

The Time for Prayer.

When is the time for prayer? With the first beams that light the morning sky.

Ere for the toils of day thou dost prepare, Lift up thy thoughts on high; Commend thy loved ones to his watchful care:— Morn is the time for prayer!

And in the noontide hour, If worn by toil or by sad care oppress, Then unto God thy spirit's sorrows pour, And he will give thee rest: Thy voice shall reach him through the fields of air:— Noon is the time for prayer!

When the bright sun hath set, Whilst yet eve's glowing colours deck the skies; When with the loved at home, again thou'rt met, Then let thy prayers arise. For those who in thy joys and sorrows share:— Eve is the time for prayer!

And when the stars come forth,— When to the true heart sweet hopes are given, And the deep stillness of the hour gives birth To pure bright dreams of heaven,— Kneel to thy God—ask strength life's ills to bear:— Night is the time for prayer.

Kindness as a Force in the World.

Among the unappreciated and unpraised virtues—one might almost say among the despised virtues—stands kindness. Like meekness and humility, it is thought to be rather negative and weak.

Yet kindness is one of the most comprehensive as well as one of the most Christlike of the Christian virtues. And the Christian virtues have a type of their own, quite distinct, for example, from the Greek and Roman virtues.

Nothing more clearly shows that Jesus' ideal was to subdue by winning love, and not by force of arms, than his transforming physical courage into moral. Bravery is not wanting in Christianity, as often asserted.

But this courage antedated Christianity, and prevails far beyond its bounds. Christianity evinces its superiority in actually enhancing it, while bringing to the front virtues commonly thought to be incompatible with it.

Nor is it as a quiet, unaggressive virtue only that kindness shines in the Christian system of ethics. "Kindness of heart," we say, and sometimes "sweetness of manners."

Whoever, therefore, looks disparagingly upon kindness, or speaks of it

slightly, has not found the fundamental Christian virtue. Whoever regards it as rather good, but yet somewhat weak and negative, has never apprehended the Christ, nor come into sympathy with his spirit.

Yet how few cultivate kindness as compared with those who are actively cultivating the more robust and spectacular virtues. But it must be cultivated. Some natures furnish a more congenial soil for it than do others, but everywhere it must be fostered.

And who can ever measure the beneficence of kindness, the happiness and brightness that it brings into human life? It alone can be the basis of enduring friendship. We admire the brilliant man, envy the rich man, emulate the successful man, but, if they lack kindness, we can never love them.

No gift except His only begotten Son, has the Father given to the world which in value can be compared with the privilege of being born again.

If the theme is not often treated in the press this is a reason for not postponing it when there is a special desire or need that it may be stated in a clear and correct way.

Who is able to keep the law of God without this change? We must love Him with the heart, soul, mind, and strength, and our neighbor as ourself.

To this the reply was, "Do you think you can obey that sermon unless you have been born again?"

Unless one is born again he cannot discern spiritual things. Of the "lively hope," the "joy unspeakable," the certainty of having passed "from death unto life," the sonship, and the witness of the Spirit, he can know nothing.

In the absence of these, in fullness or in unmistakable and expanding germs, no man is prepared for heaven, or could be admitted there without being a disturbing and corrupting element.

afar off, where the King is seen in His beauty. The necessity of being born again is the fundamental idea of the Gospel. It is something which none can accomplish in himself, by himself, or for himself.

Great is the privilege of being born again; it should be magnified; every child should be taught that he is to be a subject of this change, that he may be now passing through it, if now seeking light and feeling after Christ, if haply he may find Him.

Yet must it be remembered that Christ had other modes of presenting truth. Nicodemus was content; he came to have himself approved and his views confirmed. A self-distrustful suppliant might have heard: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

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Kind Severity. The Christian Intelligencer records this beautiful incident of a stage-coach trip in Western Montana, twenty-five years ago. A mother and her infant child were the only passengers.

But the fatal drowsiness had stolen over her, and when no answers were returned to his questions he stopped, and tore open the coach door. The woman's head was swaying from side to side.

Instantly he took the babe from her, and bestowed it as comfortably as he could in a furry bundle under the shelter of the seat; then, seizing the mother roughly by the arms, he dragged her out upon the frozen ground.

"My baby! my baby! O my baby! The horror of her loss made her forget the cold. By and by, when certain that she had warmed her blood into healthy circulation, the driver slackened the speed of his horses, and allowed her to overtake him and resume her place in the coach with her living and unharmed child.

When the sordid care and selfish success are deadening every spiritual sense, till our loyalty to Him, and even our consciousness of right and wrong, are being chilled to death, a sudden terror is often the surest as well as the quickest rescue.

The Prayer-Meeting.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building, costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members.

There is no obligation on the pastor that is not on every member. First, then, plan to be present, count your presence a business obligation; let this duty push aside social functions.

Come prepared, bring your mind with you, bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can cast into the common treasury.

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For the Young Preachers. If I were young again I would strive to be, not in low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself.

Your renewal this week, would greatly oblige us.

Fault-Finding. The world will never be much improved by continual and severe criticism. If this were potent in bringing about better conditions, it would long ago have become a veritable paradise, inhabited only by beings without a single fault.

Everlasting fault-finding begets discouragement, failure, and woe, while honest commendation generates success, strength, encouragement, and right. "Finally, brethren, whatever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, think on these things."—Methodist Protestant.

Dr. Maclaren says: "Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near when you may rest from your labor, and then they will follow you."

At the Door of the Heart.

The Master, with the shadow of the Cross falling on His soul, was comforted by a woman's insight and a woman's love. Her own heart taught her the secret of sacrifice; her heart anticipated the longing for sympathy, and so beautiful in its grace and spiritual delicacy was her act that Jesus declared it would be told to her praise wherever the Gospels were read.

Prompt payment of subscriptions is a real help to newspapers.

TOUCHING THE LEPER.—Some rude children in Madagascar were one day calling out, "A leper! A leper! to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was nearby, put her hand on the woman's shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me! For seven years no one has touched me!"

SIX OILS.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. Thomas' Electric oils—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

"Some devil is inside of me tickling my throat with a feather," said a good deacon with a sad cough. "Well, this is the holy water that will cast the devil out," said his wife, as she produced a bottle of Adamson's Botanic Cough Balm 25c. all Druggists.

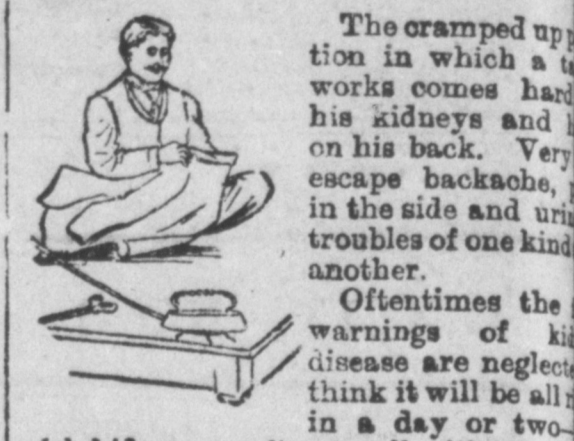
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