

with a tide of filth.

The lawyer after a while bowed his head in utter shame, as he reflected that he was identified with this spawn of hell. It is true that he was an infidel on far other and higher grounds, resting his skepticism upon intellectual and scientific objections to the Bible; but he remembered that the arguments and witticisms of his class of thinkers dribbled down through the various strata of the community, becoming dirtier and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the wagon of the infidel orator. He walked away chagrined and mortified, and without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, and became a Christian, and determined to devote the remainder of his days to the defense of the cause he had sought to destroy.—*Golden Censer.*

What is in Thine Hand?

What is in thine hand, Shamgar?

An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is in thine hand, David? My sling, with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is in thine hand, disciple? Nothing but five barley loaves and two small fishes. Bring them to me—give them to God, and the multitude is fed. Only two mites. Give them to God, and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God; break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance to the church till now. What hast thou, Dorcas? My needle. Use it for God, and these coats and garments keep multitudes, and are clothing the naked still. You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, a lady of fortune, or a student, or a sewing-woman. God wants each of you to serve him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give goodly wages, preach Jesus to your clerks, not by a long face, but by being like him—doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the

wretched, spreading the gospel far and wide. Use your wealth, which in your hand is as easily moved as the pen which gives your signature to keep that family in their home and not eject them.

What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him. He can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing machine, used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she had paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas with her garments. You can do as much and have a great reward.—*Free Church Record.*

C. W. B. M.

Western Missions.

It is probable that some surprise

and much disappointment have been felt, among the women interested, that no evangelist has yet been sent out to the West by the Christian Woman's Board of Missions. A resolution was passed to that effect more than a year ago, and it has been continually before our minds ever since. About six months ago Montana was selected as the point, and sufficient money was appropriated to warrant, together with that pledged by the Montana brethren, a liberal support. We have been untiring in our efforts since that time to secure a suitable man for this field, and begin a work so much desired by our brethren as well as ourselves. But the great distance, involving a long, expensive journey, not all of which can be made by rail, together with the high standard of qualifications required, and the fact that work nearer home is so abundant and pressing that our preaching brethren who have the necessary force, experience and devotion are rarely unemployed, have prevented the accomplishment of our purpose. But we have not yet abandoned it, nor relaxed our efforts in the least, and sincerely hope to announce a consummation of them within a few weeks, which will give general satisfaction. Meanwhile, as an initiatory step toward regular organized home work, we have sent one hundred dollars to

Omaha and the same to Chattanooga. There are some who still believe that ours is a foreign missionary society. Let me say again, as I have often said before, that this is not true. The object of our organization, as expressed in our constitution (and no amendment has been made), is "to cultivate a missionary spirit; to encourage missionary efforts in our churches; to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes." The end of all being to help in spreading the Gospel wherever we can—far or near, at home or abroad. We can have no preference, except as circumstances, opportunity or greater comparative need decide us. Chance or Providence directed us to Jamaica first; for years she has needed nearly all our means. But the Lord has blessed us, and we are able to undertake something more. As we realize this, we will add to our work, whatever in the exercise of careful and deliberate judgment, we think we can sustain. The

erection of "a home side to our missionary box" is the enterprise we are contemplating now.—*MARIA JAMESON, in Christian Standard.*

THE BIBLE.—The Bible alone, of all books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions, and victor over them all. It maintained the unity of God amid all the darkness of the Western polytheism; the vivid personality of God against Eastern pantheism; the ineffable purity and holiness of God against the obscenities of Egyptian and Canaanitish idolatry; the omnipresence of God against the heathen theories of gods many and lords many; teaching salvation by grace without works just when and where the great schools of the world's philosophy were glorying in their schemes of human regeneration; teaching the resurrection of the body, and that this mortal must put on immortality, just when and where Socrates and Plato, on the one hand, had theorized for man an immortality that excluded the mortal body, and Epicurus and his swinish herd, on the other, were teaching their practical atheism of the destruction of both soul and body together. In all these things the Bible was in advance of the ages in which it was written, and

the antagonist of the false teachings of those ages, and in the end the victor over them all.—*Stuart Robinson.*

So, the true source of our joy is to be in Christ. But this joy is to be abounding. Now, how is it to be made? In the first place, by service. We must remember God's commandments to do them. That word "do" is a very little one, and is often left out, but it is very important. There are some Christians who never do anything. They stand on the outskirts of every good work and find fault with it. Earth is a howling wilderness to them, and they do all the howling themselves. The way to be happy is to work; therefore serve God actively, in order that your joy may be abounding. Christ did that. Imitate him. He was always happy in doing good. But, again, abounding joy must be obtained by the study of God's word. That method can not fail. The book is full of blessings. Get a concordance and search all the promises. You will find yourself overwhelmed with the joys which God has in store for you.—*C. H. Spurgeon.*

BOOK TABLE.

[Under this head we will be pleased to give editorial reviews of all books and tracts of interest that may be sent to this office.]

POINTS OF DIFFERENCE BETWEEN THE BAPTISTS AND MYSELF, by D. M. Breaker. This is a very interesting tract of 28 pages, and its nature and purpose is fully indicated by the title. Bro. Breaker was formerly a Baptist preacher, and has recently accepted our plea on the Bible alone. In this little book he not only brings out the points of difference, but also gives his reasons for leaving the Baptists. The tract should be widely circulated among those but little acquainted with our teaching. Address Standard Publishing Company, Cincinnati, O. Price, 10 cts per copy.

JOHN W. LOVELL CO., have arranged with the Rev. R. Heber Newton, to publish in their popular "Lovell's Library," the sermons now in the course of delivery on "The Right and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed from large type in neat 12mo form, paper covers, for 20 cents.

A FAVORITE PAPER.—For judicious editing, select and popular contributors, and sprightly and entertaining reading, the *Youth's Companion*, of Boston, has no superior among the family papers. It has nearly three hundred thousand subscribers, and unquestionably merits its great success.

Greater than men is man, and he is the greatest of men who most faithfully lives for man.