

of the Christian community which the school serves.

In consequence of these difficulties with this class of schools, had we all the money we need to keep them, we would not think of handing a school over to government control.

In connection with result grant schools, under mission management, there is one difficulty which some consider serious for Baptists. There seems to be some mixing of state and sectarian interests by taking the result grant. But this is more seeming than real. The result grant is given for results purely secular. The larger part of the teacher's salary is paid by the villagers supplemented by the mission. The result grant except in a very prosperous school would not pay for the secular part of the work done, while all the religious teaching is paid for by private enterprise. The mission teacher is half evangelistic and half secular in his work. He teaches catechism, scripture and hymns daily in the school, and leads the Christians, in his own and one or two neighbouring villages in the Sunday services.

Need. There is no controversy among missionaries as to the necessity and usefulness of these schools both as educational and evangelizing agencies. In a properly balanced relation between educational and evangelistic work there can be no controversy as to which is the most effectual agency. They are the two arms of the church and neither can say to the other, I have no need of thee.

In our own mission, hereafter education must take a stronger share. Hitherto it has been the weaker arm. This is apparent not only in the present status of educational equipment but in its past results as manifested in our native working staff which educationally scarcely compares favorably with that of other missions.

Our greatest present need is a larger number of efficient native workers. We must begin to remedy this defect right down at the bottom, in the primary schools, emphasizing it chiefly in the boarding schools, and not cease till we have carried it on into intermediate and higher grades. We must have a larger number of pupils and better qualified schools. Some of our boarding schools should have nearer two hundred than fifty boys and girls in attendance. The same staff and plant generally would be sufficient for the larger numbers of pupils. The boarding schools should be raised from primary to Lower Secondary grade just as soon as we can get suitably qualified Christian teachers to qualify these schools for such grade. In order to get these qualified teachers the Samakot Lower Secondary school must be raised to a High school so as to teach up to matriculation at least.

(To be continued next week)

The Fruits of the Holy Spirit.

BY REV. THEODORE L. CUYLER, D. D.

A bountiful crop of weeds will always grow spontaneous on any neglected piece of ground. In like manner sin is spontaneous in the carnal heart. The apostle Paul calls the roll of a very ugly brood of what he styles "The works of the flesh," in the fifth chapter of his letter to the Galatians. But wheat and corn must be sown, and orchards must be planted. Wherefore in vivid contrast to the spontaneous products of unregenerate hearts, he specifies certain most beautiful and precious "fruits of the Holy Spirit."

While many talk confidently about a man's self reforming power, yet God's Word and human experience make it certain that when men have tried to reach the highest, noblest, purest spiritual life without the aid of God's Spirit, they have lamentably failed. Bible religion is a growth, a development; and it requires a root. That root is of divine origin. The root of the best characters and the best lives is a new spiritual principle implanted by the Holy Ghost. That is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tree is visible with its beautiful blossoms in May and its bountiful fruitage in October. The inward life of the trees overhangs the boughs with innumerable apples which the sun crimson with its warm blush, and then the "good tree presents to its owner its "good fruit" as its consummated season's work.

There is a striking analogy between an orchard and the true Christian church—which is not a monopoly of any single denomination. It is made up of "the faithful in Christ Jesus." Christians are simply converted sinners. They have turned to God under the drawing influence of the wondrous divine love; and the Holy Spirit is the author of their regeneration.

The attempt to take the supernatural out of our religion would be as fatal as the attempt to remove from the skies the light and the life-giving warmth of the sun. God's Word meets every minister as he enters his pulpit, and every teacher or parent who desires the conversion of a child with the emphatic declaration—"With the Holy Spirit everything, without the Spirit nothing! Every true Christian is "born of the Spirit." He is created anew in Jesus Christ. To the carnal heart sinning is as natural as breathing, the incontestable evidence that the heart is renewed and under a new Master is that it bears the fruits of the Spirit.

Let us go around this goodly tree of Christian character, and shake down a few of these apples of gold. The first one specified by the Apostle is Love. It well deserves the

pre-eminence. The very essence of Bible piety is to love the Lord our God with all the heart and soul, and our neighbors as ourselves. Our religion ought to be saturated with love; it ought to breathe out in everyday talk as freely as in our prayers; it ought to ennoble a Christian's business transactions; it ought to write his ballot and sweeten his citizenship; it ought to own his purse and be felt in the grasp of his hand. He that thus liveth is born of God.

The next grace is Joy; and this as different a thing from mere jollity as the steady sunlight is from the brief flash of lightning. I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of adversities. A genuine child of Jesus Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or worldly do that?

Peace is the third in the catalogue of the Holy Spirit's fruits. This is the sweet serenity of a pardoned and accepted soul that has found the "rest" which Christ promiseth. When wicked and wayward selfishness has grounded arms in the citadel of the heart, and surrendered its will as well as its affections, Jesus says to us, "My peace I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the ruffings of a light breeze on the surface of the great deep sea.

Long Suffering and Gentleness are mentioned as twin graces. The literal meaning of the first word is the power of holding still under provocation. It is the rare and beautiful grace of forbearance. Jesus Christ was its loftiest embodiment when he breathed out on the cross that divinest prayer of magnanimity and patience, "Father forgive them for they know not what they do."

Graciousness is philanthropy—the unselfish love of our fellow-men, whatever their caste, color or condition.

It is Christianity on foot,—with a Bible in one hand and a loaf of bread in the other—food for hungry soul and bodies, too. It is not the religion that suns itself on the warm side of a well endowed church, but the practical Christ-likeness that seeks out the lost, going down in the diving-bell of practical mission-work to bring up pearls for Christ's crown out of the sliny depths of ignorance and vice.

But this article is too brief to dwell on all the fruits of the spirit in a consecrated life. There is faith that joins the soul to Jesus and overcomes the world; and there is meekness that chooses an humble place, esteeming others before itself. By no means least comes temperance, which means self control for our own sake and self denial for the sake of those who might be tempted to their own destruction. Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and soul; but the Bible-temperance goes deeper yet, when it forbids the use of that ensnaring beverage which bites like a serpent and stings like a viper. When professed Christianity puts the bottle out of its own house it is better able to break the bottles of the dramshop.

What a glorious catalogue of fruits we have been beholding on the well laden tree of a godly life! What an evidence of the power of Calvary's atoning blood and the gospel of redeeming love! What a proof of the vital and indispensable need of the Holy Spirit in subduing the power of Satan and of sin in the heart, and of producing the genuine and enduring graces that beautify and bless humanity! And what a tremendous argument for fervent and importunate prayer for the outpourings of the Holy Spirit!—Christian Intelligencer.

A Last Year.

There will come a last year to each one of us; therefore, let each one say to himself—Is this my last? If it should be the last with the preacher he would gird up his loins to deliver the Lord's message with all his soul, and bid his fellowmen be reconciled to God. Dear Friend, is this year also to be your last? Are you ready to see the curtain rise upon eternity? Are you now prepared to "hear" the midnight cry and to enter into the marriage supper? The judgment and all that will follow upon it are most surely the heritage of every living man; blessed are they who by faith in Jesus are able to face the bar of God without a thought of terror.

If we live to be counted among the oldest inhabitants we must depart at last; there must be an end and the voice must be heard, "Thus saith the Lord, this year thou shalt die." So many have gone before us, and are going every hour, that no man should need any other memento mori, and yet man is so eager to forget his own mortality and thereby to forfeit his hopes of bliss, that we cannot so often bring it before the mind's eye. Oh, mortal man, bethink thee! Prepare to meet thy God, for thou must meet him. Seek the Saviour; yea, seek him ere another sun sinks to his rest.

Once more, "this year also," and it may be for this year only, the cross is uplifted as the pharos of the world, the one light to which no eye can look in vain. Oh, that millions would look that way and live! Soon the Lord Jesus will come a second time and then the blaze of his throne will supplant the mild radiance of his cross; the judge will be seen rather than the Redeemer. Now he saves, but then he will destroy. Let us hear his voice at this moment. He hath limited a day; let us be eager to avail ourselves of the

gracious season. Let us believe in Jesus this day, seeing may be our last. These are the pleadings of one who now falls back on his pillow in very weakness. Hear them for your souls' sake and live.—C. H. Spurgeon.

Suppose.

Suppose that the Christian life, in its daily manifestation should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and their desires: instead of leading themselves down on life's journey with so many bags and parcels, and boxes of superfluous luggage and bric-a-brac, that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose instead of all this, they should turn to quiet, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendour of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by His presence and touch.—Rev. Henry Van Dyke, D. D.

In the Grand Stand.

One day, a little girl named Jeanette witnessed a great army review in Germany. Thousands upon thousands of the spectators crowded around the stand; before which the emperor was to watch the passing regiments. While Jeanette was seated in the stand, she saw an old, feeble woman, trying very hard to get where she could see. The little German girl said to herself: "It is not right for me to sit here, when I am strong and well, and can stand, while that poor woman, feeble old woman can see nothing. I ought to honor old age as I want some one to honor me when I am old."

Then she gave up her seat to an old woman, and went and stood in the crowd. But while Jeanette was standing upon her tiptoes, trying in vain to see, a courier of the emperor, covered with gold lace, elbowed his way to her side, as he said, "Little girl, her majesty would be pleased to see you in the royal box."

When the abashed child stood before the empress, she graciously said: "Come here my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side."

So God honors those who honor his servants. God especially honors those who honor the aged seemingly helpless disciples.—Our Young Folks.

The Good of Books.

Henry van Dyke tells of the books which mean the most to him and which he thinks the best worth reading: "I want books not to pass the time, but to fill it with beautiful thoughts and images, to enlarge my world, to give me new friends in the spirit, to purify my ideals and make them clear, to show them the local color of unknown regions and the bright stars of immortal truth. I wish to go abroad, to hear new messages, to meet new people, to get a fresh point of view, to revisit other ages, to listen to the oracles of Delphi and drink deep of the springs of Parnassus. The only writer who can tell me anything of real value about my familiar environment is the genius who shows me that after all, it is not familiar, but strange, wonderful, crowded with secrets unguessed and possibilities unrealized. The two things best worth writing about in poetry and fiction are the symbols of nature and the passions of human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me see the reason of things apparently unreasonable; a historian who will show me how peoples have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic of literature. This is how real books help to educate us in the school of life."—Standard.

Lord Tennyson on Prayer.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.