

BOTH SIDES OF THE CHRISTIAN.

There is a beautiful symmetry in yonder maple tree which I see from my window; no limb protrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well developed Christian. There is what may be called the Martha side, which is occupied in benevolent activities—in giving, teaching, toiling, and other diffusive methods. Some good people rather over-do this side, and neglect the Mary side, which consists in self-studying, reading, meditation and heart communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn his will and to be filled with his Spirit.

If a bucket is to be filled from a rain-spout, the right place for that bucket is under the stream until it is full. We all exhaust our supplies of grace pretty soon, and must be constantly replenished if we would be filled unto all the fulness of God. The New Testament does not tell us much about Paul's quiet hours or private devotions. The sojourn in Arabia, the time spent over his tent needle, the confinement in several prisons, may have afforded him ample opportunities for meditation. Such a life of outflow must have required constant inflow. He must have had close fellowship with his Lord, deep heart-study, and a perpetual soul filling, or else he never could have stood the hard strain and the heavy drain of his public achievements. The mighty men like Augustine, Luther, Pascal, Bunyan, Edwards and Wesley; the effective women like Elizabeth Fry and Mary Lyon, have drawn their supplies of strength from secret communion with the Divine Fountain Head. At the feet of Jesus all these powerful Christians were little children. Abiding in him, they drew the vital sap and yielded the rich revenue of fruit.

Every Christian requires repose and recruiting. No healthy believer can afford to live in a perpetual whirl. Daniel needed to have an "Olivet" in his cham-

ber amid the roar and revelry of Babylon; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep body, mind and soul in a wholesome condition. In large towns the temptations to incessant motion are very great; the opportunities for thinking, praying and resting are proportionately few. A beloved and honored friend, whose name is as widely known as his beneficence, secured his feeding time and filling time by giving a good hour to private devotions every morning. The result was that he kept his balance, and never degenerated into a noisy enthusiast, or fell off into the disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy; as the admirable new revision of the ninety-second Psalm has it, he "brought forth fruit in old age; he was full of sap and green." There was one side of him which the world saw, but there was another side of him which saw God. We should all look vastly better to the eye of the world if our own eyes were oftener turned in humble, steadfast study of our Divine Teacher and Exemplar. He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up; who is as strong on the side towards God as on the side towards his fellow-men; and who keeps his balance between external activities and internal intercourse with his Master.—*Dr. T. L. Cuyler.*

MAHDI.

And so the critical year of Mohammedan prophecy has passed and no deliverer has come! The date fixed was 1882, and it was named many centuries ago. When a dangerous fanatic commenced devastating Egypt, and another raised the standard of Islam in the Soudan, it seemed as if the prophecy was about to fulfil itself. But Arabi has been swept off the field and the "Mahdi" is of little account. Islam is decaying, dying, the "Crescent" is fading before the Cross, and a Deliverer is sighed for in vain. It must so continue until the Mohammedan turns his eye to the true Messiah.—*Phil. Pres.*

It seems to be a most appropriate thing to be done by some Presbyterian church—the founding a permanent Presbyterian congregation in Geneva, the city of John Calvin, and where John Knox also ministered. The free Church of Scotland is to have this honor.