Trusting Him.

Icannot always see the way that leads To heights above: I sometimes quite forget He leads me With hand of love;

But yet i know the path must lead me to Immanuel's land, And when I reach life's summit I shall know And understand.

I cannot always trace the onward course My ship must take; But, looking backward, I behold afar, Its shining wake Illumined with God's light of love, and I onward go. In perfect trust, that He who ho'ds the helm The course must know.

I cannot always see the plan on which He builds my life, For oftithe sound of hammers, blow on blo The noise of strife, Confuse me till I quite forget He knows And oversees, And that in all details with His good plan

My'life agrees. I cannot always knew and understand The Master's rule: I cannot always do the tasks He gives In life's hard school ;

Them one by one, And when I cannot understand, to say "Thy will be done!" -World Wide Mission.

But I sm learning with His help to solv

"All the Religion | Want."

BY REV. J. C. BURKHOLDER.

"I have all the religion I want. Thus spoke, in earnest, a man of God in a social meeting of one of the churches. A look of surprise, bordering on consternation, was plainly marked on the faces of the devout worshippers. There was a nervous movement on the seats. The service had but fairly opened. The pastor had reverently read a tender and precious lesson from God's Book. A prayer of spiritual unction had followed Then the congregation had heartily united in singing:

"I am Thine, O Lord : I have heard Thy voice, While the refrain,

"Draw me nearer, '

lifted by many voices, floated outward and upward in waves of sacred melody toward Gad's throne. A sweet and holy calm pervaded the room, announcing the presence of the divine Spirit With the disciples on the Mount of Transfiguration, amid the bright light falling around them from the overarching cloud of glory, they felt that it was good to be there. And while earnest souls, gazing, with the eye of faith, on the enrapturing glories of their Lord, sighed and prayed to be more like him, while praying for a repetition of Pentecost that they might be filled with all the fullness of God, while faith was grasping and appropriating the promise, the brother arose, uttering the sentence standing at the head of this article.

But as soon as the nervous movement of the congregation had subsided, he repeated the words, "I have all the religion I want; for, if I wanted more, and were willing to pay the price, I would have more." Then the c'oud of mystery began to part and light began to break through.

I have thought much of that utterance, as many an earnest soul has. The efforts being made to-day to revive what some are pleased to style lowing facts: The Scriptures are able in somehow with other lives, and by the door at the front of the tower. It "the Wesleyan doctrine of heliness," has meaning to it. While the more faith. Men are begotten again by the thoughtful deprecate the spirit of fanaticism that is abroad in certain quarters, yet there is no loyal Chr.s. tian heart that does not sigh for all pure milk of the Word if they are to ultimate purpose, and shape our lives that there is in Christ and the Gospel grow. The inspired Scriptures are toward an object yet distant : we may about the massive iron clapper as about for the believer. The Word of God is profitable for doctrine, for reproof, for seem to be so shut in by circumstances the central pillar of the tent. The not simply the only and all-sufficient correction, for it struction in righteous- and conditions that we are able to do hour for the evening peal drew near, rule for duty, but for doctrine as well. It reveals to us just what there is for perfect, thoroughly furnished unto all us, living from day to day as to our chamber beneath the bells. A few us—the attainments we may make; good works. The Word of God is the plans, but in fact there is always open more moments and the immense domes the heights we may scale; the depths sword of the Spirit. Young men are to us the liberty of the largest choice of metal would have been flung hither we may sound; the experiences we to cleanse their way by taking heed as to what we shall make of our and thither, and the tower would have may enjoy. Faith may, should, grasp thereto according to the Word. Dis- years as they pass. This largest liberty rocked to their swing; and the first all that the Word reveals as our heri- ciples of Chris; are to be sanctified by and hightest aim is found in the sphere movement of the great bell would

the two extremes: on the one hand a But that the majority of people do not cold, heartless intellectualism; on the study the Bible few will dispute. other, a fiery, misguided, headless simply along intellectual lines, ignoring the emotional, becomes a "doctrinaire," a "formalist," a "ritualist." being governed by frames and feelings, bis preconceived theological concep-Christ promises the disciple, then, on terest in the study of the Bible. bended knee, opens his heart and

growth may come.

clear and too distinctly marked to leave grounds for reasonable doubt. The abuse of the doctrine, underlying such an experience, is the "fly in the ointment." A life, an experience, is one thing; a fanciful interpretation of of God's Word, dragooning it into a support of the claims of cranks and fanatics, is quite another. And these glosses and strained interpretations that, in certain quarters, have been put upon the Scriptures, have given birth to some of the widesi theological vagaries of which the world has ever of God's Word should never rob the child of God of the precious experience that may be his.

not know

Ill I cross the narrow sea: There are heights of joy that I may not reach

Till I rest in peace with thee."

Yet there are profounder depths that may be fathomes, and loftier heights that we may scale before the borders of the narrow sea" are reached. And it is equally true that we have all that in our deepest desires we want.

Many there are in our churches who want "just enough religion to get them into heaven." Were they more thoroughly filled with the Holy Spirit, they would have to live differently. They would have to yield questionable practices. They would have to practice a more rigid honesty and morality. They might have to give up the theater, the dance, the saloon and "progressive euchre." They might have to attend to the duties of religion more, and to the things of the world less: and, in their coldness and indifference they are not ready to pay the price.

Our need is a stronger faith; a larger infilling of the Holy Spirit, a more thoroughly apostolic fervor, a letting-go of the world, a stronger grasp on Christ; then the churches will be clothed again with primitive power and Pentecostal scenes will be witnessed as in days of yore, - Journal and Messenger.

Pastors and Bible Study.

intelligent Christian civizens, cannot Word of God. The entrance of the as new-born babes, must have the And right at this point we come to study is clearly seen to be a necessicy.

fanaticism. Here is found the supreme look for a revival of Bible study? Is it pose, and that, within limits wide danger line in religion. He who runs not to the pasters of our churches? enough for all our energies, there s He who runs along emotional lines, so capable of teaching it as the men fect freedom in running in it, and is sure to land in fanaticism of the experienced teacher? Certainly, pas- prize depends on our own wise efforts. verlest sort. He who, laying aside all tors ought to know the Bible better, Therefore Paul said "I press towards tions, comes to a calm and dispassion- others in the community, and, if so, straint of a great and holy purpose. ate study of the Word of the living upon them must rest the responsibility God, that he may know just what of arousing and sustaining genuine in- a fixed purpose to glorify God; not in

Pastors conduct the regular preach- in our daily living, in whatever c.rgraspe "the promise," will receive a ling services; what more can they do? camstances we may be placed. This God can save those who trust in him, larger and a richer infilling of the Christians and non-Christians come to may require no little self-sacrifice, but without interfering with any law. Spirit and come into possession of a these services week after week and it is wi hin our power. It will require Though water will always drown and our Bagster's Bible. Address greater nower, a larger and more abun- year after year, and listen to addresses wa chfulres; and it may be much fire burn, yet people can be saved dant life than he ever knew before. on moral to a and without question, careful th ught but it is in the has of from shipwrick and from the fi ming

inquire. What it is we need not stop | restrained from wrong-doing, many are any osterntation, not by standing on | even men can help each other and darknes, may be ki sed away, and ledge of the Word of God, without us, in small things as we'l as in great, that new power for growth and devel- which their religious life must be, at in private as well as in public. opment may come, thus the soul best, a very superficial thing, it is not upturns its face to the Great Sun of sufficient. Very learned Professors Righteousness, that the teardrops of have been known to lamentably fail to penitential sorrow, gathered amid the interest and profit their students, dark hours of sadness or of doubt, may | when they tried to give them a knowbe dried up, and that new power for ledge of the subjects they treated by simply lecturing. There need be no That there is a "higher life," a surprise, then, if it is discovered that richer experience of grace and in grace, the great majority of people remain than the average Christian has attained, | practically ignorant of the Word of is admitted by all. The experience of God, while faithful pastors faithfully such men as Spurgeon, Gordon, Inskip | lecture upon it Sunday after Sunday. and Upham, among the dead; of Pastors must teach as well as preach, Meyer, Dean Peck, Stephen Merritt but we reserve what we have to say and Simpson, among the living, is too on pastors as Bible teachers for some other time.

But even in the ordinary preaching service, it is possible that in some cases more might be accomplished in the way of giving the people a definite knowledge of the Scriptures. In reading the Scripture lesson, a few pointed practical comments from the reader, intensely interested himself in the passage he has chosen, will arouse the attention of the hearers and help them to understand. When Ezra read the Scriptures to the returned Jews, "the people were attentive unto the book of heard. But wild and cruel expositions | the law," though he read "from the morning until midday," and one secret shine in it. Are there present sorrows? the sky.—Henry Ward Beecher. of their attention is found in the words, The minor tones are the sweetest, and "He read in the book of the law of they are learned only in sorrow. There It is true that there is a higher life; God distinctly, and gave the sense, is an infinite fullness of grace in reand caused them to understand the serve, and all God's word teaches us "There are depths of love that I may reading." The listlessness and inat- that the best measure is yet before us. rence Co., Ltd., makers. tention to the reading of the Scrip- The fullness of life awaits us. If we tures, in some congregations of the thus enter the year, giving all diligence present day, are most lamentable. If to win the prize, we will find our high people come in late and distract the attention from the reading, why should | tion. - The United Presbyterian. not the reader just meekly wait until they get seated, while the congregation stares at them? Habitual late-comers show scant respect to the Word of God; they deserve to be made feel uncomfortable.

> In the matter of selecting sermon topics, if a series of sermons on single book were given on consecutive Sundays, with a view of giving the people a connected, general knowledge of the contents of that book, would they not be much more likely to study the book than if the same sermons were given now and again ?

In the delivery of the sermon itself, the Bible, as the Christian's only authorized text-book, might be used to advantage very much more than it is. To open the book frequently and read a text, which bears upon the point under discussion, cannot help but do much to develop respect for the Bible and consequent interest in its study.

It is a deplorable fact that the Bible holds a very mean place in the esteem of very many professing Christians, but a better day is most certainly dawning. - Can. Baptist.

Pressing Forward.

The importance of making the peo- to us more than simple existence; it the day's work was done. So punctual ple familiar with the word of Ged, if is existence with a purpose. It is not were they that everything in the town we would have them upright, sturdy, floating in a current, but activity towards a definite end. An aimless life be over-estimated. Consider the fol- is a useless life, except as it may fit to make wise unto salvation through them be made to answer an end. However attached to, or fitted into, other lives, there should be the dis-Word giveth light. Young Christians, tinct individual purpose. It is sometimes not easy to form such a definite luess, that the man of God may be only that which is immediately before and the ringers mounted into the tage in Christ. To step beyond its the Word. The hiding of the Word of the moral and spiritual, in the for- have crushed the little child. teachings is to enter the region of in the heart prevents sinning against mation of character and the service of God. In the light of such facts, Bible God. Accepting this, life is in large that child, and as they prayed the measure very much what we make it There is over us a power all control- the discovery of the child and the ling, working for results not yet seen stopping of the bells. The city did To what human agency are we to by us, but we know the general pur-Who should know the Bible so well as free scope for our own will and the the men whose constant business is to exercise of our own powers. There is study and expound it? Who should be a race set before us, but we have perwho have themselves been trained by whether we reach the goal and win the

great things only, but in everything;

to define. It comes as the sunlight led to repentance and faith, many are the street corner and telling of our save each other, though law is unand the rains come from heaven-even | edified and many heart-broken ones | holy revolution, not in an exhibition of | changeable; and shall not God do as thus comes this life. Just as the are comforted. But while preaching our grace in the prayer-meeting or much?"-Selected. flowers upturn the r faces in the morn- does all this and much more, and can other place of assembly, but in the ing-time to the great sun above, that not be dispensed with, as a means of quiet reso. u on, and the constant efthe dew-drops, gathered amid the giving the people even a fair know- tort to de our duty as it may come to

We should press towards the attainment of a larger measure of grace. Grace may be obtained; it is the gift with more than a father's love. It by exercise, the soul becomes stronger in the performance of duty. This will require the avoidance of temptation, the study of the word and the providence of God, the resolute purpose to live up to that guidance which the Spirit gives through our knowledge of the truth and the quickening of the conscience, and humble reliance on divine grace for the strength to do our duty as it comes to us. All grace that he gives "the widow's mite?" [If comes from God, and the desire and the effort should be to have God to to it that it is appropriate to our case, come into our hearts and lives.

the assurance that there are better ever enjoyed. Are the years multi- cil for the wounds of the distressed.' plying until near the alloted limit? Unlike the falling trees of earth, they who trust in the Lord bear fruit in old age, and it has a ripeness and sweetness which the fruit of early years if they were the garments of God cannot have, for it has more of sun- thrown off in purple and gold along calling, and in it the perfect satisfac

The Child and the Bells.

What's the use of praying?' say unchanging laws, and you can't expect the Lord to alter them just to help one human being out of a fix." To this shallow objection a writer in Young England makes reply:

Of course the wor'd would soon fall into disorder if things were altered every minute to gratify those who were praying for all sorts of contradictory things. But this is just where you need to keep your thoughts clear. No well-taught and thoughtful person will dream of changing the eternal law which governs all things by his prayers. On the contrary, he will rejoice to think that God himself is the God of law. That, by his very nature, he cannot alter this law, since 'he cannot deny himself.' But prayer can help people without affecting the law of nature's order.

Listen to this story: In a certain city there was a massive tower. In this tower was hung a peal of great bells. Every evening they were rung by a band of trained ringers at a certain hour. When they clashed out As intelligent beings life should be their summons everybody knew that

came to be regulated by their sound. In that city one day a little child was lost. It wandered till it found climbed up into the belfry and looked out upon the streets lying flat, like a gridiron, below. Presently it fell | | bt asleep beneath the biggest bell. The bell seemed a hospitable tent above the child's head; it threw its tiny arm

But there were people praying for answer was sent. It did not come in not hear the accustomed peal that night one moment later than the usual hour. The child awoke-that was all. It opened its eyes; the sky was red through the narrow windows, and the belfry was full of gnais; they woke at sundown and teased the child, and it crept from beneath the bell, and presently the thunderous crash of the and be better able to teach it than any the mark." He lived under the con- down the stairs, staggering into the midst of the astonished men. It was We should enter the new year with saved. Yet there had been no interference with the law of the bells.

There are ten thousand ways in which the careful and loving hand of thow is comes as seed not pause to many, through these addresses, are the res inc. I'm about not se with house in answer to prayer. Why

When Little is Much.

It needs watchfulness and faith to keep from growing stingy as one's income increases. Commonly, the more one has, the less one gives. There are beautiful excepti ns to this general rule, a..d these except ons are of God who hears and answers prayer triumphs of grace, Small gfts may have God's approval, yet not because may also be cultivated. Grace grows they are small, but because they are the most that the giver has to give. Jesus commenced the poor widow's two mites, not because they were "two mites, which make a farthing," but because they were "all that she had, even all her living." It is said that He that sitteth in the heavens shall laugh at some things. May he not laugh when a man with a big bank account puts in a pretty sum, saying we use a scriptural figure, we must see as it was to the one of whom it was And we should enter the year with first used. Sir Thomas Browne said: Though a cup of cold water from some band may not be without i's rethings in store for us than we have ward, yet stick not thou for wine and -S. S. Times.

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