

The Christian Life.

THE LIFE THAT COUNTS.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
And this the life that counts.

The life that counts must aim to rise
Above the earth, to sunlit skies;
Must fix his gaze on Paradise—
And this the life that counts.

The life that counts must hopeful be;
In darkest night makes melody;
Must wait the dawn on bended knee—
And this the life that counts.

The life that counts must helpful be.
The cares and needs of others see;
Must seek the slave of sin to free—
And this the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
And this the life that counts.

—A. W. S.

TONING A CHRISTIAN.

Christianity is Christ-likeness. It is a religion whose aim is a return to man's original perfection, and to the excellence of an eternal state with God. Many of us are tempted to feel that the aim is elusive. Each step gained is responsibility increased. Each step lost is hope made dim.

To many aspirants to a rich Christian life the way is upward, but to some, paradoxical as the words may sound, the way is first a descent. We need only study the life of the prophet Elijah to catch the meaning of this statement. Assuredly he was a man of God, a proclaimer of God's will to a generation who professed God but served Baal. He appears suddenly, sternly, solemnly. In Ahab's brilliant court we see the man in hairy garment denouncing king and court. Elijah in the king's throne-room is a rugged, bold, God-serving man. There is nothing gentle about him. He is more to be feared than sought for counsel and sympathy. And yet he is a very prophet of God.

From Ahab's palace to the brook of Cherith is a descent topographically and spiritually. While there Elijah came under God's toning process. Ravens—ugly, loathsome, unclean ravens—ministered to the man of thunder and of death. Alone, he had opportunity to see the Father's providence. God was beginning to polish His iron-clad servant. When he returns to the widow and provides for her wants, he is a man who has felt want and has been sustained by love. Love begets love. Elijah's heart has room to beat with sympathy for the distressed and the weary in spirit.

From Ahab's court, with its wickedness and luxury, to the barren cave at Horeb is a steeper descent. But Elijah has gone the entire distance. While at the court he had heard the voice of God in the thunder and the rushing wind. His ear could catch the voice only when it came strong and roaring. His ear could only hear the loud music of the Father's voice, its sweeter, softer, more loving tones passed him by unheeded. But what happens in the cave? Not in the thunder, not in the rushing wind, but in a still small voice, Elijah hears God. God needs but whis-

per and Elijah hears. God has trained him well. God has toned down His daring servant to a man fit for a place in the vision of His Son on a mount of transfiguration.

There are Elijah-characters in our midst—men and women who are anxious for God's glory. They are riled when He is despised, and they speak boldly when He is forsaken. And they do well. But there come moments when acts of love and of kindness must be done, and then the Father desires of His servants a quiet, peaceful heart from which can flow, fully and gladly, streams of good. And once again He has a special service for you to perform, for you only, and then He comes secretly and whispers.

What can you and I do if our spiritual ears are unable to catch the loving and soft whispers of Christ? Only that heart which has peace within itself can hear God. When the sound of storm and strife is in our soul, only the well-trained ear can hear divine whispers. How true it is that Elijah went down to find God. But how gloriously true also it is that he likewise ascended to be with Him. God is everywhere. He stations Himself in different places. Now we must go down to meet Him. Again our eyes are lifted to the hills. And then again we need but commune with our own souls and lo! He is there. Whatever our process of training—a toning up or a toning down—it is all God's wise way. —N. Y. Observer.

THE SUFFERING OF CHRIST.

BY ALEXANDER MACLAREN.

The suffering of Christ was three-fold; the suffering of flesh and blood—the suffering of the body, every nerve of which became the avenue of pain; the suffering of the mind, in view of great problems; the suffering of the heart, pouring out love not responded to and left solitary and alone—the suffering which made the Master often sigh and extorted tears at the grave of Lazarus.

Our Master had flesh and blood. He knows what flesh suffers when it is lacerated and torn; He knows what blood suffers when it runs hot or cold; He knows all the exigencies and conditions, and sorrows, and pangs of our human heart. All this is known to Him, and He was perfected in knowing it, that He might be a perfect Priest and Saviour, Friend and Sympathizer.

There was suffering that came to Him from temptation. He did not know what it is to fail; we have known temptation by failure; He knew what it was by bearing and vanquishing it—as in the forty days of temptation and in the garden of Gethsemane.

There were also His sufferings as the Meediator, when upon his heart he took the guilt of the world. We know something of that. We know how we feel when we are in contact with those tens of thousands who are pent up in miserable hovels, where prayer and decency are alike impossible, when we pass down the hospital ward, where our daughter or our son brings disgrace to our name. We know something of what it is to bear the injustice and pain and wrong of the world, but not as He did, for He bore it as the mediator, and by bearing it put it away, both the penalty and the blame.

And so today we behold Him perfected through suffering; through suffering making His way into the glory and standing there perfected, to become Priest and Saviour for us. We must not look at the cross alone, but at the throne to which it led. Angels are beneath His feet, and devils; all creation does Him homage; all the worlds wait upon His will; but we are His brothers. He is the Son and we are sons. Our Brother is on the throne, and we are being brought to stand by His side.

We, also, must be perfected—by the suffering of flesh and blood, by wrestling with temptation, by bearing in our measure the sorrows and sins of men, and filling up what is behind of the sufferings of Christ.

Do not tell us to evade suffering; do not hold us back with pity; do not spend tears upon us; do not tell us that we must stand aside and be darlings of fortune, only caressed by the soft air and kissed by sunbeams; let us go the way our Captain went before. There is no way to his crown but by the cross; no way of being perfected but by suffering.

Let us bear it as He bore it—willingly, with the sweat upon our brow, but with loyalty to the will of God in our heart. Let us suffer so. Then the darkness will vanish and the light come; then the Cross will be behind us forever, and the Crown beckoning us before; and, like our Lord, we shall be perfected through suffering.



SAINTS IN WRONG PLACES.

1. Some get under the tree of discouragement, like Elijah (1 Kings). Discouragement is a destroyer of faith, a damper upon love, and a veil upon the face of hope; therefore it is a sin to be discouraged.

2. Some get on the slippery path of worldliness, like Abram, when he "went down" to Egypt. There is no tent of separation, no altar of communion, and no revelation of joy in Egypt. These are only found at the Bethel of fellowship with God (Gen. 12: 7-10; 13: 4).

3. Some get on the housetop of self-ease, like David (2 Sam. 11: 2), who stayed at home when he should have been in the battlefield. His self-ease led to self-indulgence, which brought upon him the chastening hand of the Lord. Self-ease, like rust, corrodes the spirit with the mildew of unbelief, warps the moral fibre of consecrated work, and blinds the eyes of its devotee to the sight and attractive beauty of Christ.

4. Some are ensnared in the meshes of disobedience, like the man of God out of Judah, who was entrapped by the wily old prophet of Bethel (1 Kings 13: 9). No saint on earth, no angel from heaven, no devil from hell, and no man under the sun, should turn us aside from the plain direction of God's word.

5. Some get into the doubting castle of unbelief, like John the Baptist, who sent his disciples to Christ to know if He was the Messiah (Matt. 11: 4), after he had proclaimed Him as such (John 1: 34). Doubt is a faith-crippler, joy-killer, zeal-damper, mind-darkner, love-retarder, hope-annuller, and Christ-hinderer.

6. Some get into the sieve of self-confidence, like Peter (Luke 22: 32, 33). When self puffs up, and we warm ourselves at the world's fire, we place ourselves where Satan can grab us, and when he gets hold of us he riddles us to the loss of our power and joy.

7. Some get into the ring of wrangling, like the disciples, who "disputed among themselves" as to who should be the greatest (Mark 9: 34). They did

not strive for the lowest place, nor as to who should be nearest to Christ. Strife is the child of pride, the companion of ambition, the killer of unity, the grief of the Spirit, the bane of humility, the hinderer of the Gospel, and the despiser of love.



THE BEST HE CAN.

Our loving Father is always watching over us for our highest good and seeking to give us His best things, but He only does this if we ourselves meet the conditions and rise to the essential qualifications. Some one tells of a wealthy business man who had two of his sons in his business, one in a position of high responsibility, and the other in a much lower position, but the visitor noticed that in the family circle both sons were treated with equal affection. He asked the gentleman if he was really doing as well by the second son as he could, and he replied that he was doing as well as he could, but not as well as he would if he could. "I have longed," he said, to be able to advance my boy to a much higher place, but I cannot do so until he qualifies, and I am doing all for him at present that I really can, but not all that I would love to do." This is the heart of our Father. Let us make it possible for Him to do for each of us His best.

God has His best things for the few
Who dares to stand the test;
God has His second choice for those
Who will not have His best.



Consumption Begins with a Cough.

The cough racks and tears the tender tissues of the throat. Inflammation supervenes and then serious bronchial or lung trouble is established. The important time is at the beginning. Stay the progress of the cough by using fragrant healing Catarrh-ozone which reaches every part of the bronchial tubes, throat and lungs. Catarrh-ozone destroys disease germs, stops the cough, heals sore spots, clears the nose and throat of discharge. Catarrh-ozone soothes, never irritates. Guaranteed for every form of catarrh. For lasting cure use Catarrh-ozone. Two months' treatment \$1.00; trial size 25c.

"Whether at home or abroad, the happiest are those who have helped some one else to be happy. Each morning determine to be profited that day, and you will not be disappointed, for 'the will is more than half the man.'"

To Those of Sedentary Occupation.—Men who follow sedentary occupations, which deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outdoor lives. The former will find in Parmelee's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.

The secret of beauty in life is the inner purity of heart and soul. The secret of attaining it is through the culture of the soul life.—J. F. Carson.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

Prayer is sometimes a device by which we shirk our own duty in telling God his.