

Christians do not Agree.

"But," says the sceptic, "Christians do not agree. You differ among yourselves, and nobody knows anything about these things." Well, clocks do not agree. Does that prove that there is no correct time? I went one day into a Methodist vestry and there the clock said it was about two o'clock. I went out and looked up at the Congregational church and the clock said ten minutes of eight. Did I try to reconcile them? Did I try to go by the one which was the nearest right? No. Why not? Because both of the clocks were wrong. The clocks did not go. But does the fact that a few clocks do not go prove that the universe is standing still, and that there is no true time of day? When clocks do not go they of course do not keep good time, and there are a great many Christians who do not go, and they differ very naturally. If clocks go wrong they need to be regulated by standard time, and if Christians go wrong they need to be regulated by the Word of God. Do not throw away your chronometer because some church clock is out of order; and do not throw away your conscience and your faith because Christians do not agree. They agree in more things than they differ about; and they agree in more things than you think they do; but if they are all wrong it is your business to be right. It is the business of a man who carries a watch to keep his own time-piece right if half the clocks in town are wrong. God's Word will give us the standard time. Let us adjust our time pieces by this central regulator.

What is in Our House?

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were open to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and life of the people. And the stranger now visiting the unburied city, and walking the streets, and going into the houses, and shops, and forums, and temples, and theatres, that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how, after lying eighteen centuries in the grave, these things are disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light, what would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets, and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now? Selected

DISAPPEARED FROM ROCKWOOD.

Last Fall Mr. Jesse Johnson, of Rockwood, suffered very much from boils. He says: "I got a bottle of Burdock Blood Bitters and the effect was wonderful, the boils at once began to disappear and I was soon totally cured. B. B. B. is a natural foe to impure blood."

A Congregation of Six.

For a great sermon it has been said there must be a great preacher, a great subject, and a great congregation.

But sometimes the last item may be modified, for a great preacher may preach a great sermon to a small congregation.

A great sermon was one preached to a congregation of one at Jacob's well. A great sermon was preached to one Jewish ruler, who came by night, and heard the word, "Ye must be born again." If the preacher and the subject are great enough, it is not necessary to be discouraged even if the congregation is small.

It is said that the late Isaac Errett, when speaking in the interest of the American Christian Missionary Society, went to a country church in the Blue Grass region of Kentucky. It was harvest time, and the weather was warm. The "audience" which had assembled consisted of five or six rich farmers—no ladies being present.

"We won't try to have a meeting," said the good brother with whom Dr. Errett had been stopping.

"Ah, but," said Dr. Errett, with gentle firmness, "I always keep my appointments. I shall hold a meeting."

He held a meeting. He melted these rich farmers to tears as he told of the needs of the missionaries and of the heroic work they were doing, and at the end of the service each one of his hearers contributed five hundred dollars to the cause for which he had pleaded.

The preacher who thinks he can do nothing with a small congregation will generally fulfil his own expectations. The man who is strong and of good courage will not labour in vain nor spend his strength for naught.—The Common People.

Tell It to Others.

A professor in one of our principal colleges was noted among his fellow teachers for his habit of addressing privately the young men in his care upon the subject of their personal relations to Christ.

"Do they not resent your appeals as an impertinence?" asked one of his fellow professors.

"No," was the reply. "Nothing is of such interest to any man as his own soul and its condition. He will never resent words of warning or comfort if they are prompted by genuine feeling."

"When I was a young man," he added, "I felt as you do. My wife's cousin, a young fellow not yet of age, lived in our house for six months. My dread of meddling was such that I never asked him to be present at family worship, or spoke to him on the subject of religion. He fell into the company of a wild set, and was rapidly going to the bad. When I reasoned with him, I spoke of Christ.

"Do you call yourself a Christian?" he asked, assuming an astonished look.

"I hope so," I replied. "But you are not. If you were, He must be your best friend. Yet I have lived in your house for six months, and you have never once named His name to me. No, He is nothing to you."

"I never have forgotten the rebuke."

The Superintendent of London police told an American visitor to Scotland Yard lately, that when a noted criminal was visited before his execution by a clergyman, he listened to the story of Jesus and His suffering upon the cross in silence, and then, springing to his feet, said, "Is this true? He came to save men like me?" "Yes, it is true."

"And you sit here quietly! If I believed that story and were free, I would walk barefoot over the world but I would toll it to every living man!"

Even the great truths of religion grow hackneyed to our impatient ears and trivial minds.—Ex.

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