

experience as a pastor tallied with this truth, almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no special awakening of the impenitent, or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and special prayer should be made immediately, to teach and move others. The "sound of the rustling in the treetops" was the Spirit's signal to bestir ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction, led me to appoint a special prayer-service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more wonderful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his Autobiography.

During my ministry in New York, I observed that in the course of an afternoon's pastoral visits there were earnest inquirers in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Avenue church, Brooklyn, in 1886, began in a prayer-meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions every day; the number ran up into the hundreds. All the preaching, praying and working went forward with no outside assistance.

Now there was nothing novel in my experience: it has been the same as that of many other pastors. Whenever a minister and church recognize the peculiar presence of the Holy Spirit, and promptly co-operate with the Spirit, they are sure of a blessing. With God, victory is certain; without him, all attempts end in mortification and failure. When human machinery is set in motion to "get up a revival," and the vital indispensable factor of the "power from on high" is left out, the results cannot but be mortifying and melancholy. Faith must pray; faith must work; faith must watch the signals of the Spirit, and faith must be content to let God have his own way. And to him, and not ourselves, must be all the glory.—Evangelist.

Simplicity in Living.

There are evidences on every hand that more simplicity in living, that a little less of "utter respectability," as Kingslake terms it, in our cities should prevail to make life less toilsome and wearisome to a large portion of its citizens. On every hand we hear expressions like these from those who have come back from the country and the mountains to their town houses: "O, how we do hate to return"; "It was so hard to leave the beautiful hills"; "Our life has been so peaceful, so ideal all summer, we really wished to prolong it until Christmas"; "Had it not been for the children and their schools we would have stayed two months longer in the country and enjoyed the fine, clear, sunny autumn days and the beautiful foliage." "To come back to teas and luncheons and clubs and all that sort of thing is so tiresome," say others. "Have not the missionary meetings begun earlier than usual?" inquires another, "the summer has seemed so short, I suppose because it has been so enjoyable, and we have been able to do what we liked."

It is evident that people who can do so are tarrying later and later in their country homes; that the love of nature and the joy of living in "God's beautiful out-of-doors," as Dr. Van Dyke puts it, is growing fast, and that the conventionalities of town life, and its exacting requirements are less satisfactory and alluring than they were heretofore. Londoners had the same experience years ago, and learned to escape to Italy, or India, or some far-away place, in order to live as they desired. They grew tired of people and the demands upon their time which society created. Horace Walpole, who was such a favorite in London circles, and the envy of many of his friends and acquaintances on account of the number of attentions he was continually receiving, expressed himself on the subject in a letter to a friend in these words: "Oh, my dear sir, don't you find that nine parts of ten in the world are of no use but to make you wish yourself with that tenth part? I am so far from growing used to mankind by living amongst them that my natural ferocity and wildness does but every day grow worse. They tire me; they fatigue me; I don't know what to do with them; I fling open the windows and fancy I want air; and when I get by myself I undress myself and seem to have had people in my pockets, in my plaits, and on my shoulders!"

Browning seemed to be much of the same mind one winter in London, when he was doubtless satiated with being lionized, and almost welcomed an illness which kept him from a dinner, to the heartrending disappoint-

ment of a friend. He wrote to Miss Barrett: "I have got rid of every other promise to pay visits for next week and next, and have told everybody, with considerable dignity, that my London season was over for this year, as it assuredly is—and I shall be worried no more, and let walk in the garden, and go to bed at ten o'clock, and get done with what is most expedient to do, and 'my flesh shall come again like a little child' and one day I shall see you with my own, own eyes."

Miss Alice Longfellow says of her poet father: "Society and hospitality meant something real to him. I can not remember that there were ever in our home any formal or obligatory occasions of entertainment. All who came were made welcome without any special preparation and without any thought of personal inconvenience."

Ian Maclaren writes: "Houses there are where no fire is lit in the guest chamber from January to December, where no generous feast is placed upon the board, where there is no kindly excitement on the threshold, because no guest ever rests beneath that roof. The householder may be most respectable, but he can hardly have much humanity, and it is certain that his family will suffer loss. The coming of guests revives and enriches the common life, for each one has his own tale to tell. His presence in the house is an inspiration, and he does not utterly depart with the Godspeed at the outer gate; something has been left behind—the effect of another individuality which leaves its trace on the household, and a subtle fragrance, as when sandalwood has lain for a while in paper or rosemary among clothes."

The Watchman some time since had this to say in an article on the "Art of Entertaining," to which we are sure most of us can subscribe: "Douglas Jerrold once said that if a dinner party is to be a success, the host and hostess should be much more careful about what they put on their chairs than they are about what they put on their table. It would be a good thing if people who are in the way of giving entertainments would think of this remark, then, perhaps, entertainments would not be as wearisome as they too often are. It is a curious characteristic of the entertainments of the present day that there is so very little entertainment connected with them. The people who manage them do not attempt to make them enjoyable, and the people who attend them do not expect them to be so. As a rule, the host and hostess undertake the business for the purpose of paying their social debts, or of showing that they can entertain as well as their neighbors, or of making a display of their house and furniture; the guests, on the other hand, go through their share of ceremony partly with the idea of being polite to their friends, and more with the desire of being seen by the company, and of being recognized as 'belonging to society,' as the saying is.

A life of isolation is altogether selfish and undesirable, while to live almost entirely in one's own company, to interest one's self not at all in the affairs of others, and the well-being of the poor and the suffering is certainly a calamity. The many baneful effects of such a life are not difficult to discover. They make people censorious; they keep them brooding over their own troubles and magnifying them; they cause them to minify the troubles and sorrows of others, of which, because of their unfamiliar intercourse, they are ignorant, and they develop oftentimes the bitter, sarcastic and unsympathetic spirit which, but for this isolation, would have remained dormant.

Since then the tendencies of too great isolation and also of too much society are undesirable, why not gain health and strength as long as possible near nature's heart, and come back determined each for herself and himself to live more simply, to entertain more simply, to enjoy more evenings in quiet, happy ways at our own firesides, and, in short, to do what we really want to do and what we know is really best in every way for ourselves and our families? Why not? How many have the courage to set the fashion?—Sel.

Martyrs in China.

To-day Dr. Hartwell and I buried one of our most efficient native Chinese preachers. His story will, no doubt, interest you. He was sixty-five years old and one of the most Christ-like men I have ever known. Ten days ago he was returning from an evangelistic tour among the villages and towns some sixty miles from his home, when only five miles from his home he was seized by a band of heathen. They told him that the time had come for all Chinese to return to the religion of their fathers and ordered him to recant. He told them that he could not give up the only true God and go back to the idols which are only the work of men's hands and have no power either to help themselves or their worshippers.

Hearing this they dragged him before the village idol, took off his clothes, tied his hands behind his back and then hung him up by the hands. To make his pain more intense they hung heavy stones to his feet. They turned his back to the idol and then piled fire on his extended arms and burned incense to the idol on them. They kept him in this plight for three days.

Each morning they would let him down for a few moments and tell him if he would recant they would set

him at liberty; but he would say,—"If you burn my body into ashes I will not give up my Lord." On the fourth day some of his friends came and begged for him and they released him. [Glorious victory for Christ!]

Two days later he was brought here to the hospital where I visited him several times. His arms were cut to the bones by the ropes with which he was tied; all the skin and flesh were burned off his hands and lower arms, and he was so weakened from the three days torture in the broiling sun with no food or water that he could not be fully rallied again. Yesterday evening he seemed much better, ate some food and went peacefully to sleep—to awake with Jesus.

I give you this incident because it came under my own observation. Many others equally cruel and heartless on the part of the heathen, and heroic and faithful on the part of the Christians will be recorded in heaven. Please pray for the dear native Christians.

The cloud over us now is very dark, but already we can see it fringed with gold; and we know that by and bye it will be dispelled and the Sun of Righteousness will rise in all his strength and so shine in this dark land as to bring honor and glory to his great name.—Jesse C. Owen, in the Skyland Baptist.

Cardinal Doctrines of Baptists.

1. That the Scriptures are the only authority in matters of faith and practice.
2. That personal faith in Jesus Christ alone secures salvation; therefore infant baptism is to be rejected.
3. That a church is composed of believers who have been baptized on a personal confession of their faith in Jesus Christ.
4. That each church has the entire control of its affairs without interference on the part of any external power.
5. That the outward life must be in accordance with such a confession of faith, and to this end it is essential that church discipline should be maintained.

These five articles still express the essential elements of a Baptist church; the Bible for its creed; believers who have been duly baptized on their personal profession for its members; democracy, (clergy and laity exercising equal rights,) for its government; and an upright life, full of good works, for its ritual and vindication.

It has occasioned many surprised comments and enquiries, that without an episcopacy Baptists should have withstood destroying heresies—as for instance the tide of error that almost inundated orthodox in the New England of 1800 when not a single Baptist church, nor one prominent Baptist minister, went over to Unitarianism. Spiritual ties are stronger than ties ecclesiastical. "Who-soever shall do the will of my Father which is in heaven, the same is my brother and sister and mother," said Jesus, meaning that soul-affinity is mightier than the affinity of the flesh.

The Baptist principle of equal rights for the laity (men and women,) has received a high tribute of late by the admission of laymen in the councils of churches heretofore ruled almost exclusively by ecclesiastics. We rejoice that at last the rights of believing people, for which their fathers toiled and suffered, are being gradually restored to the credit of Christianity and to the advantage of mankind.—Condensed from Lorimer's "Baptists in History."

What Does a Revival Mean.

It means:

- A deeper knowledge of God.
- A more perfect understanding of our relations to him.
- A greater desire to do his holy will.
- A more intimate sense of the divine presence.
- A greater love for God's word.
- A more thorough appreciation of its meaning.
- A stronger faith in its promises.
- More perfect submission to its teachings.
- A greater love for the means of grace.
- A more intense desire to profit by them.
- Greater enjoyment in private devotions.
- More faith and liberty in prayer.
- A stronger sense of my obligations to the church.
- A greater willingness to do my whole duty in the church.
- A deeper love and closer fellowship with the church.
- A more perfect consecration of myself to the work of the church.
- A more solemn sense of my duty to the unconverted.
- A stronger desire for the coming of the kingdom of God.
- More earnest desire for the baptism of the Holy Ghost.
- Greater love and zeal in the work of the Lord Jesus Christ.

—Exchange.

November.

The mellow year is hasting to its close,
The little birds have almost sung their last.
Their small notes twitter in the dreary blast,
The shrill-piped harbinger of early snows,
The patient beauty of the scentless rose,
Oft with the morn's hoar crystal faintly glassed
Hangs, a pale mourner, for the summer past,
And makes a little summer where it grows.
In the chill sunbeam of the faint brief day,
The dusky waters shudder as they shine;
The russet leaves obstruct the straggling way
Of oozy brooks which no deep banks define,
And the gaunt woods in ragged, scant array
Wrap their old limbs with sombre ivy twined.
—Hartley Coleridge.