

**DISAPPOINTMENT.**

"Disappointment—His appointment,"  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.  
His appointment must be blessing,  
Tho' it may come in disguise,  
For the end from the beginning,  
Open to his wisdom lies.

"Disappointment—His appointment,"  
Whose? The Lord's, who loves me  
best,  
Understands and knows me fully,  
Who my faith and love would test;  
For, like loving earthly parent,  
He rejoices when he knows  
That his child accepts, unquestioned,  
All that from his wisdom flows.

"Disappointment—His appointment,"  
"No good thing will he withhold,"  
From denials oft we gather  
Treasures of his love untold.  
Well he knows, each broken purpose  
Leads to fuller, deeper trust,  
And the end of all his dealings  
Proves our God is wise and just.

"Disappointment—His appointment,"  
Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to thy touch.  
All my life's plan is thy molding,  
Not one single choice be mine;  
Let me answer, unrepining—  
Father—"Not my will, but thine."  
—Unknown.

**FRET NOT THYSELF.**

There are a great many troublesome things in this world to vex and worry us. We can not keep from noticing them unless we are blind, and we can not keep from being hurt by them unless our sensibilities are calloused beyond the point of feeling. We often urge one another to look on the bright side of things, but even in this exhortation there is the acknowledgment that there is a dark side, and that it is very apt to demand our attention.

And yet, although we can not keep from seeing and being hurt by these things, we can keep from brooding over them and worrying and fretting over them. In this we shall find the great difference between people, some of whom fret themselves over the evil things, while some others trust in the Lord whatever may come.

Fretting is poor business. It does nothing in the world to obviate the difficulties worried over. It wears out the fretter and his friends. It takes something more than fretting to overcome evil, and if the evil can be overcome it would be better to do it without fretting.

For every evil encountered in the world there is a remedy or there is not. If there is, it is our duty to find it out and apply it. If there is no remedy, we can not help anything by simply fretting. Let us be practical and wise as we go through life, determined to do the best and most effective thing we can in making the world a better and holier place to live in.

It is a great trial to see evil doers successful on every hand, as some of them are, and carrying on their wickedness with a high and defiant hand. Many of them should be dealt with vigorously. They need more than fretting. They need to feel the heavy hand of the law. They should be punished severely, now and here, for their infractions of law, and be made to feel that crime is an expensive luxury to indulge in.

Good people should make themselves

felt positively in this world. They should not simply bow and cringe in the presence of wrong, and permit it to have its way unchecked and unrebuked. They should realize that they have a duty in the matter. They are to be as positive for good as evil doers are for wrong. They are to be God's representatives in a world where evil abounds, and are to speak and live and work to advance what is right and good.

Those who are God's people should take great comfort in the fact that they have the help and grace of God. They are on his side, and he is on their side. They are in covenant, and this covenant is to endure forever. Whatever the difficulties and trials here on earth, there is to be triumph and happiness in the eternal world. It is not so with those who choose to be wicked. They are without God, and without hope, in the world. Their successes are all to be short-lived, and so they are to be looked on with a great deal of pity.

Let all who love God take good heart. They are to trust in the Lord at all times. His praise is to be continually in their mouths. Instead of fretting and complaining they are to look forward, without a fear, to the time when they shall have full deliverance and eternal peace and joy.—*Journal and Messenger.*

**THE PRAYER MEETING.**

Can you lead a prayer meeting? If you can you are a very fortunate man, and if you are a preacher the church you serve is very fortunate in having you for a pastor.

Very few can lead a prayer meeting as it ought to be led, and, therefore, there are so many dull prayer meetings, and poorly attended prayer meetings, and stereotyped prayer meetings, where certain men pray at certain times and say the same prayer at every time, and when the weary hour has dragged itself away, you can with great propriety sing the Doxology when that meeting closes.

The business of a leader is to lead someone, and the leader of a prayer meeting ought to try to lead everyone to do something or feel something which will increase the interest and spiritual joy of the meeting.

The leader who does it all is a failure. Some time ago a minister led a prayer meeting and read the account of the healing of ten lepers and talked for about three-quarters of an hour, repeating frequently, "Where are the nine?" When he got through he invited others to speak, and the first man who spoke said, "I think that the first one who came back talked so long that the other nine did not have time to say anything, and, therefore, we don't hear anything from them."

It is not to be a talking meeting, but a prayer meeting. Talk to God in prayer. The great secret of church work is to get everybody to work. People want to work, they are not satisfied unless they have something to do, and the successful leader will give every one something to do and help him to do it.

It is a greater work to lead a prayer meeting successfully than it is to preach a big sermon. For people will admire and forget the sermon, but if they will get close to God in personal work, they will have more than they get out of the preacher's work, no matter how well he does it.

I believe that a church which studies the Bible and has a lively prayer meeting and well-attended Sunday school and no preacher at all will do far more

for Christ and humanity than a church that has an eloquent minister, a dull prayer meeting and a neglected Sunday school.

The prayer meeting should be studied and prepared for, as much so as the sermon. Try to grasp the whole situation. Who will be there? What can they do? How can I get them to do their best? What hymns shall be sung? What variety can be properly introduced? The talk by the leader should be good—very good—containing the germ thoughts of a good sermon; but brief, warm, vivid. The leader should feel I must make this prayer meeting a delightful success, and it is worth all the thought and prayer and time it costs.

A poor general loses the battle and a poor leader loses the prayer meeting. If the Theological Seminary could turn out moderate preachers who were first-class leaders of all meetings, it would be doing far more for the church than if it turns out first-class preachers who know nothing else. It is said that when Stonewall Jackson fell, General Lee was deeply moved at the loss of such a grand leader and said: "O! for leaders, for leaders."—*Rev. J. M. Holmes, in Methodist Protestant.*

**DID NOT CARE FOR HIS SOUL.**

William A. Sunday, the well-known evangelist, who was recently ordained as a minister by the Presbyterians in Chicago, tells this striking personal experience:

"I will never forget a scene I witnessed as long as I live. I left the tent where we were holding meetings down in Paris, Ill., one night, and among the number who left last was a young man that I was especially attracted to by his fine looks. I walked down the street with him, and put to him the invariable question, 'Are you a Christian?' He said, 'No, sir, I am not.' Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, 'Are your father and mother alive?' 'Both alive,' said he. 'Is your father a Christian?' 'Don't know, he has been a steward in the church for several years.' 'Is your mother a Christian?' 'Don't know, has been superintendent of the Sunday school of the same church for some time.' 'Have you a sister?' 'Yes, sir.' 'Is she a Christian?' 'Don't know—she has the primary department in the Sunday school.' 'Do your father and mother ever ask the blessing at the table?' 'No, sir.' 'Did your father, mother or sister ever ask you to be a Christian?' 'Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul.' He said, 'Do you believe they think I am lost?' I could not answer such arguments. It is six years ago this coming October since I heard this. I can hear his words ringing in my ears, 'Do you believe they think I am lost?'"

**They Drove Pimples Away.**—A face covered with pimples is unsightly. It tells of internal irregularities which should long since have been corrected. The liver and the kidneys are not performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests. Parmelee's Vegetable Pills will drive them all away, and will leave the skin clear and clean. Try them, and there will be another witness to their excellence.

**"ABIDE IN ME."**

If you will pluck a white rose and put its stem into a bottle of red ink, you will find in a short time the coloring has stained all the petals and leaves. But you may pour all the dye you wish upon the roots of the rose bush, and the roses will remain as pure as before. As long as the rose remains on the parent stalk and draws its life through the root, it is free from contamination; but separated, it sucks up every impurity.

"I am the true vine," said Jesus, "Abide in Me." All who are out of Christ are poisoned by their sinful surroundings, just as the rose in the ink. We have no power in ourselves to keep pure. Jesus is the one source of pure Spirit life. If we draw our life from him, we are safe even in the midst of polluting sin, just as the rose is safe on the bush, though the ground beneath may be flooded with impurity.

Then again the separated rose withers and brings forth no fruit. "If a man abide not in me, he is cast forth as a branch and is withered." There is no water of life outside of Jesus. All is a parched desert. All fountains run dry except the fountain of the water of life. Those who have forsaken "the fountain of living water," have hewed them out only "broken cisterns that can hold no water."—*The Missionary World.*

**THE MOST PRECIOUS.**

The precious metal called radium is perhaps the most valuable of all known substances. It is said to be worth \$2,721,550 a pound, and there are in the whole world only about two-and-a-half pounds on the market. But the mercy of God through Jesus Christ is worth a thousand times more, and may yet be in the possession of every individual. The precious metal may be stolen, or lost in the heart of the sea, or swallowed up in the dust and ashes of burning cities. With it one may be a millionaire today and a pauper tomorrow. But the love of God in Christ can no man take away. The floods cannot drown it. The fire cannot consume it. The wreck of battle cannot destroy it. The mortgage cannot sweep it away, nor can death, grim, pitiless and inexorable death, ever obliterate it. It is the believer's possession forever.—*United Presbyterian.*

**TELL THE WHOLE TRUTH.**

Bishop Warren, of the Methodist Episcopal Church, does not believe in gentle preaching to rich sinners. He says there are some pastors who go at it in this style: "Brethren, you must repent, as it were, and be converted, in a measure, or you will be damned to some extent."

Paul says, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches."

He would have Timothy handle the subject of wealth and its responsibility without gloves. No use in mincing matters. The pulpit, on this point, must be courageous.

**Twenty Years of Bronchitis.**

Captain Dunlop, of Kingston, commander of the steamer "Bohemian," of the R. & O. fleet, suffered unceasingly for twenty years, and although he took treatment all that time permanent relief was not obtainable until he used Catarrhazone, which cured him quickly and permanently. The captain says, "Catarrhazone is the best cure for Bronchitis on the face of the globe, pleasant to use, quick to relieve and sure to cure." Catarrhazone is a wonderful treatment for all diseases of the Throat, Lungs and Bronchial Tubes. Two months' treatment, price \$1.00, small size 50 cts. Druggists or Polson & Co., Kingston, Ont.