

## PASTOR AND PEOPLE.

## "SEARCH THE SCRIPTURES DAILY."

The Christian becomes weak and languid unless nourished and stimulated by daily portions of the life-giving Word. Continued abstinence from the spiritual manna will be fatal. The lean-furnished soul soon falls before the adversary. Capricious fasting, though followed by feasting, will destroy the health of the soul, even as that of the body. If the allotted Scriptures of to-day be unread, the step will falter, and the faith grow cold. To-morrow's excess cannot supply strength for the exigencies of to-day. Conscientious regularity alone can fit one to resist the assaults of Satan.

Then, too, one must regulate his consumption according to his digestion. Read no more than can, by prayer and reflection, be assimilated. A few verses that are seized by the mind and applied to the life, are more profitable than chapters that are forgotten ere the book is closed. They who have walked with God, whose bright examples have irradiated the darkest periods of the earth's history, have cherished, studied, and meditated upon the will of heaven as revealed in the Bible. In view of the importance of this matter, a few questions that have suggested themselves to the writer may be the means of directing the attention of some careless one to its consideration.

Do you read each day the Word of God? Do you fix your thoughts on what you read, recurring to it through the day, seeking the hidden meaning of the lesson you should learn from it? Do you read with prayer for guidance? Do you strive to practise the principles it teaches?

If this be done, the path heavenward will lose its difficulties; rough places will be made plain, and the crooked straight. Sweet peace will rest upon you, though dark clouds be overhead. If you seldom or never read the Bible, inquire earnestly why such is the case. Is it because the labors and pleasures of the world are allowed to encroach upon the time that should be devoted to meditation and prayer? Does the party, reaching far into the night, unfit you by its excitement and fatigue for religious duties? With hasty petition do you cast yourself upon the bed soon to fall asleep? Awakening in the morning, as the clock warns you that the hour for rising has passed, in haste do you again bend the knee and go out to meet the tempter? Is the evening visit protracted until the weary eyes refuse to do their service and the exhausted mind has lost all power of application? Does the entertaining novel chain the attention and inflame the imagination so that the thoughts are busy with tickle fancies and the Word is laid aside as uninteresting? Does idle empty dreaming engross you, wasting time and weakening purpose?

If none of these obstacles interfere with the faithful observance of this essential duty, this high privilege of listening to God as He speaks by revelation, it would not be difficult for you to discover what in your case does prevent the enjoyment of refreshing, daily communion with the Father. Search your heart and life, and see why your soul is neglected; and having found the besetting sin, though dear as a right hand, cut it off. Small, indeed, when rightly measured, are the pleasures that make the Bible a sealed book, when compared with the danger of spiritual death thus incurred, or the humiliation of the lowest seat at the Supper of the Lamb.

## CHRISTIAN MANLINESS.

Christian manliness will suffer wrong rather than do wrong, and will never shrink from a frank apology for an error of judgment or of conduct. An admirable illustration is given in the autobiography of Dr. Guthrie. When the church of St. John's was building for Dr. Guthrie, in Edinburgh, as a Free church, after the old parochial plan of Scotland, Lord Medwyn, a strong Episcopalian, was much interested in the project. He persuaded the managers of a savings-bank, with which he had been long connected, to subscribe about \$10,000 of a surplus fund in the bank for the new church. After it was built, he was delighted with the success of the enterprise, and with the good accomplished among the poor, and became a warm friend of Dr. Guthrie.

But when the conflict arose in the civil courts between the judges and the leaders of the Free Church party, Lord Medwyn, who was himself a judge, took a

decided stand in favor of the civil courts. Dr. Guthrie, with all the enthusiasm of his nature, enlisted in defence of the Church, and preached in districts from which ministers were barred out by the edicts of the judges.

As the controversy grew more bitter, Lord Medwyn wrote a pungent letter to Dr. Guthrie, charging him with deception in regard to the opinions held when the house was built, and saying if the real opinions had been known, the money from the bank would never have been given. Dr. Guthrie was reluctant to offend one who had been so kind to his parishioners, but could not rest under the charge of deception. He wrote, therefore, a manly but earnest letter, proving that his sentiments were well known at the time of his call to the church, and had then provoked opposition, and adding, "Whoever may have deceived your lordship, I was no party to the deception." No answer was returned to the letter, and the next time Dr. Guthrie lifted his hat in the street to his old friend, he received the cut direct. Twice more the same treatment was experienced, and then the patient minister said to himself, "Three times is far play. You will get no more hats from me, my lord."

Not long after, a respectable-looking woman called at the study, with an earnest request for a seat in the gallery of the church. The floor was reserved for the parish, outsiders being allowed only in the gallery. But the gallery was already crowded, and there were hundreds of applicants who could not be accommodated. Dr. Guthrie, therefore, was compelled to refuse the woman, but as she was leaving, with a mortified countenance, he asked her name. She replied, "I am the housekeeper of Lord Medwyn." Here was a fine opportunity for a weak man to vent spite. But Guthrie at once called her back, told her what her master had done for the church, which fairly entitled her to a seat, and offered her a seat in his own pew till some seat should be vacated in the gallery.

The next morning his study door opened suddenly, and Lord Medwyn entered. Before he could recover from his astonishment, Lord Medwyn said: "Mr. Guthrie, before I ask how you are, let me say how sorry I am that I ever wrote that letter. I have heard from my housekeeper the manner in which you received her and spoke of me, and I have hastened over here to acknowledge my error, and tender this apology."

There was true Christian manliness on both sides. It was manly in Dr. Guthrie to repeat the recognition in the street a second and third time, after the open insult; and more manly to do a favor gladly to the housekeeper of the man who had insulted him. It was manly in the nobleman to honor the magnanimity of his injured friend, and to make a prompt and frank acknowledgment of his own error. Our world would be a better place to live in, and alienations would be fewer, if such specimens of manliness were more common.—*Watchman.*

## AN OLD DIALOGUE REPRINTED.

Returning from a council the other day, I overheard a discussion between my delegate, Deacon Grumbole, and Deacon Webfut, of the Baptist church at Riverside. Of course the topic was immersion, and it was introduced by Deacon Webfut, remarking that his pastor, Dr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbole, who will never be out done if he can help it, quietly replied that pastor Cyril baptized on that day *nine* persons.

"Well, I hope he did it in Scriptural method."

"Certainly; our pastor always does according to Scripture."

"Well now, Brother Grumbole, what is your idea of the Scriptural method?"

"O, I got my notion of it from the first case of baptism on record."

"What was that? Not Philip and the eunuch?"

"O no; it was centuries before that. I mean the Israelites, when they were baptized in the Red Sea."

"Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea."

"You are satisfied, Brother Webfut, that they were really baptized?"

"Certainly; the apostle says they were; and tells how it was done."

"Well, then, I have just one question to ask. Did they get their feet wet?"

"They were immersed, that is plain enough. As

Paul says, they were under the cloud and passed through the sea, and were all baptized in the cloud and in the sea; if that wasn't immersion, what was it?"

"Well, Brother Webfut, did they get their feet wet?"

"Why, that's nothing to do with it; they had water on all sides of them, and water above them; they were completely surrounded by water."

"Well, Brother Webfut, as I understand, they went 'on dry ground' through the midst of the sea; and if you can immerse me on dry ground, I am very willing to be immersed. I believe in dry-ground baptism, where you won't get your feet wet."—*Congregationalist.*

## SATURDAY NIGHT.

Among the multitude of suggestions for spending the Sabbath in a profitable way, we say that Saturday night has a close connection with it. Saturday night is one of the resting places in the journey of life, when it becomes every man to settle his accounts.

1. *Settle with the world.* The business of a single week is easily reviewed—its mistakes may be easily rectified and turned to good account. The man of business should some time on Saturday look over his books, examine his outstanding debts, and see that all is straight and safe. This is all the more important if his accounts are numerous. Great watchfulness is required if he would escape embarrassment and trouble. He who knows exactly how he stands every Saturday night will not be likely to live a poor man; or, if he likes, he will hardly ever be found in debt or in want.

2. *Settle with conscience.* Let him review his words and his actions, his motives and feelings during the past week. If anything is seen to be wrong or defective (and who is he without faults?) let the remembrance of it be carried into the next week, that a repetition of it may be avoided. Let him in prayer seek not only forgiveness for what has been amiss in the past, but grace to do better for the coming week.

3. *Settle with the Lord's treasury.* Every man owes constant returns of gratitude to the Giver of all good. Is it not meet to finish the settlement of Saturday night, by reviewing all the mercies of the week, and setting apart a portion of its profits to serve some good cause that will promote the glory of Him "who gave Himself for us?" How much better and happier might life be with a downright honest settlement every Saturday night! How much brighter would Sunday morning be; how much more profitable the whole day!

## GREECE.

A recent number of "Tes Anatoles," or "The Day-spring," a missionary journal published at Athens, contains an annual report of the progress of evangelistic and Sunday-school work in Greece, Turkey and the adjacent lands, in which it is claimed that "The Day-spring" is the oldest of all Greek journals, being in its twentieth year, and the "Paper for Youth," the only one in Greece specially adapted to the young, is about eleven years old. Of these, 8000 copies ("Phul-ton") have been issued monthly, and distributed by post and by colporteurs in every land where there are persons reading the modern Greek language. The aim of these journals is "the spiritual restoration of the nation, by a literature, which informs the mind, enlarges the heart, and purifies the life." Besides these journals there have been distributed 11,000 copies of other religious pamphlets and books, and in union with English and American agencies, this native mission has circulated by sale about 3000 copies of the Scriptures in whole or in portions. The report closes by extending acknowledgments for English and American sympathy and aid; especially for grants made by the two great Bible Societies of those countries to further the spread of the Gospel among the Greeks. The Rev. M. D. Kalopothakes, a native Greek educated in America, is the editor of the papers, and a most active and judicious worker at Athens.

MADAGASCAR.—The copies of the Bible first translated in Madagascar, in 1835, were nearly all destroyed during the persecution which followed. A revision of this translation is now about completed by the missionaries, who are better qualified, from a longer study of the language, to secure an accurate version. The London Missionary Society has over a thousand congregations in Madagascar, and 45,000 children are taught in mission schools.

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