

Rom. x. 17; Rev. ii. 7; Matt. xi. 15; Mark iv. 9; Matt. x. 27. In Luke xxiv. 45, we have Christ's method of getting into the soul. (1) The instrument used,—the Word of God. (2) The place where he began to effect conversion,—the intellect: "thou opened he their understanding that they might understand the Scriptures."

We need to be wide awake to avoid the stratagems of Satan. The revised version says that Satan asked to have Peter. To whom did he appeal? Did he ask Christ, or did he ask God for Peter that he might destroy him? Satan does not ask the Father, Son, or Holy Spirit any favours; at least it would be unreasonable to think so. Satan always begins to sift a man through himself, and he has many ways of doing it. He employs the tongue sometimes as the winnowing-shovel. He used Peter's tongue for that purpose. (1) He came to Peter and asked him permission to use him as an instrument to traduce Christ. (2) He used his tongue to thrash out the wheat. The word wheat in the Scripture represents Truth. Chaff represents Falsehood. Peter had some wheat in his heart and Satan thought, no doubt, if he could thrash that out, Peter would have none left for seed for the Pentecostal harvest. Satan knew that Peter was to put in the first crop in Pentecostal soil, and that was the reason he wanted to destroy what wheat (Truth) was in him. At one time Jesus had to order Peter behind him, he had so far become one with Satan, that the Saviour did think it necessary to discriminate between them. One of Satan's principal designs was to destroy the true conception of Christ as the Son of God and the Messiah in the mind of Peter. As soon as the Devil destroys the true idea of the Divinity of Christ in a man's heart, he becomes an infidel. How well that Jesus prays for Peter that his faith fail not!

#### COMMITTEE ON LITERATURE.

Since our last Annual, Bro. J. B. Prince has sold quite a number of our books and tracts. Brother Henry Carson has also sold some.

But I am sorry to be compelled to report that very little work has been accomplished lately in the distribution of our Literature in which the Committee has had a share.

We do not know that the churches are taking any part in this work. Either the churches or Christian Endeavor Societies should take up the work in their own communities. It is hard for us to secure general agents.

I am now about to give up the office of Secretary-Treasurer. I hope that more work will be accomplished through my successor.

There is no doubt but that this is one of the most important fields of work. Much is accomplished by the Adventists, Mormons and other bodies by this means. We can do much more than we are doing. We have sold since annual report about sixty-six volumes and 220 tracts.

O. B. STOCKFORD,  
Secretary-Treasurer.

#### Selected.

##### NO ONE OVERLOOKED.

There is no danger that in that day any one will be overlooked or forgotten who has been a true follower of Christ. The obscure Christian, hidden away in the lowliest or most neglected spot, will not be passed by by the angels when they come to gather in Christ's little ones. On nearly every battle field where the slain are buried there are many graves marked only by the sad word "Unknown." They could not be identified; not even their names are known. But if among these there are any who belong to Christ, the angels will not fail to find them and bring them. None of the bodies of those who had been lost were found save the body of an infant, which was washed ashore among the wreckage. The kindly people of the village who picked it up buried the body, and, having no clue to its name, put on the little stone simply, "God knows." When the angels come, they will know whose body it is, and will not overlook it.

It will make no difference, either, that many have died long before Christ comes. They will miss nothing. They will be called up from their graves in time to witness all the glory and share in all the triumph. St. Paul tells us that we should not sorrow for the Christian dead as those who have no hope, for that "them also that have fallen asleep in Jesus will God bring with him . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air." There is only one thing that we need to concern ourselves about—that we are indeed of those who have accepted Christ, and have been faithful to him in this life. It will not matter in that day whether we have been rich or poor, famous among men or unknown and overlooked; the only determining element in life will be, whether or not we have belonged to Christ.—*Helpful Thoughts.*

##### THE PASSING OF FAMILY PRAYER.

One who had taken pains to inquire as he went around through the quarterly conferences of two presiding elders' districts in one of the New England Conferences recently made the public statement that, of the limited number who attended the class meetings of those two districts, less than one-third had prayers in their families. If this be the case among those presumably the most devout and faithful, if only one-third even of such have family prayers, how small must be the proportion of our members generally! Shall we call it one-tenth? It certainly cannot be more than one-fifth. Every testing of the matter, whether in official boards, quarterly conferences, public congregations, class-meetings, or private intercourse, confirms the conclusion that this good old practice has largely passed away. There seems to be but very little conscience in regard to the subject. Heads of households content themselves with the lame excuse that it is difficult to get the family together, that there is no convenient time, that the pressure of work makes it impossible, that they do not like to pray before others. All of which simply goes to show, it seems to us, that either the importance of the practice is not appreciated, or else that there is a sad lack of willingness to face unpleasant duty.

In the latter aspect it is a very alarming symptom, though perhaps not a new one, and

is closely allied with the very general reluctance on the part of church members to take part in the public means of grace, or even to attend them with any regularity, and also with the common neglect of Bible study and private supplication. As to the other point, it is difficult to see how any thoughtful person can regard the habit in question as of little consequence. It surely has most intimate relation with the religious tone or atmosphere of the home. Of itself alone it will not create such an atmosphere. But it is one element tending that way, and its absence will certainly be felt. What parent can help feeling, if his children do not grow up as they should, that they might have done otherwise had he himself brought them to God morning by morning or evening by evening in stated devotions to which they at least sometimes listened, if they did not actively join therein?

God has in numberless instances blessed this exercise to the good of the young, as well as of the old. That father (or mother) is not doing all he might for those committed to his care who allows them to grow up without this hallowed experience to help them in the battles of life. It aids in bringing the members of the households together. Sacred impressions can thus be made that in no other way are possible. If this be neglected, there is little likelihood that the harder task of personal pleading will be attempted. While if this duty be done, it makes all others easier.

No time for it in our busy life? How extremely rare the case in which at least five minutes cannot be secured for this purpose at some period of the day. And five minutes is certainly better than nothing. But of course ten is better still, and ten can be managed by a little planning, in nine cases out of ten, where the heart is at all set upon it. It will really pay. Of that we are firmly convinced. Let young couples who are setting up a home start aright; and let the homes where its hallowing influence has fallen into abeyance, take on anew its blessing if they would have the rolling months bring them the largest amount of true prosperity.—*Zion's Herald.*

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.—*F. W. Robertson.*

Bishop Milman, visiting a Buddhist monastery in the Himalayas, observed a number of boys going through various prostrations with apparent devotion, and asked a well-educated Buddhist what they were doing. "Praying." "To whom?" "To nobody." "What are they praying for?" "For nothing." That is Buddhism.—*Christian Budget.*

If a man wants to be on the winning side let him be on the right side. There is no other safe rule to conform to. If a man be on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side, and God's side is sure of a triumph in the end, however it may look to the world just now. It may be said reverently, that God's trains have the right of way on the roads of the universe, and that he who wants to reach his destination surely and on time, will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision; at the best it is sure to go astray. He who is not going with God is not going God's way, and no other way is a safe one to travel.—*S. S. Times.*