

CHRIST MY ALL.

BY THE REV. WILLIAM CLEMENTS.

Mid darkest night if he appear
My soul shall feel at ease,
O! may it be my constant aim
My Christ, my Lord, to please.

I would not seek for earthly joys
While my dear Lord I see;
I trust in him for blessings now,
And through eternity.

I would not part with Christ my Lord
For all that earth can give;
In him I find my truest joy,
In him my soul doth live.

He will preserve me by his grace
While here on earth I stay;
And without spot I shall appear
On that great judgment day.

—The Watchman.

HAPPINESS BY INDIRECTION.

Everybody wants to be happy. That is right. Our Lord appealed to this in the Sermon on the Mount, as indeed in everything he said to men. After a recent Endeavor Meeting, in which the Beatitudes had been talked about, a little lad said: "But I don't want to be blessed, I want to be happy." He thought "blessed" was a mysterious sort of religious emotion which he could get only by giving up everything that might make him happy. The mistake has been made by older people, and even by theological ones. But the word translated "blessed" in the Beatitudes means simply "happy." Our Lord was talking about being happy, telling how to find happiness.

Now there is a great law of the universe, binding on every creature from the microbe up to God on his throne, which must be obeyed if the pursuit of happiness is to be successful. It seems to be unknown to many people. A thousand minor laws, all parts of this comprehensive law, are recognized and more or less obeyed, while the truth which underlies them all, this great law, may not be recognized. Much false philosophy, some unsound theology, a good deal of questionable ethics, and especially no little failure and misery, might be avoided by the recognition of the great law and by obedience to it. It seems not to have been named; let us call it the Law of Indirection. It is the law that things, especially good things, are not to be got by going at them, but by going at something else for them.

Paul states it in this luminous way: "I press toward the mark for the prize." He wanted the prize, but he pressed toward the mark for the prize, not toward the prize. He is a runner in a foot race. Up there among the spectators, who through the lofty seats of the amphitheatre, shines the royal prize for the winner. Will the man who press toward that prize get it? No, the guard thrusts him back. Will the man who runs the race with his eye on the prize get it? No, he will run into obstacles, stumble, fall, lose the race. The runner who keeps his eye on the mark, the goal, the winning post, and runs toward that, is the only one who stands a chance. He runs toward the mark for the prize—and gets it.

As one thinks of this, he sees that it is true everywhere, a universal law. Take success in business, for instance. Two lads start out for it. One presses into business and gives himself wholly to it. The other goes to school, college, post-graduate work. All statistics from many sources show that the educated man has two hundred and fifty

chances of success in any walk of life to one chance for the uneducated man; success by indirection.

Everybody wants to be happy. That is right. But he who presses toward happiness never reaches it. Celestial guards, the inviolable laws of the universe, thrust him back. And the wiser man who does not press toward happiness, but toward the mark, but keeps his eye always on happiness, he too makes a miss of it. He is self-conscious! introspective, pessimistic; hear his lamentations! He thinks the universe is out of joint, because with his eye on happiness up yonder, he is always running into the fences of the universe. He regards himself as a tragedy, and perhaps doubts if there be a God at all. But the man who wants to be happy and goes about it wisely, putting happiness aside to run the way of duty, righteousness, love—he gets happiness. Our Lord said it in this way: "Who-soever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it." That is the Law of Indirection.—N. Y. Observer.

MEN AND THE CHURCHES.

It is a fact which is forcing itself more and more upon the attention of thoughtful observers that, in the older parts of our country at least, there is a strange and ominous lack of men in the churches to-day. Young men, and men in middle life, are conspicuous by their absence. Scarcely one-third of the enrolled members of the churches are men. In the Sabbath congregations men are greatly in the minority; and in the week-night meeting this minority is still more marked. Women are present always, in numbers, and their courage and hopefulness shed light and cheer over the congregation. It may be too hot or too cold, too fine or too stormy for men to venture to church, but the women may always be depended upon; they attend church in all weather.

It is sometimes said by way of explanation, that men are now in the minority everywhere in the older provinces. And we are reminded that in the West conditions are reversed, where in many congregations women are fewer than men. But this is an explanation which does not really explain. The men have not by any means all gone into the West; there are still enough of them in Ontario to fill the churches, if they would but attend.

There are three large classes of men that challenge attention. In the first class are those who seldom or never attend any place of worship. These may be seen in the market, and other places of business; they may be met in the lodge room, and in the concert hall; they may be regularly found at the political caucus. They take a real interest in everything except religion. They are, for the most part, good and loyal citizens, and they cheerfully support all the institutions of the State, but to the churches they give no support or encouragement. They are, to all appearances, at least, entirely irreligious.

In the second class are those who, while they attend church on the Sabbath with more or less commendable regularity, have no vital union with the church, and give no sign of repentance or faith. They listen to the gospel with apparent interest; they contribute to the support of the church and to its missionary schemes; but when the necessity of a personal religion is urged upon them they edge off, or evade the subject. And so it is no unusual thing to find in a church of two or three hundred members from twenty to forty married women

who sit at the Lord's table unaccompanied by their husbands.

There is a third class of men who, while they are enrolled as church members, have, after all, no more than a nominal connection with the church. They attend the church services when it is convenient. They deposit their offering upon the plate, and they go away, to be seen no more until the next Sabbath morning. They seldom or never attend a business meeting of the church, and they have not been seen at a prayer-meeting for years. The pastor can never rely upon them for sympathy or support in any distinctly religious effort. They leave all church work to be done by the women, and such few ardent brethren as can be found. It was of this class of members that a certain pastor said not long ago: "You can get nothing from them except a contribution."

And so it has come about that nearly all the aggressive work of the churches is being done by the women. In the ordinary Sunday-school scarcely more than one-fifth of the teachers and officers are men. And consequently the grown up boys desert the school, since it seems to be no place for them. Three-fourths of the church committees are named by women. The women have their mission circles and they talk missions, and circulate missionary information, but beyond giving an occasional offering, many of the male members of the church do nothing for missions.

Now right in this connection arise some of the most serious and searching questions which we are called upon to-day to face. Why do the churches fail to grip the men? Is the fault in the churches? Or is the trouble with the men themselves? What remains to be done to attract and hold those who are holding aloof? The situation is serious and critical. The future of the cause we cherish is involved. The conditions, as they now exist, demand our most prayerful and prolonged consideration.—Canadian Baptist.

CRITICISM OF MINISTERS.

With reference to the criticism to which ministers are all the time more or less exposed, several things may be said. In the first place, there is no particular reason why ministers should not be criticised just as much as doctors or lawyers or merchants. There is a good reason, however, why nobody, minister or otherwise, should be criticised unjustly, unintelligently, unnecessarily, and unkindly, and that is because such a course is wrong. As for the minister, he occupies, even in these days of the active layman, a position of picturesque solitariness in the eyes of the community. In the estimate of the average man of the street, he is the fellow who thinks that he knows how to be good and how to teach others to be good. Probably the minister himself entertains a very humble idea of his own powers and performances. Certainly he often sets to work criticising himself and his clerical fellows; and when he criticises other ministers out loud the whole community listens with eager interest. It is well, at any rate, that the community, even if not admitted to ministerial meetings, should understand in a general way that preachers do not consider themselves infallible, and that they are ready, often with tears, to confess their failings one to another. This needs to be added, too, that care should be taken when criticism of ministers is attempted by church people, lest thereby an impression should be given to the ungodly that those people disparage the sacred ministerial office.

The office is more than the officer every time. Magnify the pulpit, even if occasionally you have to take the man in the pulpit down. Support the preacher with sympathy and prayer; and, while not condoning his faults when those need gentle remonstrance, be more ready to see his virtues than his failings, and hold up his hands, for the sake of the cause he represents, if not of the man himself. If criticism must be, let it be helpful, not harmful; sweet, not sour; inspiring, not discouraging. Christian criticism should be constructive of character.—Zion's Herald.

JOSHUA'S DECISION.

"As for me and my house, we will serve the Lord." Josh. xxiv, 15. A great man relates how, on one occasion, he suddenly opened the door of his mother's room and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quickly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him.

Valuable Advice to Mothers.

If your child comes in from play coughing or showing evidence of an approaching attack of Croup, Sore Throat or sickness of any kind, first thing get out your bottle of NERVILINE. Rub the chest and neck with NERVILINE, and give internal doses of ten drops of NERVILINE in sweetened water every two hours. This will prevent any serious trouble. No liniment or pain reliever equals Polson's NERVILINE which is a necessity in every household. Large bottle cost only 25c.

The essential lung-healing principle of the pine tree has finally been successfully separated and refined into a perfect cough medicine—Dr. Wood's Norway Pine Syrup. Sold by all dealers on a guarantee of satisfaction. Price 25 cents.

A Merry Heart Goes All the Day.—But one cannot have a merry heart if he has a pain in his back or a cold with a racking cough. To be merry one must be well and free from aches and pains. Dr. Thomas' Electric Oil will relieve all pains, muscular or otherwise, and for the speedy treatment of colds and coughs it is a splendid medicine.

"By Medicine Life May Be Prolonged."—So wrote Shakespeare nearly three centuries ago. It is so to-day. Medicine will prolong life, but be sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas' Electric Oil used internally will cure coughs and colds, eradicate asthma, overcome croup and give strength to the respiratory organs. Give it a trial.

Suddenly Attacked.—Children are often attacked suddenly by painful and dangerous colic, cramps, diarrhoea, dysentery, cholera morbus, cholera infantum, etc. Dr. Fowler's Extract of Wild Strawberry is a prompt and sure cure, which should always be kept in the house.