

believe in, protest against that pseudo-liberalism which makes a man everything and nothing, that is liberal as a sponge is liberal in absorbing all it can from all religious sources and helping none; which says "I am no bigot, we are all travelling the same road, all Churches are alike—it makes no matter what you are," and then lives up to its creed by being nothing and doing nothing and giving nothing to any." And yet this concentrated selfishness that would starve every church out of existence if it had its course, is stalking through every Christian community and calling itself Christian liberality. If this is the road that "we are all travelling," surely it is time for those who would be saved to "take to the woods," like the African brother whose pastor told his people that there were but two roads, the road to destruction and that to perdition. Who after all are doing the work of the Church Universal? Not rolling stones, not non-descripts, not spiritual sponges, but, as a rule, those who recognizing the higher unity of the Church Universal, are faithful and loyal members of the special branch with which they are identified.

One can be loyal to his own Church without being a bigot, and he can be liberal in his ecclesiastical views without being a latitudinarian. E. D.

FOR PARISH AND HOME.

NOT AS GOOD AS OUR BOOK.

A BRAHMIN is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

Isn't that true of Christians the wide-world over? We often puzzle over the questions: Why does not Christianity make greater headway? Why cannot the Christian Church conquer the scepticism, the heathenism of our own lands let alone that of foreign countries? Sometimes we are almost tempted to ask if there is any defect in Christianity itself.

The Brahmin, watching the struggle from a distance, looking at it as an outsider, sees what we often do not see, that the great hindrance to Christianity lies in Christians themselves. We "are not as good as our Book." The defects lie, not in Christianity, but in our

Christianity, they lie, not in Bible Christianity, but in our lack of it, where we profess to be guided by its maxims.

A SONG IN THE NIGHT.

No anxious thought have I—
No terrors to oppress—
And grief and pain but multiply
My songs of thankfulness.

One day at once I live—
I know my times are in
My Father's hand—and He will give
No needless discipline.

Upon my daily need,
He lays no hopeless tax—
He will not break the bruised reed,
Nor quench the smoking flax.

The cup may bitter be—
Joys wrecked, or hope deferred—
In a dark and lone Gethsemane,
My midnight cry is heard.

And the light of living peace,
Descends on dove-like wings,
And holy strength and tenderness,
To heart and home it brings.

And so I tread content,
The pathway Jesus trod—
My strength, the Lord Omnipotent—
My trust, the Living God.

—W. Wetherald.

A PLEA FOR MISSIONS.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

THERE is no question as to whether or not missions are binding on Christians. Missionary effort is not a matter of choice but of obligation. Indeed, it is as much an obligation as Baptism or the Lord's Supper. Christ gave very few detailed instructions for the guidance of His Church. He left her policy to be shaped by the Holy Spirit, but one definite injunction He did give, and that His last, as the risen Saviour: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." This is not merely a commission to baptize. It is the outline of a policy—the missionary policy of the Church. It presents to us a command, a duty, a statement of the principal object of the Church's existence, with the encouraging promise, in view of the immense obligation, of power commensurate with the task. "Lo, I am with you always." *Missions are not optional.* "Make disciples of all

nations" is as binding as, "This do in remembrance of Me."

Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. *The root of unbelief in foreign missions is want of faith in the Gospel.*

If the Church can do nothing for the conquest of the world in Foreign Missions she will soon begin to die at home.

The more we spread religion abroad, so much the more we have remaining, and so much the more richly does it flow back.

Duty is ours; results are God's. We are not responsible for conversion, but we are for contact. We are to go everywhere and preach the Gospel. *All are to go, and to go to all.*—Selected.

WARNING.

By keeping our eyes open, and judging things upon Scriptural principles we may often be forewarned in our dealings with certain characters. One man cannot see further into a millstone than another, and yet shrewdness sees where the ordinary observer is in the dark. A prudent man, with the fear of God before his eyes, is almost a prophet. Two or three instances are before our mind at this moment.

A man who stood high in the city observed, with great satisfaction, that he had in a single morning cleared £30,000 by speculation. A brother merchant remarked that he ought to be very grateful to Providence for such good fortune, whereupon the successful merchant snapped his fingers and said, "Providence! pooh! that for Providence! I can do a great deal more for myself than Providence can do for me." He who heard the observation walked away, and resolved never to deal with such a man again except upon cash principles, for he felt sure that a crash would come sooner or later. Great was the indignation of the man who stood high in the city when he was told, "If you and I are to have dealings, it must be on strictly ready-money terms." He was insulted; he would not endure it; he would go to another house. That other house welcomed his custom, and in due time it was repaid by losing many thousands.