ripe for judgment and a faithless church, then shall these appear in His glory to reign with Him over a regenerated and a reconstructed society, whose watchword is "Holiness unto the Lord." That, the day of His coming, shall be the day of Christianity's triumph!

Thus Saith the Lord.

CHRIST THE KING.—*Foretold*, Num. 24: 17, Ps. 2: 6, Ps. 45, Isa. 9: 7, Jer. 23: 5, Mic. 5: 2. *Glorious*, Ps. 24, 7: 10, 1 Cor. 2: 8, Jas. 2: 1. *Supreme*, Ps. 89: 27, Rev. 1: 5, 19: 16. *His throne*, Rev. 3: 21, Isa. 9: 7, Ezek. 37: 24, 25, Luke 1: 32, Acts 2: 30. *His kingdom*, Ps. 45: 6, Heb. 1: 8, 9, Isa. 32: 1, Jer. 23: 5, Dan. 2: 44, 7: 14, Luke 1: 33, Ps. 2: 8, 72: 8, Zech. 14: 9, Rev. 11: 15, Luke 22: 29, 30, Heb. 12: 28.



True Success.

Sept. 25.—What is true success? Matt. 16: 21-27.

DAILY READINGS.—Monday: Approved unto God, 2 Tim. 2: 7-15. Tuesday: Faithful service, Matt. 25: 14-23. Wednesday: Unfaithful service, Matt. 24: 45-51. Thursday: "I have kept the faith," 2 Tim. 4: 1-8. Friday: Finished work, John 17: 1-8. Saturday: Work Tested, 1 Cor. 3: 10-15.

Outline Programme.

(Care and prayer, if taken early enough, on the part of the leader will make this a truly successful meeting, and thus an illustration of the topic.)

HYMN, "God moves in a mysterious way."

PRAYER, by the leader, asking that each may be given a true conception of success as God estimates it.

HYMN, "I know not what awaits me."

READING, leader and meeting alternate verses, Matt. 16: 21-27.

PRAYER CHAIN.

HYMN, "God holds the key."

TALK BY LEADER, "Some failures that have proved to be successes."

HYMN, "Jesus, I my cross have taken."

FROM THREE STANDPOINTS.—Three brief talks on "True success: what I think constitutes it."