

THE POWER OF PRAISE.

To show the power of praise as an incentive to nobler effort, the reader need but recall the familiar story of Benjamin West. Left alone in the house with his baby brother, who was sleeping in a crib, the little fellow, taking pencil and paper, made a crude sketch of the sleeping babe. On his mother's return he showed her the picture. Delighted with the effort, imperfect as it was, she implanted a kiss of appreciation on the little boy's lips. That little act proved an inspiration in the boy's life. From step to step he pursued the art, until at last he became a master painter. And on one occasion, when asked by friends the secret of his success, West gave as his simple reply, "My mother's kiss made me a painter."—*S. S. Times.*

CHRISTIANITY THE ONLY CIVILIZER.

The Rev. James Chalmers said recently, in an address in London:

"I have had twenty-one years' experience among natives; I have seen semi-civilized and the civilized; I have lived with the Christian native, and have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I know all the islands of the Society group; I have lived for ten years in the Hervey group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or a single people, that your civilization, without Christianity, has civilized."

Testimony such as this is worth volumes of theory.—*Ex.*

GOD'S DAY.

We should think of the Sabbath before it comes, that when it doth come, we may keep it holy, and do the duties of it.

God takes notice what we do, particularly what we do on Sabbath Days, though we be where we are strangers.

God has blessed, honored, and sanctified the Sabbath; let us not profane it, dishonor it, and level that with common time which God's blessing has thus dignified and distinguished.

Keep the Sabbath—keep it as a treasure, as a trust—observe it, preserve it. Keep from polluting it—keep it up as a sign between God and thee—keep it, and never part with it.

"COME FORWARD!"

You are out in the country on a cold, black night, and you come to a door and knock. The door opens, and the warm, cosy light of the fire streams out into the darkness, and the good-wife says to you, "Come in ben!" And if you were stopping just inside the door, she would say, "Come forward, man; come forward!" and bring you up to the very fireside, where you would be thawed.

If you have come to Jesus, you are standing away needlessly far back. Come forward, man; come forward! There are depths in the heart of Christ that you have never penetrated.

There is a verse in the Bible which says, "And let him that heareth say, Come" (Rev. xxii. 17). What does that mean? It just means this. The time is so short, and eternity is so near and so real, that God wishes every sinner who has come to trust in Christ to occupy the rest of his brief life in urging his neighbour to do the same. Let him that heareth pass on the message.

Reader, here is work for you. Start now, and say to whoever you meet, "Do you know the Lord?" and in the great day you will not go without your reward. No presbytery may have laid their hands on you; maybe nobody's hands have been laid on you since the last policeman took his off; but if in the interval you have come to Christ, then go out!

God's eternal blessing waits for the man who lifts up Christ, and says to his fellows, "Come!" We want a mighty band of irregulars, of volunteers. Go back to the office, the workshop, the university, not to reason, but just from a living, loving heart to say, "Come to Christ!" It is the best and the swiftest arrow in all your quiver to take down the worldliness of your fellowmen. "Let him that heareth say, Come."

But the same verse which has been quoted also says, "And let him that is athirst, come, And whosoever will, let him take the water of life freely." That is the last and the best. "Whosoever will!" It is just like this. The Lord is so anxious to save you, and the time is so short, that, as it were, He draws Himself back out of sight! together, lest you might misunderstand Him, lest you might haggle and boggle at something or other, lest His doctrines perhaps might stagger you, and it all comes to this, "Whosoever will, let him come."—*Rev. John McNeill.*

One great reason why the work of reformation goes on so slowly is, because we all of us begin on our neighbors, and never reach ourselves.