

chair, and Hezekiah said, "Well?" I was past speakin', and I put my cheek apron up to my face as I hadn't done since I was a young foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried. And Kiah, seein' how it was, felt kind o' sorrow for me, and set some tea a steepin', and when I had had my tea and my cry, and so mingled my drink with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names at two shillin's each gives you \$25 a Sunday. Some of 'em may fail, but some of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. The church, for this year at any rate, is self-supporting."

We both sat down and kep' still a minute, when I said kind o' softly: Hezekiah," says I, "isn't it about time for prayers?" I was just chokin', but as he took down the Bible he said: "I guess we'd better sing somethin'." I nodded, like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scrip'ter that says: "He giveth songs in the night." Kiah generally likes the solemn tunes, too; and we sing "Show Pity, Lord," a great deal, and this mornin' we had sung "Hark, from the Tombs a Doleful Sound," 'cause Kiah was not feelin' very well, and he wanted to chirp up a little.

So I jest waited to see what meter he'd strike to-night; and would you believe it? I didn't know that he knew any such a tune. But off he started on "Joy to the World, the Lord is Come." I tried to catch on, but he went off, lickerty switch, like a steam engine, and I couldn't keep up. I was partly laughing to see Kiah go it, and partly cryin' again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But I tell you, Hezekiah prayed. He allers prays well, but this was a bran-new prayer, exactly suited to the occasion. And when Sunday came, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me after meetin', and said, with tears in their eyes, how I saved the church, and all that, I come awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boardin' any more.

WATCHFULNESS.

"Wherefore let him that thinketh he standeth take heed lest he fall." Considering the many temptations to which we are exposed and remembering that every avenue of our being is open to sin, it is very evident that we should be exceedingly watchful to overcome the temptations, endure the trials, and finally receive an eternal crown for our labors.

To destroy is so much easier than to create. Paul was a lifetime in building his noble

character which breaks through the dark clouds of sin, as a guiding star to guide us to security and safety. No matter if he was "strong in the Lord and the power of His might," he was continually guarding against the approach of sin. He says, "I keep under my body and bring it into subjection lest that by any means when I have preached to others, I myself would be a castaway." Again he admonishes, "Wherefore seeing that we also are compassed about with so great a crowd of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." As the sun is the centre of the solar system, so Jesus must be the centre of all our hopes. We must go to Him in the dark hour of trial.

Paul exhorts the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong."

We never know when we are in the most danger. When we imagine ourselves the strongest, we may be in the most danger. We need not pray God to deliver us from temptation while daily we with foolhardiness run into it. We need not console ourselves with the thought that God will not suffer us to be tempted above what we can bear, unless we use every means to shun and overcome temptation. The Saviour in the conflict with Satan did not presume upon the goodness of God. "Satan taketh Jesus up into the holy city and setteth him on a pinnacle of the temple, 'And saith unto him, if thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone.'" Jesus did not stop to dwell upon the goodness of God and His many promises to him, but with promptness replied, "Thou shalt not tempt the Lord thy God." You need not boast of being God's elect. You certainly will be shut out of heaven if you do not strive with all diligence to enter.

Remember that in a moment you may destroy the work of a life time. A man has struggled years to acquire a fortune and in a moment's time it is all swept away. So it is with the Christian character. He may "watch and be sober" for years. His life may bring joy and gladness to many other lives. He may walk with the Lord in all His appointed ways, but by yielding to temptation, in one act, he may bring such a cloud over his life, that all his former goodness will be almost obscured. Character building—what a work! How are you building, my brother? Do you remember each day that one word rudely spoken may leave an ugly scar on your character? One misdirected stroke from the sculptor will deface the stone and may destroy all his hopes, so one misdirected act may destroy all your hopes.

By a lack of diligence and watchfulness we may endanger the lives of others. Parents should watch for their children. Teach them the Christian religion. If parents would faithfully do their duty here, we would not have so many worldly minded young people in the Church. I desire to close this article with a paragraph from the *Baptist Weekly*.

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the first page? It was the work of a moment, but the evil could not be effectually effaced. Did you ever cut yourself unexpectedly or quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken.

But at an unfortunate moment he moved. The picture was taken but his face was blurred.

Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall.—J. C. M., in *Gospel Monthly*.

IS THE BIBLE REASONABLE?

In a former article we have shown that the spirit of the Bible is reasonable and that God challenges men to bring their reason to the investigation of its teaching. In this, and perhaps other articles, we want to show that its alleged facts are rational.

Of the alleged facts the self-existent, all-creative God is the greatest, and the first sentence of the Bible calls attention to Him and His work. "In the beginning God created the Heavens and the Earth." The world never greeted a sublimer declaration. But the Atheist and the unbeliever claim that it is unreasonable to suppose a self-existent Creator, hence he affirms the eternity of matter. Which is the more reasonable, to affirm that matter is self-existent and eternal, or to affirm the eternity of mind? As far as affirmations and suppositions are concerned, surely the Christian has the advantage. It is much more reasonable to suppose that a Supreme Intelligence created man than to suppose that he has been evolved from a lower order of beings, such as the monkey, ape, etc., etc. The lamented Burgess was wont to say, "It is better to suppose the monkey a degenerated man, than man to be regenerated monkey." I do not claim that man without the Bible could ever come to a knowledge of God, but with its teaching before us, everything in nature confirms it, and the Bible idea of God is in accord with the highest reason.

Paley's familiar illustration is reasonable. Who can look at a watch and examine its parts, all perfectly adjusted to each other and all working together, accurately marking the passing seconds, minutes, hours and days and yet say that this is hap-hazard work, the result of evolution or of some fortuitous circumstances? The man who so decides is a fool, or insane, and should be taken forthwith to an asylum for the feeble minded or a hospital for the insane. And yet how much more insane is he than the man who affirms the same of the material world? Atheism is no more reasonable than Topsy in "Uncle Tom's Cabin," who, when asked who made her, replied "S'pect I grewed." Atheism "S'pects the world 'grewed." It is not as reasonable as heathenism, for the heathen did try to account for the world. They supposed the gods made a big rock, and a turtle to rest upon the rock, and the world to rest upon the back of the turtle! "Absurd," methinks you are ready to say. How much more absurd than the Atheistical idea? A believing and unbelieving scientist were fast friends. They had had many discussions on the Bible idea of God. One day the Christian scientist found a very beautiful and complicated machine. He purchased it and placed it in his studio and anxiously awaited a visit from his friend. He did not wait long. His friend no sooner entered the room than his eyes fell on the quaint machine. After carefully examining it but failing to determine what it was and its design, he said to the Christian, "What is it?" "I do not know," replied the Christian. "Who made it?" said the sceptic. "I suppose no one made it," replied the friend; "it is the result of chance or of evolution." "Why," said the sceptic, "you are mocking me." "True," said the other, "I am.