

GODLY STABILITY.

A judicious observer has said: "The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make any one successful without it."

The greatest failures are for want of "patient continuance in well-doing," which in the Scripture is associated with "glory, honor, and immortality." In a multitude of cases but little is accomplished, because of easy discouragement in laudable endeavor and early relinquishment of a worthy purpose. This is true in every department of Christian work. All do not endure to the end of what they begin as "workers together with God." Herein is great occasion for lamentation. Otherwise, vastly more might be done so as to gain the Supreme Master's approval.

One who was more than ordinarily successful in Sabbath School work said: "For years I have laid it down as a maxim to guide me, never to give up an undertaking in despair of success. If one way does not succeed, new means must be tried; and if I see no increase this year, perhaps I may the next. I almost wish to blot the word *impossible* from my vocabulary." The dauntless spirit breathed in these heroic words is in widest contrast with all the pusillanimous utterances of instability.

Examples might be multiplied to show what unyielding persistency can accomplish. The history of William Carey affords such an example. At a somewhat advanced period in life, without any early classical culture, he entered upon pioneer missionary work, and began to acquire thirty-eight languages so as to translate the Bible into them. There now remains to be seen "in manuscript, his Sanscrit dictionary in five folios of seven hundred pages each, and his Bengalee dictionary and other large works, any one of which is enough to give an ordinary man a world-wide reputation." It has been concisely said of him that "besides his appropriate work as a missionary, he acted as professor in the Government College, and as a translator for the Government, and superintendent of an indigo plantation—all that

he might obtain the means of supporting the mission." Through this one man twenty-seven millions of the East, for the first time, read the Word of God in their own tongue.

This was the triumph of stability, in contrast with instability. The latter never would have made such a record. Carey's stability was seen in his persistent endeavors to arouse from indifference and reclaim from opposition his brethren respecting the work of the world's conversion, the feasibility of which they did not recognize with him. In thus resolutely meeting the seemingly insuperable difficulties in his way, he uttered those immortal words "Expect great things from God; attempt great things for God." That is the motto of Christian stability. In all the history of those who have excelled in usefulness, there cannot be discovered the instability of those who have not excelled. Our Saviour, who with unflinching constancy "went about doing good," even till he could say to the Father who sent him, "I have finished the work which thou gavest me to do," claims our imitation and responding to this claim we must accept the inspired injunction, "Be ye steadfast, unmovable, always abounding in the work of the Lord."—*The Watchman*.

Dr. Donald Fraser, of London, in an article on "The Salvation Army" in the last number of the *Presbyterian Review*, hits a point with great force and exactness when he says:—"What awakens our most serious misgiving is the *intentional* sensationalism of Mr. Booth's system." The phrase separates the spurious from the true by the use of one word. Sensationalism which is anticipated—thought for, wrought for and worked up sedulously is a poor thing, a false thing, fruitless of real good, and often mischievous in its results. But great movements in the Church of God must be accompanied by surprises, by quickened attention of men, by excited multitudes, wondering after the new thing, and unto what it would grow, all going to make up a sensation such as was known in Jerusalem when the apostles were preaching there in the power of the Spirit. But nothing was planned on the day of Pentecost—there was nothing "intentional" in the mighty stirring of the people—the sensation was true, deep, spiritual and lasting.—*Sel.*