

to require from the first a whole-hearted obedience.

To sum up the matter, we would say that those who wish a deeper realization of truth must go back to the old truths themselves. They must in simple faith regard them as true (or they cannot be said to believe them at all), and in simple obedience follow wherever they lead. "Whosoever hath, to him shall be given, and he shall have more abundance" (Matt. xiii. 12). "If any man will do His will, he shall know of the doctrine, whether it be of God" (John vii. 17).

THE SNARES OF SOUTH WINDS AND SMOOTH SEAS.

BY THEODORE L. CUYLER, D.D.

The narrative of Paul's voyage to Rome is fruitful in spiritual lessons. That Alexandrian corn-ship, with its precious freight of the noblest man alive, had cast anchor in the obscure port of Fair Havens. There the vessel ought to have remained in spite of some disadvantages; and Paul, who was an old mariner, warned the centurion and the captain that, if they ventured to sea at that dangerous season, the voyage would be attended with loss to ship, cargo, and life. But that "gambling element in human nature," which stakes everything on a risk, impelled the master and the owner to urge a start; and their advice carried it against the wiser counsels of the veteran apostle. So, one bright day, when the south wind blew softly, the captain weighed anchor, and swung out upon the blue waters of the Mediterranean, heading for Cape Matala. Ah! that gentle wind was singing a siren song that lured them into the jaws of destruction; for, no sooner had they passed the Cape, than a tremendous typhoon burst upon them, which never loosened its grip for a fortnight, until it hurled them in shattered wreck on the beach of Malta.

The contrast between that ship sailing out with a south wind and a smooth sea, and the same vessel rent with the hurricane, affords a vivid parable of human life. Fair appearances are not always to be trusted. We often leave home for an excursion under a golden sky, to be caught in a drenching storm. Is there not many a business man who has been tempted by the promise of great profits into a great spread of canvas, which a sudden gale has swept from the spars and left under the "bare poles" of bankruptcy? These are the days of rash ventures in business with sanguine hopes of sudden wealth; "slow, safe and sure" is the wiser motto. And how many a young pair have I seen float out into wedlock, while the warm wind of fair promise blew softly; nobody foresaw the tempests ahead; nor would their bark have ever foundered if old-fashioned love and trust in God had "undergirded the ship." Married life is not all smooth sailing; the head winds which Providence sends can be weathered out; it is the rough weather of your own making which wrecks homes and hearts.

The real danger of every sinful temptation is that it alway presents the attractive side and conceals the consequences. It promises a smooth sea and a prosperous voyage. No young man is ever tempted to his first glass by the spectacle of drunkenness in its last horrors. He sees nothing in that glass but a "good time" and a pleasant excitement; but beyond his "Cape Matala" is a wrecked life, and no easy thing does he find it to put back again into the safe harbor of sobriety. The only effectual place to stop drunkenness is to stop before the first glass. What is true of the bottle and the gaming table is fearfully true in regard to lascivious indulgences. First sins against chastity, whether by a young man or woman, are committed with no other thought than present gratification. "Just this once only," whispers the tempter. Sensual lust is vividly pictured in that line of Holy Writ: "With her much fair speech she causeth him to yield, and with the flattering of her lips she forceth him." If I could lift the curtain and reveal to the young the remorse

and the shame and the slavery that are sure to come, it seems to me that they would cut off their right hand sooner than venture into the first violation of chastity. To put back into that "fair haven" of purity is no holiday business after you have let the gales of passion loose.

Sin, ever since its first entrance into the world, has owed its chief power to the fact that it presents allurements and conceals consequences. Satan, in the garden of Eden, promised only south winds and smooth seas. "The serpent said unto the woman, ye shall not surely die; ye shall be as gods, knowing good and evil." So, when the woman saw that the tree was pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat. So it has ever been from that hour to this; the power of sin lies in its *deceitfulness*. When I was in the Orient, I saw a most attractive tree laden with blossoms of a delicate lilac tint. The beauty of the flowers attracts insects, and bees are drawn to them to gather honey. But from the blossoms the insects extract a fatal poison, and often drop dead under the branches. It is called the Judas tree, and is a vivid emblem of the deceitfulness of sin. For sin always has two aspects; the one is that which she assumes before the deed is done, the other is that which she puts on after she has ensnared her dupe and is administering the retribution. She approaches with her allurements as Jael came to Sisera, bringing "butter in a lordly dish"; but the hammer and the nails she keeps out of sight until her victim is fast asleep in her power. The wages of sin are paid promptly; they are *death*.

The danger with every unconverted person who reads these lines lies in this very direction. Because you see now only a smooth sea, and hear only the siren song, "there is no danger," you feel no alarm. Because God spares you and mercies are around you, and no retribution visible, you shut your eyes to the fact that God is just, and will yet punish sin and the rejection of his grace with a tremendous penalty. You do not see yet what lies behind and beyond the "Cape Matala" of the Day of Judgment. The captain of that corn-ship would not believe that there was anything ahead but fair winds and a prosperous voyage to Rome. He would not heed Paul's warning. After the tempest had burst forth in its fury, and no sun or stars appeared for many days, Paul reminded him: "Ye ought to have hearkened unto me, and not have loosed from Crete, and to have gotten this injury and loss." Then it was too late. And so may you find it if you presume on the smooth seas of God's present forbearance, and shut your eyes to the sure and inevitable punishment that awaits every life of impenitence.

I write in this strain from the promptings of love. There is a temptation which besets both pulpit and pen and tongue to "prophesy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn-ship by predicting storm and opposing a venture before a treacherous south wind. (Before the gale was over he was the most trusted and respected man on board.) There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signals in the direction whither so many souls are heading: it practically ignores Hell! Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world. However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts or in His weather-tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? *Love demands fidelity*. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such soul be lovingly warned that the voyage will be with terrible loss both to lading and to life! In the penitent acceptance of Jesus Christ

is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.—*N. Y. Independent*.

Missionary.

Cholera swept off several thousand people in Madura, India. Inspired by dread of the disease the heathen resorted to all sorts of ceremonies for protection from the wrath of the demoness. The hanging of festoons of niem leaves across the streets was a very common method of endeavoring to propitiate Kali, the demoness who is supposed to bring the curse. Besides that the visitation was marked by a great number of sacrifices. Multitudes of sheep and fowls were offered up, and many other special ceremonies performed at the various shrines under temporary sheds erected at much expense for the purposes. Some of the priests endeavored to persuade parents that their children's attendance at Christian schools was the cause of the disease; but very few of such children were attacked. In one of the ceremonies adopted some one goes to the river and fills a pot with water. Then, adorning the neck of it with various ornaments such as women wear, and putting a cocoanut on top, he carries it, escorted by a procession with drums, to the shed built for the worship of the demoness. There a lamb is first killed. Then rice and curry are boiled, and those who have united in meeting the expenses of the ceremony bathe, assume new clothing and eat. Finally this same water-pot is taken back to the river and buried, and a pig is killed and buried with it. The water of the river being turned over the whole carries it away, and is supposed also to bear away the cholera.

The *Japan Weekly Mail* gives an account, by a Korean writer, of absurd rumors prevalent among the lower classes of Corea concerning the Japanese residents. They have been accused of intending to offer Koreans in sacrifice to the spirits of the Japanese murdered in the outbreak of last summer, and to mix medicines with blood drawn from Korean girls and children. "So great was the alarm among the maidens in the capital, that many took to flight, and others were actually married off post-haste without caring much what sort of husbands they were getting, so long as they could save themselves from the impending danger to the unwedded." Another notion is that the long drought which has prevailed was caused by the Japanese hoisting on their flag-staff at the Legation their national standard bearing the device of the sun, and by their music dispersing the wind and driving away the rain. A similar drought last year, terminating soon after the slaughter of the Japanese, was thought to indicate that Heaven smiled upon that slaughter.

In Denmark, the well-known Bishop Martensen recently examined and ordained two young Eskimos, who will engage in missionary work in Greenland under the auspices of the State Church of Denmark. They sailed from Copenhagen a short time ago for their field of labor.

British & Foreign News.

ENGLAND.

CHOICE GLEANINGS FROM ISLINGTON.

Large and enthusiastic gatherings were held last month in the Memorial Hall, Islington, the occasion being the well-known Islington clerical meeting, when words of wisdom and weight were spoken by recognized evangelical teachers on "the Ministry of the Holy Ghost in the Church." The special points considered were "The Holy Ghost the only infallible source of light in the interpretation of the Holy Spirit;" "The Holy Ghost the true source of ministerial power;" "The Holy Ghost the source of all acceptable worship," and "The Holy Ghost the only source of all spiritual life in the soul." The following choice passages, ex-