

## What the Bible is to Us.

By Rev. E. B. Mooly

The Bible is to us what we are to it. If the heart is a desert, the Bible will be a dry and sandy plain. If the heart is a well of faith, the Bible will be a well of living water springing up into everlasting life. To the man of the world, the Bible is Marah—bitterness. To the man of God, the blessed book is a Falm—twelve wells of water and three score and ten palm trees—food, water and rest in the midst of the wilderness.

The scientific mind may understand the mysteries of nature, but only a spiritual mind can penetrate the mysteries of God's Word. As the secrets of animalcular life are microscopically discerned, so the hidden truths, or inner truths of the Bible are spiritually discerned. The keenest eye will need a microscope for the one, and the brightest mind a spiritual sense for the other. A man might as well attempt to repair a watch with a hammer and tongs as to sit in judgment upon the Word of God with a sharpened intellect; for "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." That is why Christ said to Nicodemus: "Except a man be born from above he cannot see the kingdom of God."

## Take Warning

A banker in Allegan county, Michigan, three or four years ago voted to license the saloons, and they were brought back into the country. A few weeks ago ex-Senator Humphrey was at a hotel in Allegan, and looking out he saw the banker walking back and forth in front of the hotel bar-room, and looking in when anyone opened the door. The Senator went out and spoke to the banker.

The banker said, "Senator, I am uneasy about my boy. Do you think he may be in the saloon; did you see anything of him?"

"Yes, I saw him in the back room of the saloon, playing cards, and drinking," replied Senator Humphrey.

The father seemed speechless for a moment, and then from a heart full of distress, cried out, "Oh, God! how shall I save my boy from ruin?"

"You have a grave problem to solve."

"I would give half what I am worth to destroy every saloon in the country," said the banker.

"Ah! It seems cruel to remind you of it now, but you should have come to that conclusion when we wanted you to join us in the fight to keep the mouth of the country. Now they have your boy, and I do no what you can do. May God help you."

Why should not the father expect his boy to fall in with what he endorsed? Parents! think of that, and vote to outlaw the saloon.—State Issue.

It is a foundation truth in connection with life that no man lives for himself. The life of one is so entwined with the lives of others as that everything that pertains to it has some influence on them. And yet there are cases in which a man may consider himself alone in the acts that he decides upon, or at least as if he stood alone and there were no others in any wise related to him. There are actual lines of conduct that he should do and take to his own sake. It is said of Lord Shaftsbury that he said he would be pure in thought and speech, even if he alone were to be concerned therewith, just as he would keep himself clean in person though there was not another with whom he might come in contact. Persons often make grave mistake here, and think that if so and so is not known to others it makes no difference. Anything deviating from the line of exact right, influences injuriously the person himself though known to no one else. There are many things, therefore, that we may do for our own sake because of its influence upon us. We may often think of the divine Father as being influenced in this way, if such a conception is possible. Where there are none to see, his pictures of beauty are painted, and where there is no human being to receive his acts of benevol-

ence these are performed. He seems to work for his own sake because of the reflex gratification such a thing gives. We suppose that this is the thought in the current maxim, "Virtue is its own reward." It is and as for the recompense that may come from others, men for any true act receive wages in themselves.

## Cigarette Wrecks.

Superintendent W. A. Vaughn, of the Georgia Central Railway, states that cigarettes caused the wreck of a train on their road. In an interview regarding the wreck and the order issued, that no cigarette smokers would be employed on the road, he said:

"I was impressed with the importance of a rule of this kind some time ago, when a collision occurred on our road. The flagman who was to blame was one of the most careful on the line. The accident was not a very serious one, as no one was hurt, but he took the blame on himself and reported that he was asleep at the time when he should have been at the rear end of his train. I thought it very queer that a young man who had been so reliable as this fellow should go to sleep while on duty, but, taking his word for it, I discharged him without further explanation. A few days afterward this young fellow happened in my office. I questioned him about the wreck and asked him how he could go to sleep. He rather evaded my question, but, as I asked it, I noticed his cigarette-stained fingers on the table. I then said to him, 'I'll tell you what was the matter; you're a cigarette fiend.' At this he jerked his hand under the table and looked confused. 'Oh, you needn't hide your hand. Your face tells the story!'"

"Then he admitted that he was a confirmed cigarette smoker, and while he had reported that he was asleep at the time of the wreck, still that was not the real cause. While on the way back to flag the approaching train, he said, he felt sick and stepped into the caboose to get a drink of water. He suddenly became unconscious and sank to the floor. The roar of the approaching train brought him to his senses, but it was too late to avoid the accident."

## Re-Converted Christians.

By Rev. Theodore L. Cuyler, D. D.

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon Peter before his disgraceful denial of his Master. "Simon says the heart-searching Saviour, 'Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not, and when thou art converted strengthen thy brethren.'" Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to true religion; for Christ recognizes that he has "faith." The second fact is that while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him that he should not fall away into utter apostasy. The third fact is that Christ foresaw that after his disgraceful fall there should be a recovery, and the impetuous Peter would be one of the most powerful of his apostles.

The word "convert" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns towards the sun. Reconversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Reconversion is neither a second awakening of a sinner, nor a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church-member cease entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitifully low ebb. Like an apple tree in mid-winter, their roots may be still alive under all the biting cold; but there are no fruits of the spirit on their bare and barren

branches.

Peter's heart-process in reconversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came to Jesus in genuine faith and entered on a new path of obedience. Reconversion is a turning unto God; it differs from a first conversion in two respects—viz., the point

Rev. Robert Collyer, for some years pastor of a Unitarian church in Chicago and New York, is still living at the age of 83, and is in vigorous physical health. Some one asked him how it came about, and his reply was that he had walked on the sunny side of the street. There is very much in this, walking on the sunny side of life; and it can almost always be found if one looks for it. That is to say, shady though the way may be there may be sunshine found somewhere if only we are in the mood to seek and find. We make sunshine or shadow in ourselves more than we have it made for us by others. Some one has said you must seek for the fountain of youth within yourselves or you will ever search for it in vain. Sunshininess of life will be looked for to no purpose unless the source of it is within us and having it within us we may always have it without us. We may always thus walk to a greater or less degree on the sunny side of the street. We shall find it a wonderful help if we thus do, not only to ourselves but to others. We may likewise find it aiding us to as green a vigorous old age as that in which Dr. Collyer now rejoices.

## Letter From Rev. A. H. Hayward.

We have spent three weeks with Rev. R. Mutch and his church at Upper Gagetown. The place like many others in New Brunswick has suffered by deaths or removals. We had a very pleasant visit with Bro. and Sister Mutch and the good people. A good interest was developed at Burton. Six candidates were baptized and others, we trust, converted. We then went at the request of Bro. Kierstead to Campbellton and from thence to New Richmond, P. Q., where a good interest has developed during the fall but we found on arrival that we were too late in the season as a foot of snow fell the day we arrived (Nov. 7) and no suitable place of worship was available, so we quite reluctantly returned to Campbellton. We visited Flat Lands, Metapedia, Mann Settlement, McDavids Mountain and Mores Settlement. We spent our Sabbath in Campbellton while Bro. Kierstead went up to Mann Settlement and baptized two sisters. Bro. K. needs an assistant on his large and promising field. Our next visit was to 2nd Kingsclear and Prince William where we enjoyed a rich blessing with Bro. Sables last winter. We greatly enjoyed hearing the testimonies of those who came forward at that time. We had the privilege of baptizing four candidates Dec. 6th, into the fellowship of 2nd Kingsclear Church. Bro. Currie now has charge of the two churches, it being one of his former pastorates. From Kingsclear we proceeded to St. Ananias and Bayside where we spent two weeks. The heavy rains which prevailed at that time hindered us in our work. We enjoyed the fellowship of the faithful few on that field and trust some good was done. We spent our Christmas at home. Since that time we have visited and preached at Plaster Rock, Sisson Ridge, Andover, Perth, Fort Glenn and Aroostook Junction. Bro. Demmings is holding the fort on the Andover field where they are preparing to build a new house of worship.

On the Tobique and Grand Fall's fields we have no pastors when they are so sorely needed. Let us remember our Lord's command, pray to the Lord of the harvest that he would send forth more laborers into his harvest, the harvest is plentiful and the laborers are few. We have entered upon the new year. May it prove under God a year of great blessing to all our pastors and churches.

A. H. HAYWARD,

Florenceville, N. B., Jan. 13.