

A Little While.

By Theodore L. Cuyler, D. D.

In our Lord's last conversation with His disciples before His betrayal and crucifixion, He said to them: "A little while and ye shall not see Me; and again a little while and ye shall see Me—because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that His ascension through the vernal air to heaven. They should see Him no more in earthly form. But in another while—in fifty days thereafter—He should come again by His Holy Spirit in the wondrous baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of His disciples. Jesus Christ is with His people now; for did he not promise: "Lo! I am—with you always?"

Those sweet, tender words, "a little while," have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathe some precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, or God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low, and the scanty "cruse" from wasting, will soon be over. Cheer up, my brother! "In a little while and ye shall see Me," says your blessed Master, "for I go to prepare a place for you." Oh, infinite sweep of the glorious transition! A few years here in a lowly dwelling whose rent it was hard to pay; and them infinite ages in the palace of the King of kings! Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage supper of the Lamb. Let this thought put new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillow these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to His holy will. That chronic chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician, who by the touch of His messenger will cure you in an instant into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick;" neither shall there be any more pain.

Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words, "a little while," bring a healing balm to hearts that are smarting under unkindness, or wounded by neglect, or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see Me;" and the sight of Him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

"A few more struggles here,
A few more conflicts o'er;
A little while of toils and tears,
And we shall weep no more."

These words of the Master are also a trumpet call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to, dying souls? Sabbath school teacher, in a little while you shall meet the young immortals in your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it! Do it, Aquila and Priscilla in the Sunday school! Do it, Lydia in the home! Do it, Dorcas with thy needle, and Mary in the room of sickness and sorrow! Do it, Tertius with thy pen, and Apollos with thy tongue! Do it, praying Hannah with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward!

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by an itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases, when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States Mint they coin eagles out of the sweepings of gold dust from the floor. **Brethren, we ought to be masters of our minutes!**

on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And as a convert exclaimed in a prayer meeting, "It was only a moment's work with me when I was in earnest." May God help us to be faithful only for a little while; and then comes the unfading crown.

"A little while for patient vigil keeping,
To face the stern—to wrestle with the strong,
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing
We'll haste to meet him with the bridal hymn."

The S. Indian M. A. Conference.

The S. I. M. A. met in Conference at the American Church Kodaivanal, May 24-27. The weather was suitable, the program interesting and many availed themselves of the opportunity of hearing the practical questions discussed. Dr. J. H. Wyckoff in a brief comprehensive manner brought before the meeting the history of the Arcot Mission. Dr. W. I. Chamberlain presented in the form of a statistical table a review of South India Missions. An extract of this table is given below. This report was encouraging showing increase in nearly every department of mission work where increase denotes success.

Mr. G. S. Eddy presented a paper on "The Spiritual Tone of the Native Christian community, What it is and how shall it be improved." He recognized that great good had been done and great progress made but there remained much to be corrected. In his diagnosis of the case he spoke of four lacks, viz., Lack of conviction of sin and Christian conscience. Lack of conversion among Christians and Mission agents, applies chiefly to pedo Baptist Missions. Lack of consecration. Lack of earnestness in service.

These lacks are bad enough, but when he came to speak of the positive sins of dishonesty, divisions, impurity and worldliness among the Christians he clearly showed the need of the four remedies he proposed.

First. The monthly meeting must be made a spiritual force in the lives of the people so that they would go back with new vigor to their work.

Second. Evangelistic meetings must be held among the Christians so that they may have a chance to hear the Gospel and to accept it if not already converted.

Third. Conventions for the deepening of spiritual life must be held among workers.

Fourth. Christians must be provided with proper literature. A new advance has been made in literature so that beginning with June a new pamphlet will be issued monthly in Tamil and Telugu for the use of Christians. Many participated in the discussion that followed this paper.

Under the topic "Shall the use of Western music and of Western forms of sacred poetry be encouraged in the services of our mission churches," the papers by Rev. J. A. Sharrock and Rev. H. Harms with the remarks of those who took part in the discussion made it plain that this subject of music is one of vital interest and that it has been recognized as a problem by many and grappled with with varying success. A strong plea was made for simplicity of language in hymns so that a congregation may understand what they are singing and be profited.

"The Present Criticism of Foreign Missions in the Home Lands, Its character and how it shall be answered" was presented in a pleasing and profitable way by Rev. C. S. Vaughan and Rev. G. E. Phillips. It was shown that the strongest form of opposition in the homeland is indifference and that opposition and indifference in nearly every form is best overcome by a more intimate knowledge of facts.

Missionaries were warned not to make their reports more encouraging than the facts warrant but to seek to give a correct view of their work as a whole.

The public Missionary meeting of May 27 was a splendid success in every way. Every seat was taken and some eager to hear were turned away. The music alone was a marked feature of the meeting. Rev. A. Smith in discussing Mission Primary Educational Work advocated night schools as supplementary to the day schools in order to keep the children for a sufficiently long time under the influence of Christians as to permanently impress them for good. Such schools were proving of great value as an evangelizing agency in his work. Rev. E. F. Ardell in his subject "The Missionary Outlook in the Far East" showed that although Japan was professedly heathen she had assimilated the best of the Western civilization which could not be separated from Christianity. Professedly Buddhist yet without a student who believes in Buddhism Japan possessing an ancient religion which no longer fits into their present social and political conditions offers a splendid

opportunity for advance along missionary lines. China is awake and is receiving the new civilization and it is imperative that she shall not receive it apart from Christianity.

Rev. A. Parker gave an encouraging account of the use and effect of the Bible in India and an optimistic prophecy of the good time coming when once more the contemplative Eastern mind instructed in the Scriptures should react again upon the more practical Western forms of religious thought and life as it did before the destruction by the Muhammadans. Sir Frederick Nicholson presided at the meeting and from his wide observation and long experience was able to speak hearty words of appreciation of the work of missions. He bore strong testimony to the unity and solidarity of the church in India although working under different denominational names. He claimed that any pessimistic view is not in conformity with the faith we hold. Great things have been done in India, and the awakening of India to a sense of its own shortcomings and its need of spiritual truth is one result of missions which gives promise of large fruitfulness in days to come. However much had been accomplished he desired to emphasize the urgency of the present need. The church at home needs to redouble its efforts. One of the most crucial tests that has ever come to Christianity is India with its difficulties. India is one of the most crucial tests that has ever come to the faith of the Church.

I would that all missionaries and hosts of others might have heard the earnest, sympathetic, encouraging words with which this distinguished layman held the attention of his audience.

In the afternoon the Missionary ladies were "At Home" at High Clerc for all their Kodaikanal friends. It proved to be a very enjoyable occasion a fitting close to the meetings of the Association.

Accepting Family Responsibilities.

Charles Frederick Goss.

Every imbursement with power or endowment with grace involves some sort of responsibility. That is to say, having been given the gift, we must be answerable for its use.

But the most distinctive gift of life is sex. And yet everywhere in human society we see people trying to enjoy its prerogatives without performing its duties.

Let us bring the people of the average American community into court to answer this charge.

Young men, how many of you are trying to filch the pleasures of manhood while you shirk the duties of the married state? Husbands and wives, how many of you are quaffing the pleasures of matrimony while refusing to bear the burdens of parenthood?

Parents, how many of you are immersing yourselves in business and pleasure while repudiating responsibility for the moral and spiritual education of your offspring, or at best putting it off on the shoulders of employees? How many of you are trying to crawl out from under the responsibility of caring for poor or helpless relatives, of sharing your homes with father-in-law and mothers-in-law and bachelor uncles and spinster aunts?

I wonder if I can feather a few shafts, draw my bow at a venture, and hit one of these skulkers on the great battlefield of life.

In the first place, a responsibility avoided is not a responsibility evaded; for our neglected duties "keep." Nature puts them in cold storage. We slink away from them, as Jonah did when he fled to Joppa to take ship for Tarshish. But that undone duty came "cross lots" to the very spot where the great fish cast him on the shore and once more insisted on its performance. Who has not thus met avoided duties, even after many years? Who does not know that they have a way of turning up again in unexpected places?

But more than this. Our duties present themselves in a twofold aspect; at first, as opportunities for usefulness, and second as avengers of their neglect. Now it is comparatively easy to avoid the task presented in the opportunity, but the trouble is to evade the opportunity when it has been transformed into the avenger. The sea which engulfed the recreant Jonah was his "duty" become his "punishment."

Not! You have not done with marriage when you have refused to enter into it. Neither have you done with the children to whom you refused to give birth, nor with the dependent and helpless relatives whom you refused to support. Hidden behind some mask in which you may never recognize them, these metamorphosed duties lie in wait along the pathway of your life, all ready to mete out the punishment of your sin. Nature is organized upon the principle of retributive justice. Her laws are automatic. To every transgression its own punishment is attached. To multitudes of people now feeling the coils of destiny folding around them like a great anaconda it has to be said: "These coils are the duties that you avoided, but could not evade. They vanished as opportunities, but have returned to you as judges and executioners."

"Husband, Wife and Home," Charles Frederick Goss.—Toronto: William Briggs.

In the second weights which obligations and demands which are to give up our income is hard to bear discipline them and them. It is hard some dependent our household grandfather. In and pictures some miserable, from the consec But the beauty accepted change avoided do. The terward as w presses us dow grow buoyant of our carrying Years pass formation taken by the weary and to wait; f strength and performance of the make the k ik Have you ev baby? Is there is really carry task, the respo inspiration for as care-freeness the atmosphere The solemn many truths into our mem "Every duty we should hav "To run out way of danger "The slighte sometimes lea "He who is threed in the tern, when, pe "Duty frown when you fol "As birds, t the soul wa "The every drudgery are clock of time and its hand cease to han longer swing stands still." Nothing, th as to try to are inevitabl are divinely cessary for u nobly. It is men to marr an asylum f circle; to fo sary; to die Can anyth to perform live, to labo a home, to

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