

OBEDIENCE A BASAL FACTOR IN RELIGION.

This touches the centre of things. As the engineer who to ascertain before an explosion defects in a line, so the saint will do well to learn of a leak in his boat before he is out of reach of land...

The right thing in the right place is what God demands. But put a right act in a wrong place—cherish to disobey by submitting his own will in place of God's will...

Wonderfully it is ourselves! These are not things of utility essential and to utterly repugnant to humanity as to obey; and from the time of Adam to the last little baby that was born...

It seemed a very little thing for Saul to defer the killing of the oxen and the lamb until he could get home and use them as victims for religious sacrifices...

The reason that we do not appreciate the evil of Saul's conduct is because we do not know how much is wrapped in gems, that a little tablet sent sailing on its downy wings through the air...

Was it the peaceful flock of a cow that set a shod on fire? Very well; there was a wind that night, and it was dry that season, and most as we would have laughed at the notion twenty-four hours before...

Others put union with the church, attendance upon outward services, all very important and useful matters in the place of devout congregation of soul.

God demands and must have obedience. It is mad to suppose that to found a college can atone for swindling honest stockholders in a railroad; to build a church can compensate for cheating creditors out of sixty cents a dollar; to furnish an asylum for poor ministers can be substituted for honest accounts in one's ledger.

One prominent feature in the prophet's character was his devotion to the object of his great mission. He puts a thin layer of play out of a life of greed, and any man who can pocket the earnings which have come from disobedience of the commands to

remember the Sabbath, to be honest, to be truthful, is greatly mistaken in supposing that a church pew is a palace for the celestial city and the receipt of a missionary clergy ticket at the gate of heaven. We men and women can do through three thin disguises, and so we suppose God is blind when we can see? A religion that does not result in an honest, persistent, self-sacrificing and other unworldly righteousness of living, is pagan, counterfeit, utterly worthless.

Another class should not fall to ponder upon this vital truth. There are not a few who retain a part in the ceremonial and outward show of religion, but have lost all its life. They, at the beginning of their Christian career, assumed the performance of certain duties but their real worship vanished early like the morning cloud, and they had left a mere shell of religion.

Too many lives are filled with many a fine scheme of work which from lack of use lumber up the world and stand in our own or others way. Every little while such men arouse themselves and make, perhaps write out, a string of good resolutions, but they never live all day last them but a few days. There is one secret which we need to learn. To do. If we continue to form plans, make resolutions and the like they will certainly become threads and we must be diligent to be alive we must each day be doing. Bear in mind the tremendous basal truth that obedience is a sine qua non of pity.—Associate.

THE PROPHECY OF HOSE.

Let us for a little time breathe the mountain air of the Bible.

It is worthy of notice that so many of the events in Bible history—whether they illustrate Divine perfections, embody great principles, or bear upon the destinies of man—have had the glorious mountains for the scene of their achievement. The ark rested upon Mount Ararat; the trial of Abraham's faith—which was a type of the sacrifice of the future—must be "on one of the mountains" in the land of Moriah; Aaron climbs heavenward amid the solitude of Horeb; and upon the crest of Nebo, Moses could gaze upon the promised land.

And in the presence of all Israel he had conferred and conquered eight hundred and fifty men. But now he is terrified at the threat of an angry woman, and flies in haste and terror. For the time he is hopeless of his own power, and his eyes are turned toward his distress: "It is enough now, O Lord God, take away my life, for I am no better than my fathers." Afterwards he fasted forty days in Horeb, as a disciplinary proof by which he was fitted for future labor and triumph, and finally "made ready for the Lord."

And thus we see that "the divinity which shapes man's ends often weaves sorrows into elements of character; the discipline of adversity, which may become means of improvement; difficulties spur up the energies to loftier effort; and by sorrow the heart is refined. The

worldly interest, and regardless of his own exaltation or personal safety, he kept upon his course. His aim and mission were to glorify God; his message to speak in the name of God; and his life to exhibit God. He sought neither the favor of a court, nor made unworthy compromise with the idolaters of Baal. He did a true man's work with one purpose of heart.

Call up before your vision that scene on Carmel. On the summit of the hill, in the presence of the gathered and anxious multitude, confronted by the idolatrous priests, with all the emblems of idol-worship, was this wonderful man Elijah. A deep silence followed the prophet's question: "How long have ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." Then was the appeal to fire; the protracted invocation of Baal; the incantations and barbaric rites; "from morning even until noon, and from noon until the time of the offering; and yet no answer came; the multitude was still fixed upon the scene. Next is heard the voice of the prophet in accents of prayer; then a solemn prayer, and a flame, "a fire of holocausts, in the sight of the multitude and consumed all the materials of the testimony. What a mighty shout went up from the people—a shout of triumph—and the sound rolled along the plain of Sharon, awakening the echoes of heaven, and inspiring the royal crew. No care had the prophet taken that the report or prejudice of Ahab should not be disturbed. All knew that Elijah was "on the Lord's side." His heart was in tune "like Memnon's harp, it tumbled into melody at every breath of heaven."

Prayer was the forerunner of the action of the prophet—the grace of supplication prepared him for the most mighty deeds. Whether the gates of heaven were to be sealed or opened; the fire to be evoked on Carmel, or the "forks of flame" upon the captives and their fates; whether to bring joy to the bereft household of the widow of Zarephath, or to sustain Elijah's prayer. Ahab has been said: "The mountain closest emboldened him for the mountain altar. While the winged birds were providing for his body, the winged prayers were strengthening his soul."

But we see that the prophet had to pass through a season of disquietude and trouble. The defeat on Carmel had stung the followers of Baal to madness, and as they mounting over the slaughtered priests, swore by his idol gods that for their lives he would take the prophet's life. When Elijah heard of this, he was possessed with fear, and the remembrances of the mighty deeds of his God were at once revived in his mind.

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SIGHTS AND SOUNDS IN INDIA.

Our boys and girls in Canada.

DEAR GIRLS AND BOYS: I promised you that I would write you about the little organ which we use at the Clock Tower. It is a treasure. Almost any afternoon at five o'clock, when you may see us folding it up and putting it on the gardener's shoulder. He bears it out of the Bungalow, through the front gate, past the Chapel, down Chapel street, and turns a corner to the left, arriving at the Clock Tower and lays his burden down at its feet.

We follow him with our Telugu Bibles and Hymn Books. Then at the straits of sacred songs are read out upon the Indian air, we are surrounded by a vast multitude of people. In the evening of the 8th of October, the Mohomedan, is loudly declaiming against Christ, on the other side of the Tower. The northeast corner of his audience mingled with the southeast corner of ours. This organ is our Church Bell, and we thank God for the crowds that have been called by its charming ring to hear the sound of the gospel.

On the sea shore, about twenty-one miles southwest of Bimil is a town called Visagapatam. Near this town, beautiful for situation, is an English Settlement named Waitair. In Waitair, one day last June, when we sat down to breakfast at the house of a friend, there was a letter by my plate. When it was opened a note of bills fell out. They were Government Notes, and amounted to about twenty-eight dollars. The letter was signed by the Lady Doctor of the town. She said she had just received a note of bills from the enclosed twenty-eight dollars for the Baptist church at Bimilpatam, to be used as we thought best in our work.

I trust the church at Bimil is prospering. I often think of the high privilege I derived from it, and I am glad that all the prosperity which I now enjoy has come to me only through the influence of the little Baptist church there. Yours sincerely, EVA D'FRAZER.

It is this twenty-eight dollars that got the organ for us. Although we had to put a little more money with it, yet we regard it as Mrs. D'Fraser's present to our work.

This young lady was converted at Bimilpatam on Dominion Day '85, and was baptised two weeks later by Mr. Sanford. She was then twenty years of age. In speaking of the human instrument of her conversion she says: "I was brought about to the point of conversion by Mr. Sanford's preaching, and several earnest talks of Mrs. Churhill and Mrs. Archibald—then Miss Hammond. Within the first six months after becoming a Christian I devoted my time and energies in the conversion of five others, all of whom joined the Baptist church. Then for six years she worked in connection with the mission, without any salary, visiting the Zenas's with Miss Wright and Miss Gray. She also gave an excellent assistance in the Sabbath school. All her work was done with a hearty and happy enthusiasm.

During these visits to the homes of the people, she saw much suffering and sorrow. Many a poor, old, lame, and infirm man, she saw in the entire ignorance of his condition of health. Feeling so much sickness and anguish she was—so to use her own words—filled with a desire to study medicine for the purpose of ministering to both soul and body.

She prayed over the matter for three months and awaited God's guidance. Then believing that He was leading her into this work, she applied for a scholarship in the Madras College. To her great joy she received the offer of a "Lady Dufferin Scholarship" for a four years course. Accordingly she went to Madras and joined the Medical Department of the College, Oct. 1st, 1887.

During the next few months she was joined by many of her fellow-students for her strict religious principles. Even the gallant (7) young men ridiculed her and called her the "Praying Baptist."

Believing she did not consider the recognition a disgrace, but on the contrary, prayed all the more, that she might be worthy of the name. Eventually she won the esteem and confidence of nearly the whole class. Many of them were persuaded to join the Y. W. C. A. and Y. P. C. E. societies. One young lady in college was converted under her influence.

All through the course she was blessed with excellent health, so as not to be absent from class for a single day during the four years. At the final examinations in 1893 she passed with first class standing.

After graduation she was appointed to the Woman's Hospital in Visagapatam. Accordingly she took charge of the hospital in 1895, just ten years from the day of her conversion. During the two years that have since gone by, her praise has been in everybody's mouth. Although the course she has taken is not so extensive as that of an M. D., yet her skill and ability have all been given her a name above that of any other physician of the same class, male or female, in this part of the country. All this success she attributes to the grace of God that is with her and within her.

Her one regret is that there is no Baptist church in Visagapatam. But she attends all the services of the London Mission church, and helps the missionaries in every way possible. She believes that the Bible, and the ordinances of the Baptist church and the Lord's Supper afterwards, and because nothing is Baptist but immersion, she says she cannot conscientiously administer communion services, and thus encourages a disregard of the plain commands of the Lord. She seems to

believe that to join in their communion service would be the same as confessing that sprinkling will do for baptism.

The receipt of the letter with the money inclosed was a great joy to us. The twenty-eight dollars itself would be a help, and the organ will make a little speech in our work, for we can take it to the chapel or the street or on tour. But there was a deeper joy in it than this. Here was another signal evidence of the fact that there is a Saviour in Bimilpatam. Twelve years ago, at Bimil, He began a good work in this young lady's heart and has been carrying it on until the present hour. Now in the days of her prosperity she has not forgotten the grace of God to which she owes it all; and her heart turns back to the place where she was born again. I intend to take the organ on tour wherever Mrs. Morse can go with me to visit it, and as we carry it around from village to village, it will be to us a monument of encouragement in itself. It opens our hearts just to look at it and think of what the Lord has done in the past and what he can do in the future. At the close of Miss D'Fraser's last letter, she says: "I would repeat and maintain as I have always done in the past, that whatsoever of Christian character I possess, I owe it all to the Baptist church at Bimilpatam, under Mr. Sanford's faithful teaching."

May God make you and me also a joy to His lonely workers! Yours truly, L. D. MOSES.

Bimilpatam, India, Oct. 15.

Men may not know how fruitful grow, but they do know that they cannot grow in five minutes. Some lives have not even a stalk on which fruits could hang, even if they did grow in five minutes. Some have never planted one seed of joy in all their lives; and others who may have planted a germ or two have lived scotfree in such a state that they never could come to maturity.—Drummond.

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A SOLDIER TELLS HOW SHE WAS SAVED.

She Says: "I thank God for the Wonders Paine's Celery Compound Accomplished for me.

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The members of the Salvation Army endure trials, hardships and persecutions as did the valiant apostle Paul in his time. Many of these faithful Salvationists labor on from day to day, suffering from thorns in the flesh, no doubt of a like character to that endured by the great prophet to the Gentiles; but, a wonderful medicine called Paine's Celery Compound, which has, through science, provided for his afflicted and diseased servants.

Knowing well that her great work demanded a strong and vigorous body, Mrs. Harbour wisely determined to use Paine's Celery Compound, after hearing what it had done for the tens of thousands in Canada. The results were surprising to herself as well as her brother and sister soldiers. Mrs. Harbour's experience with Paine's Celery Compound induced hundreds of other Salvationists to seek a new physical life in the same great medicine.

I read, this same wonderful Paine's Celery Compound, and I am glad to tell you, if you are ailing and suffering. Your friends and neighbors have tested it, and it has made them well and strong, after they failed with the common medicines of the day. Mrs. Harbour writes as follows, with the view of benefiting all sick people: "It is with great pleasure that I write to thank you for your wonderful medicine, Paine's Celery Compound. Some time ago I was very sick and happened to see one of your publications, in which I read of others being cured. I concluded to try Paine's Celery Compound myself, and I now thank God for the wonderful results accomplished for me. I was suffering from heart disease, kidney trouble and general weakness; and some days was not able to stand without experiencing great pain; my appetite was also very poor. Since I used the Compound I am able to get about the house and work, and am now eating anything put before me. I trust my testimony may lead many to try your valuable remedy."

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December 4. BIBLIOPHILE'S. Adapted from Lesson XI. DAVIS.

"There is a closer than this. The same and so."

I. The C. We have some of masters, for his great good, while become king and Jonathan David lived hope that his father, Andrewless was seen.

38. "And anger, 'and' at him." whose make 34. "So I table in fern anger of peace injure his designation, if they had not David, unexcept things at the take a boy of hidding-pieces, arrows he made after the arrow, so that overhead. "The side of thee," "is not the time David must be 38. "Make These were as an urgent 40. "Gave I and arrows called long fireworks. V. THE FAIR V. 41, 42, 41 was to Saul. "K men do in "talk not of the team of covered. "was a displeasur," he br 42. "The thee." As a we keep not medals of prep vash was a bitter between should be the hand upon the crown of king. toward to the might be tempte as possible of the throne. Jonathan would never be seen. It was between and character, cemented by de friendship to a litious atmosphere love to God, and most endur men. (8) I selfish. (4) It was a frie in his prospere full and com friendship never and turns its b

VI. THE VAL. The highest frie friendship. "O, 'All fair pilgrimage years ever came back. Puritan divines, connected at the Wretched and cervedly wretche no friends." "only in solitude or god."

2. "Every man friends," for power to choos friends. "Ochoo selfness, but for their work worth in the possible, people 3. Friendship effects; for it cutsh grief in the high. founded on mutu 5. It is diseste "in honor prefer 6. It must be o religion. Only h and most will lov 7. It must abo mutual servit 8. One great ad in its tendency to the he loves. uphile the charac a good friend. W "His being wo The footsteps

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