

sending out necessaries. They received money for the missions—all the money went through their hands—and they received reports from the Bishop and from the missionaries. The committee, as trustees, held all mission property. The supplying of funds when the treasury was low, and welcoming home those who returned to tell what a hard place Africa was, and other pleasures, need not here be counted.

The Bishop don't want a committee and a treasurer, as such, but has selected a banker to receive funds and pay them out on his order; and for this office he has a most efficient man and a good friend of the missions in Mr. S. A. Kean, of Chicago, and for secretary he has that many-good-sided man, Rev. S. Merritt, of New York. The Bishop will personally select and commission all missionaries, returning every two years if necessary, and he has arranged with the missionaries in the field needing food supplies, so that they will make a careful list of a year's needs, and these, when approved by him, will be filled in Liverpool or New York, or partly in each. Thus the missionaries will look directly to the Bishop for the help they need, and to him they will report.

Bishop Taylor will soon be doing his last things in the way of preparation, as he expects to be off some time in November, stopping a little in England, and from there in time for Conference at Virginia, inland from Monrovia, January 21, 1891.

When the Bishop is on his water travels, he is still the busy man, and will begin again to give us interesting letters of travel and recollection.—*African News.*

ANSWERED PRAYER.

We once read of a poor old woman who earned a scanty living by selling rags. She was strictly honest, and used to put by her pennies for the rent before taking any for her own use. She became known to a lady, who was kind to her and often sent her a little help. This lady went away for some time, and on the evening of her return, she was kneeling down to thank God for His preserving care, and asking Him to show her what she could do to prove her love, when suddenly it seemed as if she heard a voice saying, "Go at once, and take poor Sarah a pound of candles."

The lady did not like to go at first—she thought it so strange to take candles; would not a pound of meat or butter be better? But the call seemed so clear, that she put a

few things into her basket with the candles and went at once to the poor attic where Sarah lived. It was so dark that nothing could be clearly seen. The old woman was just rising from her knees, and was astonished to find the lady there. "What can have brought you here, ma'am, at this time?" said Sarah. "First," said the lady, "tell me what you were praying for." "Why ma'am, you will think it very odd, but I was asking God to send me a candle, for my neighbor has lent me a large-print Bible, just what I wanted so much, and I cannot see to read without a light; so I thought it must be according to God's will that I should be able to read it." Tears came into the lady's eyes, for she felt that her Heavenly Father had indeed condescended to use her as His messenger, and she held the packet of candles to Sarah, saying, "God has sent them to you."—*Sel.*

THE SECRET OF STRENGTH.

The great Christian philosopher, Paul, draws a nice distinction between the "spiritual" man and the "natural" man. The former is he who knows the Holy Spirit as a divine Teacher, Illuminator and Comforter. He is one in whom the Spirit rules and whose purposes and activities are dominated by His will. This divine indwelling and fellowship give him an interior light, a wider vision and a greater grasp of truth so that he possesses what the apostle calls spiritual discernment.

The "natural" man is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. He needs to have his eyes anointed with eye-salve that he may see. In all matters pertaining to the spiritual life he is a mere babe. The lower elements or forces of his nature rule the higher, so that he is in bondage to the flesh and fleshly tendencies and appetencies.

Spiritual freedom and power come only through the supremacy of the higher life. Where the Spirit of the Lord is there is liberty. And if the Son makes us free, we are free, indeed, and are thereby joined by an indissoluble bond that makes us partners with Him in power. For he that is joined to the Lord is one Spirit.

The highest distinction conferred on man is to be a co-worker with God. And the supreme qualification for this work is to be strengthened with all might by His Spirit in the inner man.

Here is the hiding of power.—*Sel.*