

Contributions.

Extraordinary and Ordinary.

There was a period in the far-past, when the physical universe had its origin; when there existed no ordinary means for the production and propagation of vegetable and animal species. The first plants and animals had their origin through the direct and immediate fiat of the Divine Creator, who, not only by the magnificent display of His unsearchable wisdom and irresistible energy, made all things perfect in themselves, but also imparted the wonderful powers of reproduction. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself upon the earth, and it was so." And God blessed all living creatures and said, "Be fruitful and multiply, and fill the waters in the sea, and let fowl multiply in the earth." And so it has been ever since, according to the Creator's will, and shall be during our earth's existence, not only in regard to the inviolable distinctiveness of species in reproduction, but also with all the correlative means ordained for growth and maturity.

It would be derogatory to the Divine wisdom and power, to suppose it necessary that at any time since the creation, God should have to give new vitality to seed, new radiance to the sun, or send rain from newly-contrived sources; for the perfection of God's works consists not only in every thing being adequate for the purpose for which it was ordained, but also for the retention of its primitive efficiency and original adaptation.

There are many striking analogies between the physical and spiritual emanations from the Deity. Among them are the miraculous or extraordinary inception of the universe and the Divine revolutions, teachings and provisions for man's spiritual guidance and salvation, also in the conservative energies and unchanging efficacy in the subsequent and ordinary workings of every thing that was ordained both in nature and grace.

The Gospel which was preached unto the people, "with the Holy Spirit sent down from heaven," was then the power of God unto salvation, is now and ever will be while there is a man upon the earth to be saved.

"Faith comes by hearing and hearing by the Word of God," and to expect or to ask for faith to be imparted by a direct impact from heaven to man's mind or soul is as unreasonable and as presumptuous as to pray for wheat to be rained down from the immediate presence of the Creator.

"Being born again not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth forever."

So wait for a special regeneration without the "Word" believed and obeyed is as un-Scriptural as it would be for a man to wait for a wife specially created from one of his own ribs, and not born of woman; and, we might add, his expectation in both cases would be futile.

We honor God when we accept as final all the rich provisions of His grace, which are always effectual with His accompanying blessing for the one designed. More anon. E. SERRANA.

It is more blessed to give than to receive doesn't mean that it is less blessed to receive than to give. That sinner in the corner needs to learn the blessedness of the receiver's blessing.

A high heopist believes in putting whiskey into a boy through a \$1,000 funnel, and then putting the boy into the gutter; a prohibitionist believes in putting the whiskey into the gutter and saving the boy.

Selections.

The Fountain of Praise.

All my soul was dry and dead
Till I learned that Jesus bled;
Bled and suffer'd in my place,
Bearing sin and matchless grace.

Then a drop of heavenly love
Fell upon me from above,
And by secret, mystic art,
Reached the centre of my heart.

Glad the story I recount,
How that drop became a fount,
Bubbled up a living well,
Made my heart begin to swell.

All withit, my soul was praise,
Praise increasing all my days;
Praise which could not silent be;
Floods were struggling to be free.

More and more the waters grew,
Open wide the flood gates flew,
Leaping forth in streams of song
Flowed my happy life along.

Lo, a river clear and sweet
Laved my glad, obedient feet
Soon it rose up to my knees,
And I praised and prayed with ease.

Now my soul in praises swims,
Bathes in songs and psalms, and hymns,
Plunges down into the deeps,
All her powers in worship steep:

Hallelujah! O my Lord!
Torrents from my soul are poured,
I am carried clean away,
Praising, praising all the day.

In an ocean of delight,
Praising God with all my might,
Self is drowned. So let it be:
Only Christ remains to me.

—C. H. Spurgeon, 1890.

A Brahmin's Testimony.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, officials, students and others, has just been published:—

"I have watched the missionaries and seen what they are. What have they done to this country for? What tempts them to leave their parents, friends and country and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in Government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at that missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He was not discouraged. He opened a dispensary, and we said, 'Let the pariahs (lower caste people) take his medicine; we won't.' But in the time of our sickness and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health. Has he made any money, by it? Even the cost of the medicine he has given us has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in all the different languages I chance to know. It is the same in all languages. The Bible! There is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them; and they now bring it to us, and say, 'That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with the Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.'—*Christian at Work.*

The Christian Life is a Service.

JOSEPH FRANKLIN.

The public worship of Christians is often called "Divine service." Yet, from this, not many would have the same idea of service as when they think of the words of Jesus, "Ye can not serve God and mammon."

Servitude is a state. Service is performing the duties of that state. A relationship of persons is involved, for in any service one person does what another wills. This gives rise to the correlative words, servant and master.

Service is voluntary or involuntary. When the servant has full liberty to refuse, but chooses to obey, it is voluntary service. And this distinction may apply to acts of service, or to the relation itself. It usually refers to the relation. The involuntary servant is called a slave.

There is always some consideration in the mind of him who chooses either to become a servant or to do service. In ordinary manual service it is called wages. The service and the wages are both measured and an agreement between the master and the servant is entered into—so much service for so much pay. Or, the consideration may grow out of love or friendship, a desire to requite certain kindnesses. In this case there is no definite measuring of either the service or the consideration. Many a grateful son has gone on indefinitely doing his father's will after the age of twenty-one in consideration of the fact that the father had always provided him a home, and had bountifully supplied all his wants. But this sense of obligation can be fully met. The son will reach a time when he no longer feels obliged to do his father's will, and chooses to follow his own will.

The service of God is a voluntary service under consideration. But the consideration is what the man can not be discharged. Hence, Jesus says: "When ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." There are generous and philanthropic men who will continue to run a factory for a time at some loss, because they are unwilling to see their hired help thrown out of employment. During such a time they are "unprofitable servants"—the master makes nothing for himself, or, perhaps, loses part of what he has already made. So it is always in the service of God. He never employs men out of a purpose to profit Himself—men are employed only for their own good and only in the way that will be for their greatest good, not only in time, but in eternity as well. The obligation, therefore, is infinite, and the service should be perpetual.

The service of God is not only perpetual, binding him always, but calls for man's full energy. A division of energy would involve the service of two masters. This Jesus declares to be an impossible thing, and He gives the reason why it is impossible. The kindness of God, which has put us under obligation to serve Him, surpasses all human kindness. While among men, possibly "for a good man some would even dare to die," "God commends His love toward us, in that, while we were yet sinners, Christ died for us." A whole and perpetual service is again involved in the security of our position. A laborer is willing to accept lower wages on what he calls "a permanent job." The employment which is to continue is more valuable on that account. The service of God "is profitable, having promise of the life that now is, and of that which is to come."

A whole and perpetual service is God's commandment. Paul says:

"Whatever you do, in word or in deed, do all in the name of the Lord." "In the name of the Lord," is by His authority or by His commandment. Again he says: "Be ye steadfast, unmovable, always abounding in the work of the Lord." Peter says: "Giving all diligence, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity." And a little farther on he says: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful." These quotations might be multiplied indefinitely; and all show how full a consecration to the doing of the Lord's will is required of all His people. All expressions about a "new birth" and a "new life" imply the turning of all the forces of one's being to the service of God. The representation of conversion as a death to sin, a burial with Christ, and a resurrection to new life, was so familiar to the Church in Rome that Paul made it the basis of an exhortation to the very thing here pleaded for: "How shall we that are dead to sin live any longer therewith?"

In Deut xv. 12-17, the law of Moses shows how a Hebrew might voluntarily enter into an irrevocable servitude. He was free in making the contract. But when it was made and the awl had been thrust through his ear into the door post, there was no farther choice for him forever. There is that which is analogous to this, both in the service of righteousness and in the service of sin. The service of God is purely voluntary, but whoever enters that service binds himself to it forever by all the integrity of his soul. He can not escape except, as the Hebrew might, by violating his own voluntary pledge. The slavery of sin is a matter of choice. But the instances are all round us of men who have chosen and walked in the ways of sin until their habits are all fixed, and the whole force and energy of their lives are hurrying them forward to destruction.—*Christian Standard.*

Don't be too Tender.

Don't be too swift to take offence. Many times the shot is not aimed at you. Don't cry before you are hit. But, if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the Gospel; yet they rejoiced that they were counted worthy to suffer for His name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed: "Lord, lay not this sin to their charge." And One greater than all was humiliated in a mock trial and crucifixion between two thieves, and He prayed: "Father, forgive them, for they know not what they do." Be Christlike, and pray that the offences against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstances allow your injured feelings to provoke you into saying hard things or bearing resentful feelings or in neglecting a known duty to preacher, Church or Sunday school.—*Selected.*

"Many of our cares are but our morbid way of looking at our privileges. We let our blessings get mouldy and then call them curses."

How Shall Mohammedanism be Evangelized.

The subject is considered under the following heads:—

1. Finding means of access to Mohammedans, they repelling all religious and social approach.
2. Their pride and arrogance of opinion based upon the assumption that they are the favorites of heaven.
3. The strength of the fortress which Mohammedanism occupies; because there is so much of truth mingled with its errors.
4. Political complications give Mohammedanism greater power to oppose Christianity in the Turkish Empire, for it is a State religion, and so considered as essential to the integrity of the Empire.
5. The death penalty hangs over every Moslem who becomes a Christian; the Koran authorizes this, and religious liberty is inconsistent with the spirit of Islam.
6. Christianity is falsely represented by the character, the worship and conduct of nominal Christians, who still cling to their superstitious and idolatrous worship—creed and life bearing false witness against the Gospel they profess.
7. Misconception by the Moslems of the cardinal truths of Christianity. They totally misunderstand what we mean by calling God "our Father" and Christ "the Son of God," and the Divine Being a "Spirit."
8. No liberty of the press in Western Asia, nor liberty of public discussion.

Has Christianity any allies upon which she can rely? Yes. 1. The progress of Christian thought; so every new discovery is a new peril to Mohammedanism, which is wholly out of sympathy with human progress. 2. The soul awakened to a sense of its wants, which Christianity fully meets and Mohammedanism cannot. 3. That course of Divine Providence which is weakening the political power of Islamism. The dismemberment of the Turkish Empire is preparing the way for the incoming of the Gospel.

What agencies have hitherto proved most successful?

1. The circulation of the Word of God.
2. The education of Moslem children and youth (education means the undermining of the Koran).
3. Bible women who have access to Turkish women in their homes and private life.
4. Cultivation of the acquaintance of Mohammedans, personal and friendly contact and winning attention.
5. Medical, and especially hospital work, the physician being the privileged character, welcomed everywhere and in peril nowhere.

Let us emphasize. 1. The vast importance of the theme, as every eighth or tenth person in the world is a Moslem. 2. The difficulties in the way of reaching them do not relieve us of the responsibility of laboring on their behalf.—*The Missionary Review.*

If you can't worry along without worrying, stop.

The following from Charles Dudley Warren, whom no one will accuse of hostility to the theatre, should set some people thinking. He says, "An observer must notice that the usual theatre audience in New York or Boston to day laughs at and applauds costumes, situations, invuendocs, doubtful suggestions, that it would have blushed at a few years ago. Has the audience been creating a theatre to suit its tastes, or have the managers been educating an audience?"

PARTY POLITICS.

When party politics run high bad feeling and bad blood are often caused, but all parties agree that when bad blood arises from ordinary causes the only satisfactory cure is Burdock Blood Bitters, nature's blood purifier. Recommended by the medical profession.