

COMPENSATION.

Life brings to our lips its bitter cup,
But 'tis held by a Hand divine,
And a Voice speaks low to the fainting
heart;
"Drink, child, for the cup is mine.
In the vale of the dark Gethsemane,
It came to abide with me,
And alone on the cross of Calvary
I drank this cup for thee.

"Not alone shalt thou take the bitter
draught,
For I am holding thy hand,
What I do thou knowest not now, my
child;
Some time thou shalt understand.
Oh, trust me now, when the clouds are
dark,
And no light there seems to be,
For I never will leave thee comfortless,
And I drink this cup with thee.

"Who shares my cross shall receive my
crown;
We are comrades in woe and weal;
Who trusts my love shall receive my
grace,
And his forehead bears my seal.
Life's fleeting moments are quickly
sped;
Eternity's limitless years
Will bring out of loss a sevenfold gain
Through the alchemy of tears."
—Zion's Herald.

CHARACTER AND LIFE.

Much has been said and written about character building. It is doubtful whether this is a happy expression. A building is not a living thing. True character is a living principle in the heart. Nothing is so desirable as goodness. To think right, to feel right, to speak right, to do right, and to be right is more than all riches and all learning. Henry Drummond quotes this saying from Mr. Huxley to show how highly men of genius sometimes prize character: "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer." It is a mistake to suppose that men are different to the character they bear. Some men perhaps do not care what they are or what they do, but most men and women earnestly desire to live a better life. There are multitudes who would make almost any sacrifice if they might become what they think they ought to be. Most of these make some sort of effort to become better men and women. The trouble is, in most cases, they go the wrong way about it. They have a theory of goodness and of reformation which will not work out. One believes that he can make himself true and good by the exertion of will power. He would repress the evil tendencies which manifest themselves within, and conquer them one after another until he shall reach perfection. If this were possible at all life is too short for the accomplishment of so great a task.

Others propose to reach the end sought by cultivating in themselves the positive virtues of a good character. Benjamin Franklin tried this plan. He set about it with much system and continued it with diligence and perseverance. He prepared a schedule of good qualities which he desired to acquire, and over against each one he provided blank spaces where he might record his victories and defeats. Every day he brought his soul to the judgment seat, and compelled himself to answer to the delinquencies recorded against him in

the book. Surely if anyone could have succeeded in this undertaking it must have been the great philosopher and statesman whom Americans delight to honor. According to his own testimony his progress was slow and especially discouraging in respect to those virtues in which he was naturally most defective. Finally he abandoned the attempt long before he considered himself cured of his defects. He illustrates his state of mind at this time by a characteristic anecdote of a neighboring farmer. The farmer bought an axe of a smith, and said he wished it were bright all over as it was on the edge. The smith assured him that he would grind it bright if the farmer would turn the wheel. He turned and turned while the smith held the broad face of the axe hard and heavy on the great stone, making the turning very fatiguing. Every now and then the farmer would leave the wheel to see how the work was progressing. At last he said he was willing to take his axe as it was and go. "No; turn on, turn on," said the smith, "we shall have it bright by and by; as yet it is only speckled." "Yes," said the farmer, "but I think I like a speckled axe best." So Dr. Franklin thought he was willing to put up with his character speckled as it was rather than continue the drudgery of trying to make it all bright.

All methods of building character without the help of God must fail. A character which is merely copied is not very genuine. A copy is an artificial thing. Artificial flowers have neither life nor fragrance, but true character is a living principle, deeply rooted in the soul, and growing up unto everlasting life. It is the work of the Spirit of God in the Spirit of man. He firmly believed in God. He believed also in prayer, as his celebrated motion in the Constitutional Convention clearly proves. According to his own testimony he made use of prayer as a means of cultivating a better life. In his systematic effort to build up a perfect character, however, there is no evidence that he trusted in the mercy of God, which saves from sin. If he did not attempt to separate religion and morality he came very near to it. Whatever was true in his case it is quite certain that multitudes of men do undertake the struggle for a better life without religion. It is their boast that they believe in morality, but not in religion. They admire morality but despise religion. They try to be honest and truthful, but not pious. This divorce between morality and religion is unreasonable, unnatural, and in the long run impossible. God is the foundation of all goodness, and morality separated from the vine, which may for a time retain its verdure, but so soon as the sap which is in it is exhausted the branch withers and dies. When God is no longer the source of morality it lacks authority, power, vitality.

It is God that forgives sin and cleanses the heart from all unrighteousness. It is God that imparts to the spirit of man power over sinful dispositions. "I have set the Lord always before me," says the Psalmist, "therefore I shall not be moved." A story is told of a profane and incorrigible youth whose eye was attracted by a beautiful picture of Jesus. The brow, the eye, the gracious lips of Jesus as represented in the picture transfixed his gaze and took deep hold of his mind. His eyes were filled with tears, and his heart mellowed. The picture reformed him. How much more shall a clear vision of the living Saviour reform and change the character. "We all, with open face beholding as in a

glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." He giveth power to the faint. In Him is strength to walk uprightly. Those who set the Lord always before them shall always be true and right and pure and strong. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

THE CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimen of doing or enduring or suffering—we might account for the failure and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainard, or Martyn. Little words, not eloquent speeches or sermons; little deeds—not miracles, nor battles, nor one great heroic act of martyrdom, make up a true Christian life. The little constant sunbeam, not the lightning, the waters of Shiloh, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and flesh, little acts of indolence or indecision or slovenliness of cowardice, little equivocations or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper or crossness or selfishness or vanity; the avoidance of such little things as these go to make up at least the negative beauty of a holy life. And then, attention to the little duties of the day and hour, in public transactions or private dealings or family arrangements; to little words and looks and tones; little self-denials and self-restraints and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality and method and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately aim, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—Dr. Bonar.

Prevents Disorder.—At the first symptoms of internal disorder, Parneelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or two pills for two or three nights in succession, will serve as a preventive of attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—Bishop Hall.

THE RELIGION WE NEED.

Some men are afraid of being too religious. What we need today is men who believe down deep in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim—God wants all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand and two shall put ten thousand to flight." It takes about a thousand to chase one now. Why? Because they are afraid of being too religious. What does the world want today? Men—men that are out and out for God, and not half-hearted in their allegiance and service.—D. L. Moody.

A SECRET SIN.

"He that covereth his sins shall not prosper." Most men try to cover their sins. They shall not prosper in the effort to hide them. They shall not prosper in their prayers. The man with a secret sin, coming to the mercy seat, comes in vain. Men may find no traces of his sin. He may persuade himself that it was not sin. But the power of prayer is gone. He shall not prosper in his attempts to serve God. He may hope to make amends by diligence in the vineyard of the Lord, but his service is not acceptable. There is a secret evil that neutralizes all his good deeds. He shall not prosper in his own soul. His effort to find happiness is vain. A drop of bitterness mingles with every draught. He does not grow in grace. His hope is vain. He is a stranger to peace. The hideous thing he has hidden haunts him.

"I dug a grave and laid within
Its secret depths one secret sin.
I closed the grave—and know full well
That day I shut myself in heil."

Do Not Delay.—When, through debilitated organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parneelee's Vegetable Pills will be found a most valuable and effective medicine to assail the intruder with. They never fail. They go at once to the seat of the trouble and work a permanent cure.

—The Chinese Church in San Francisco is an example of what can be achieved by mission work among foreigners in this country. The pastor of this church is an American and his assistants are ordained Chinamen. The church is the outgrowth of Chinese missions, and was organized in the year 1866, since which time over one thousand Chinese have been won to Christ in this church and its eleven out stations.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promises a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.