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THE LORD THINKETH UPON ME.

Psalm 40:17.
He thinks of me. O Friend of friends,
Who in my wanderings sought;
And, full of kindness, condescends
To place me in his thought!
When in a pensive mood I sit,
Beneath the cypress tree,
And shadows o'er the landscape flit,
My Father thinks of me.

He thinks of me when friends forsake
Or curl the lip in scorn,
And pledges of affection break
That were in trial born.
When icy coldness settles down
On souls once frank and free—
The face once smiling wears a frown—
My Father thinks of me.

He thinks of me as years advance
And trials gather round,
And life seems an inheritance
Where peace nowhere is found;
When props decay, that once upheld
All that was dear to me,
To own his goodness I'm compelled—
My Father thinks of me.

He thinks of me, when rise to view
The shadows of the tomb;
I feel my daily strength renew,
And see the field in bloom
And everything is clear and bright,
Just as it used to be;
For God is all my strength and light—
My Father thinks of me.
—Religious Herald.

Ephesus and Philadelphia.

From Dr. Roche's Life of John P. Durbin.
"Ephesus affords one of the most striking instances of the mutability of human affairs, and perhaps of the fulfillment of divine predictions, that can be found in history. Her wealth in all the old pagan times rivaled, if it did not exceed, that of any of the Grecian cities of Asia; in the arts, her name was connected with the renown of Parhasius and Apelles; in architecture, she far outstripped all her rivals. Her splendid temple, which required the wealth of Asia collected for centuries for its creation, was the wonder of the world, and around its sacred inclosures the Persian, the Lydian, the Greek, and the Roman, in turn bowed as worshippers. Nowhere in the world did the old idolatry display so much pomp and magnificence. Nowhere did it press into its service with so much success, the highest powers of human art. But it was not only in the palmy days of paganism, that Ephesus was glorious.

The visits of Paul, the preaching of Apollos, the ministry of Timothy, the faith and patience of the first converts to Christianity—these, and a thousand other recollections make the early Christian days of Ephesus glorious in the annals of the Church. And even after the lessons of Paul and Timothy had been forgotten, and the first love of the Ephesian church had waned, the city was still the seat of Christianity, and the chosen place of assembly for her bishops, her synods, and her councils. "But all this glory has departed. 'Unto the angel of the Church of Ephesus write,' was the message of Christ by his servant John, 'Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent.' It was not long before the candlestick was removed. For a few centuries the Church of Ephesus was powerful, but in that period, error and superstition on the part of the people, combined with and fostered by worldly mindedness and ambition on the part of the lordly prelates who sat in the place of Timothy, Onesimus and John, prepared the way for its destruction. The Christian history of Ephesus may be said to have ended with the sixth

century; since that period it can hardly be said that the Church has existed there at all; and now there is neither angel nor candlestick in the once flourishing city. From the ruins of her theatre, the scene of noble martyrdoms, from the broken columns and scattered sculpture of her temples, from the desolation of her once peopled plain, and terraced hill, a voice, audible enough to those who will listen, proclaims, 'He that hath an ear, let him hear what the Spirit saith unto the Churches.'

The promise of divine interposition in the hour of temptation, is the distinguishing feature in the letter of Jesus to the Philadelphians; and wonderfully has it been fulfilled for the last eighteen hundred years. The candlestick has never been removed, the angel of the Church has always been there. The altar of Jesus has often been shaken, both by the imperial pagan power, when Philadelphia supplied eleven martyrs, as companions to Polycarp in the flames at Smyrna, and by the arms of the false prophet, when Bajazet and Tamerlane swept over Asia Minor like an inundation; yet it has never been overthrown. The crumbling walls of twenty ruined churches, and the swelling domes and towering minarets of a dozen mosques, attest the hours of fiery temptation; yet three thousand Christian Greeks, and a half a dozen churches still kept in repair, and still vocal with praise to Jesus, attest that he has been faithful to his promise, 'I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' Ephesus is desolate, and without a Christian temple or altar; Laodicea is without inhabitants, except the foxes and jackals that prowl amid her circus and her theatres; Sardis is represented by one Turkish and one Greek hut; a handful of downtrodden Greek Christians worship in a subterranean chapel at Pergamos; but in the language of Gibbon, 'Philadelphia alone has been saved, by prophecy or courage. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, she only, among the Greek colonies and churches of Asia, is still erect—a column in a scene of ruins.'

A Bishop and a King.

A correspondent of the Philadelphia Press, writing from the interior of Africa, describes Bishop Taylor's meeting with the king of the Mambalungo tribe:

"The bishop had tramped for two days through the wilderness, without adventure of a serious nature. About nine o'clock in the morning of the third day, he was met by two natives bearing spears. They stopped the party for a moment, and conversed with the carriers in the African tongue. Then they set off in advance of the party, at a high rate of speed. The bishop inquired the meaning of the maneuver, and ascertained that the men were pickets, who had gone back to apprise the king of the bishop's approach. In about half an hour the king came. He was attended by a body guard, of one hundred soldiers armed for combat. The introduction was unceremonious, because the two men could not speak a common language. The bishop relieved the situation of any awkwardness, by stepping forward quickly, and extending his hand to royalty, say-

ing as he did so, 'I am glad to meet you.' The king received the proffered hand with dignity, and, when the bishop's words had been translated to him, he responded:

"I have heard of the old white man, well-digger, long-walker, who speaks kind words. What would the old white man do in Mambalungo?"

"I am on my way," explained the bishop, "to Malange, where friends will follow me and stay."

"You are welcome to Mambalungo," continued the king. "Why not stay here with us, rather than to journey on to Malange?"

"I have many places to visit, O king; but my friends who will follow me will visit you. You are at war now; when there is peace again, you may see much of us."

"The answer was well understood by the African, but he made no objection. In a moment he continued, "Tell me what it is, that the old white man, well-digger, long-walker, and his friends would do in this land."

"We come to live among you, to bring you peace, and to tell you many good things."

"The king was impressed, deeply with the idea, that the bishop and his friends had come to stay and to work for themselves upon the soil, instead of trading. As he talked with the bishop, he grew to like 'the old white man' more and more, and at last he said: 'We have heard that the men of Kumbua are coming to make war upon us. They lie between here and Malange. You will not venture to continue your journey, before we have defeated them and brought about a peace?'"

"Yes, O king," replied the bishop, "I shall go on as soon as I can. I am a friend to the people of Mambalungo and their king, but I am also a friend to the Kumbuans and their king. There is no danger to me from them, any more than there is danger from you. There is One above me, to guard and protect me."

"The white man's God is indeed very powerful," assented the king, gravely, "and the white man speaks bravely and frankly. None other would I permit to pass from our town, to the army of the Kumbuans. I believe you are my friend, and I will show you that I am yours."

"He thereupon summoned his chief lieutenant, and, after a brief talk with him, sat down on the floor of the hut, and beckoned the bishop to sit beside him. The lieutenant then did some talking, the purport of which was, that the king desired to cement the friendship he had formed for the white man, by having the ceremony of blood-brotherhood performed upon them. The bishop consented, although he knew little of the ceremony. The lieutenant produced a sharp-pointed knife, highly polished, which he touched upon his tongue, whether to test its sharpness, after the manner of barbers, or to give proof that it was not poisoned, the bishop could not be certain. Then, standing up before the king and the bishop, he made an impressive address, which the bishop learned later, was about the relations that ought to maintain between brothers. Then he knelt by the king, who raised his robes slightly, so as to disclose his leg bare to the knee. The lieutenant pricked the calf with the point of his knife, so that a few drops of blood ran.

He caught them in his left hand, and turned to the bishop, who, comprehending the situation, rolled his trousers part way up his leg. The lieutenant made a similar incision upon the bishop's calf, and caught the dropping blood in the same hand that held the king's blood. Then he stood up again, and rubbed the palms of his hands together, so that the blood was thoroughly mixed, after which he spat both hands violently upon the ground, rubbing off all traces of the blood with dust, saying as he did so, 'Let a dragon spring forth from the mangled blood upon the ground, and destroy him who shall first break the ties of brotherhood here formed.'

"The king arose, reached out his hand to the bishop, who extended his own hand, and they shook solemnly, and the ceremony was over."

The Sacraments and Public Worship.

The following paper was adopted by of the Washington Preachers' Meeting, May 20th, 1889, and recommended to be read in all our churches:—*Baltimore Methodist.*

In the administration of all the ordinances of the Church, the discipline has very wisely left a large discretionary power in the hands of the pastor. As it would be impossible for any general law to fit all the cases which may come before him for decision, he must be left to the guidance of an enlightened and sanctified common sense.

We are of the opinion, that while neither the discipline nor the word of God prescribes the time and place for the administration of the Sacraments, their highest usefulness is secured in celebrating them in the presence of the Christian congregation.

It is advisable to use the full forms of our ritual so far as practicable, although they may be abridged in case of necessity.

In the case of Infant Baptism, we are of the opinion, that while the presence of the parents is not necessary to the validity of the ordinance, yet it is highly desirable that both parents should be present and assent to the vows. But, in case the parents cannot be present, or are unwilling to take the vows, others who in our pastoral estimation hold the relation of "guardians" may take their place. It is the doctrine of the Church that an infant is graciously entitled to baptism by virtue of the unconditional benefits of the Atonement, and therefore receives baptism in his own right.

The Lord's Supper is a public "showing forth" of the Lord's death. The entire congregation shall be detained, if practicable. The custom of the Latin Church of dismissing the congregation, (from which the name "mass" has been given to the Communion,) is not in harmony with the highest meanings of this sacrament. We admit, however, that there may be churches, where on account of the size and character of the audience a formal dismissal may be the best method of avoiding unseemly confusion.

In the administration of the Lord's Supper we advise, in the interest of decorum and a proper reverential spirit that a subdued tone of voice be used, and that in delivering the elements, the words of the ritual only be recited.

The dismissal of each table with a speech is to be avoided. There is no law of courtesy that requires the person in charge, to invite all or any of the ministers present (who may have no official connection with the congregation) to assist him in the service. The cup should be taken hold of by the communicant, and the bread received with uncovered hands.

It is very important, that the Church be more fully instructed, as to the nature and ends of the Sacraments. Many of the difficulties met by pastors are undoubtedly the result of insufficient

knowledge among the people. In the order of public worship, the attention of the congregation should be frequently called to their share in the services, and they should be enjoined to unite audibly in the Lord's Prayer, and in singing the hymns, as well as in the General Confession before the Communion. Where practical, the congregation may profitably join in the responsive reading of Scripture now made allowable by the discipline. In prayer, the Scriptural attitude of kneeling should be observed.

We call attention to the fact, that the order of worship requires the use of what is commonly called the Apostolic Benediction, (2 Cor. xiii, 14.)

From Bishop Taylor.

STEAMSHIP GERTRUDE WOERMANN, }
April 24, 1889. }

I sailed on this ship from Cape Palmas yesterday, A. M., bound for Angola and the Congo. I visited all our occupied stations on the Liberian coast, except two that I could not reach in the time I had. All are doing fairly well; some very well. And all our new workers, (I selected most of them last summer) are doing splendidly. Any one who can dig holes in the ground can make a subsistence here the first year; but to grow plenty to live on, and to live on what he grows, are two different things. More time is required to learn to eat what we grow, than to grow what we eat, and judicious treatment is required. Necessity is the most effective cure-all, but is so unpopular we don't like to trust to him alone, as he makes no allowance for capricious appetites, dyspeptic turns, and the great changes produced in one's feelings from sickness or otherwise; so we keep a small supply of staple food from home at each station, until we can grow sugar-cane and coffee to be entirely self-supporting, and able, from indigenous resources, to found new stations. Suppose, in food supplies and clothing, it shall require a hundred dollars a year, for each station of two or more missionaries, for four or five years. That is a great gain over the salary system. It takes a coffee orchard or plantation four or five years to begin to produce much; but then it will go on producing for fifty years, without re-setting.

Our people are well, happy, and hopeful. Many have gone home from this coast the past year. Among them two ladies who were never sick in Africa; had better health here than at home; 'awfully sorry to leave;' would have done good here; but had to go home with their worse halves. Of all the rest who returned, the work will go on much better without them than with them, and in spite of them. I have decided to put my son Ross in my home work. He will do me good service, by seeing in person, many of the candidates for my foreign work. He should give July and August to the principal camp-meetings, September and October to the conferences; represent our Transit Fund, and attend college Commencements as our missionary recruiting agent, and see the candidates for my work. He will travel East, West, North, or South, and represent me and my work, also my paper, the *African News*. He will have about five months each year, for special revival services, which is the main business of his life and labors.

WM. TAYLOR.

—Western Christian Advocate.

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