

itself in the lives of men by deeds of love for its parent is love, even the love of God. But when men are at one with the Father, they are unspotted from the world. This is not only a life work, but it is an individual one. "Keep himself unspotted." Pure and unspotted robes can only be spotted by the world. But what does "the world" mean here? Evidently "All that is in the world, the lust of the flesh the lust of the eye and the pride of life." These all must be kept in subjection to the will of God, for Christ has bought us with his own precious blood. We should wash our robes and make them white in the blood of the Lamb, and by deeds of righteousness keep them white till our eyes are dimmed in death as gently fades the softest sunset into the calm and holy quiet of night. But thank God we will open them to the brilliant light of eternal day and realize that we have only passed through a shadow into the light.

"Tis sweet to know that on our eyes
A lovelier scene shall yet arise;
That we shall wake from sorrow's dream,
Beside a pure and living stream."

Yours in hope,
J. A. CAMPBELL.

The Church at Ephesus.

BY S. H. HEDRIX.
NUMBER III.

After the Apostle took his affectionate farewell and parted with the Elders of the church of Ephesus, he went to Judea and they returned to the Sacred work of watching and caring for the church as directed by the apostles.

They are now to go forward under "God and the word of his grace, which is able to build them up," and can we think they were not abundantly blessed, therein? In the four or five years following they are aided in their work of feeding the church by such of the Evangelists as Timothy, Aristarchus and others. And early in the Apostle's imprisonment at Rome in A. D. 62, he having heard of their continuance in the faith—and trials with the opposition from without and within, wrote them an epistle and sent it by the hand of Zydicus. This opposition at Ephesus was radical and in addition to the watchful, prayerful work of the Elders. Timothy was left at Ephesus for the especial purpose of meeting this opposition, and to charge some that they teach "no other doctrine." 1 Tim. i. 3.

This was a needful work then and also now. The church not only had elders, but there were among them evangelists who were eloquent and "mighty in the Scriptures and able to publicly convince the opposer, that Jesus was the Christ." These evangelists gave themselves wholly to the work then and they should do so now. They aided the churches where they labored. They not only preached among the destitute but also in the church at Ephesus. Even after Paul himself had spent three years among them.

It is therefore a great mistake now for the church to suppose that they do not need the evangelist, or to dispense with the elders and install an evangelist as pastor. Let all work together and encourage and sustain the church. Let the evangelists give themselves wholly to the work, for now, as then, there are many vain talkers—men teaching traditions rather than the word of God, and thereby they traditionize rather than Christianize the world. The church needs not only to know the truth and have men competent to teach it, but also to withstand the tide of vain philosophy of men. The elders are indispensable to the local work and care of the church, and the evangelists are equally needful to aid them and teach the word, to exhort the unruly, vain talkers. Let him "preach the word, reprove and rebuke with long suffering and doctrine and let no man despise him."

When elders and evangelists are each doing their duty, they are harmoniously working together, and I know of no church but needs the work of both, for with her evangelist giving himself wholly to the work—and with her elders watching, caring for and feeding the flock, she is prepared to control the opposition within and beat back those without and also to sound out the word of the Lord through the districts and regions beyond.

If some one of the elders shall not, or can not devote himself to the work constantly, they should by all means have an evangelist. For I fail to see any work of an elder that an evangelist may not (and then did) and should not now do. And no reason could be assigned why one of the elders should not give all his time to the work and practically do any part of the work of the evangelist. This properly considered and practiced would end

much of the needless dispute about church polity to-day, which has too often darkened rather than enlightened us in the work of the Lord. The work of those churches at Ephesus and Colosse and the elders and evangelists of their day, furnish no example for much of the tradition now taught and practiced with so much zeal and little knowledge even among those who claim "a thus saith the Lord for their practice," but therein is an example that we must seek to follow and develop the fruits of love and peace within and to the dispelling of the darkness without and thus uphold and advance the conquest of the truth in this world.

The little trials that so readily overthrow the faith of some now, would never have disturbed the church then, all because they sought to practice what the apostle taught.

In our next we shall begin to notice the doctrinal part of the epistle to this church at Ephesus, and hope the reader will linger thoughtfully upon its gracious words, wonderful consolation and inspiring examples.

The Safe Hiding-place.

There is only one hiding-place, even God himself. The only safe place for helpless and sinful men is close to God—in the arms of the Father, at the feet of Jesus, the Friend of sinners, once crucified and now exalted, to give repentance and the remission of sins. Come to Jesus, and thou art in the secret place of the Most High, where no evil can befall thee nor any plague come nigh thy dwelling. There is no condemnation to them which are in Christ Jesus. The Lord has forgiven all our transgressions, and will remember our sins no more. There is no life, or light, or love in distance from God. Even if man had not fallen, his only happiness and strength would have been in constant dependence on God and communion with him. In Paradise, sinless Adam lived by faith in God. It was in God's light that he saw light, and in receiving constantly the bright influence of Divine love, his spirit rejoiced and was strong in God. No creature has within itself a foundation of life and of blessedness: no creature has even committed to its care a treasure of strength and goodness: but with God is the fountain of life. Constantly beholding the countenance of the Father in heaven, angels and saints are upheld by Divine love, and replenished out of the Divine fulness, —A. Saphir.

Infidel Superstition.

In treating these great problems of life, Mr. Ingersoll has a fascinating and a plausible way of stating things, but they certainly are as unphilosophic as they are untenable. "Water always runs down hill," says Mr. Ingersoll. But it does not. Sometimes it runs up hill, and we call it capillary attraction. We have a mode of explaining it by the attraction between the particles of mobile matter and the inert matter of the tube in which the fluid rises. Mr. Ingersoll would explain it saying that the fluid rises because it rises! That is certainly childlike and simple, but it is hardly in keeping with the role of a philosopher who proposes to dethrone God—the God who is the designer and creator of the universe. We not only find that Mr. Ingersoll is mistaken in asserting "water always runs down hill," but there is a wonderful process of nature that exceeds even capillary action. The life-bearing sap ascends the tree and carries with it nourishment that sustains and enlarges the plant. The tree has a system of water works that actually extends its own water mains. This phenomenon, we are told by Mr. Ingersoll, happens because it happens! If that is not superstition that eclipses anything of the kind so vehemently denounced by him, we do not know what superstition is. Its genesis is clearly traceable to the pagan belief that the world is a great plane resting upon the backs of four mighty oxen, and the oxen rests upon a great elephant. What the elephant is resting upon, the pagan belief failed to state. Mr. Ingersoll goes one step further and affirms that the elephant rests upon himself.—Burlington Hawk-eye.

The poetry of Longfellow—to read it with care might almost be called a liberal education, from so many sources of history, of literature, of life, and of nature is its inspiration drawn. We fear there is no one man who can fairly be called a typical American, but Longfellow was a type, certainly, of many Americans—a type of a large part of the national mind.

The highest and perhaps the only claim to dignity that man possesses is the fact that in the Bible he hears a voice above and beyond nature telling him of his connection with Almighty God.—Jewish Messenger.