

Africans of the Bible were gentle and kind. I call to your mind Ebed Melech, who lifted Jeremiah the prophet from the dungeon and the mire; Simon the Cyrenian, who carried the Cross of our beloved Master and Lord; the Ethiopian eunuch, who asked Philip the Evangelist to step up beside him, and was willing to listen to the explanation of the old Book. The African is the same to-day."

Uganda is attracting our interest now through the daily newspapers. We should especially at this time remember good Bishop Tucker and his fellow-labourers in our prayers.

When about a year ago Bishop Tucker left Uganda for England to appeal for reinforcement, he carried with him an inspiring recollection of his last morning there, which he thus described:—"We were astir before sunrise. The purple flush of the dawn was brightening when there came, on the stillness of the morning air, a sound which stirred our souls to the very depth. What was it? From some little distance, from a native hut which we could see but dimly in the half-light, there came a voice from one pleading with God in prayer, then came the response, then once more all was still. What was the meaning of it? These were the voices of Christian men and women, engaged before sunrise in family worship. They were men and women who only a few years ago were living in all the darkness of heathendom. Could we as we stood there on the Uganda shore before leaving, have had a more touching proof of God's work of grace in the hearts of the people, and of the power of the Gospel to change men's minds, turning them from darkness to light, from the power of sin and Satan unto God?"

Thus we see how without distinction of race or country it remains ever true that "the Gospel is the power of God unto salvation, to every one that believeth."

F. H. D.

"DOE THE NEXTE THYNGE."

FROM an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for Heaven;
And on through the hours
The quiet words ring,
Like a low inspiration,
"Doe the nexte thyng."

Many a questioning
Many a fear,
Many a doubt
Hath its quieting here.
Moment by moment,
Let down from Heaven,
Time, opportunity,
Guidance are given,
Fear not to-morrow,
Child of the King;
Trust them with Jesus—
"Doe the nexte thyng"
Oh, He could have Thee
Daily more free,
Knowing the might
Of Thy Royal degree,
Ever in waiting,
Glad for His call;
Tranquil in chastening,
Trusting through all,
Comings and goings
No turmoil need bring;
His all thy future—
"Doe the nexte thyng."
Do it immediately,
Do it with prayer,
Do it reliably,
Casting all care;
Do it with reverence,
Tracing His hand
Who hath placed it before Thee
With earnest command.
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resultings,
"Doe the nexte thyng."
Looking to Jesus,
Ever serene,
Working or suffering,
Be thy demeanour!
In the shade of His presence
The rest of His calm,
The light of His countenance,
Live out Thy psalm;
Strong in His faithfulness
Praise Him and sing;
Then, as He beckons thee,—
"Doe the nexte thyng!"

FOR PARISH AND HOME.

PLAIN PLEADING.

WHAT makes a man a soldier? Certainly not the uniform. A man just enlisted and yet in his own clothes is as much a soldier as he will ever be. Is it the drill? The raw recruit is as much a soldier as the senior who knows his drill perfectly, though of course he is not such a good soldier; a little thing—the receiving of the Queen's shilling, makes a man a soldier: drill, obedience and necessary instruction make a soldier a good soldier.

What makes a man a Christian—is it a particular way of living? No. Is it drill or exercise in the Lord's work? No. Then what is it? Just the receiving God's Christ—that makes the Christian. Then comes the drill and

the service, but not till then. Receiving Christ is the first, the very first thing.

Yes, you say, I know if Jesus were mine of course I should be all right—but that is just it. I am praying God to give me Jesus, but it does not seem to make any difference; God *has given* Jesus. "God so loved that He gave." He is not going to give Him again. He was given once for all. This being so, your part is not to pray but to *take*—or receive, the already given Jesus. Suppose on your way down town you notice a half-starved little boy looking in at the window of a baker's shop. You buy him something—"Here, my boy, take that"—but instead of taking it he asks, "Oh, sir, please give me that bread, I am so hungry, please give it me, sir." You say, "Take it, man." But no, he keeps on asking. You say, "Take"; and he says, "Give"; and so here is a deadlock between you. God has given Jesus. The Gospel message is "Take, take, take," and yet you are praying, "Give, give, give." And so there is a deadlock between God and you. Give up asking Him to do what He has already done, and thankfully take or receive the long-given Saviour.

"Well," says someone, "I try to be good, but I do not believe that it is possible to become good all at once." Being saved is not a matter of becoming good all at once, but of receiving the Saviour that you may become good. Perhaps you think that being saved is to pass at once from a life of sin and failure into a life of perfection, and you cannot believe that it is possible. It certainly is not possible, but such a change is not what the Bible brings before us.

The natural or unregenerate man only has the one nature, which the Bible terms the "flesh" nature. The regenerate man has *two* natures—the flesh nature and the spirit nature. When you are born again you do not get rid of your flesh nature, it remains with you in this world, but you *receive* a new nature or life. Now the act of receiving that life is the work of a moment, the living of it out is the work of a life-time, yes, the work of eternity.

"I would like to be a Christian, but then it is so hard to serve God." This is but the suggestion of "the father of lies." The Bible says, "the way of the