

BIBLE, PRAYER, FEELING.

Henry Drummond said that Mr. Moody, in one of his addresses during his first visit to Scotland, startled him, as by a thunder-clap, by exclaiming, "If church-members would spend less time in praying and more time reading and studying their Bibles, they would be better Christians than they are."

Mr. Moody did not aim to detract from the importance of prayer; he was only exalting and emphasizing the value and importance of a thorough knowledge of God's Word—the importance of knowing and doing the will of the Lord. Prayer, to be acceptable to God and profitable to the one who prays, must have for its basis a knowledge of the character and will of God as revealed in the holy scriptures. Otherwise, prayer is likely to be aimless and indefinite, and praying may be largely a using up of that that might be far more profitably spent in the study of the Bible. And it is to be feared that there is much time wasted just in that way.

Again, there is cause to fear that there is much precious time wasted by many refusing to take hold and do personal work in the church for the salvation of souls, because they do not feel like doing it. They are waiting for feeling, when they ought to be actively doing.

Feeling in religion is all right—happy, joyous, rejoicing in the Lord—but it comes as a result of being cheerfully willing to do the will of the Lord, or having done, or being honestly engaged in doing his will. It is a fruit, not a seed; it is a flower, not a bulb just planted.

The honest, successful Christian worker depends upon Christ, not upon feeling. His sense of obligation to the world's Redeemer constrains him to strive to do his will now, and not wait until feeling compels him to do it.

In the battle, when shells are exploding, minie balls whistling, and comrades falling, the brave, loyal soldier keeps his place in the ranks and goes forward in the discharge of duty. If he were to obey his feelings, he would break away, play the coward, and run to the rear for personal safety.

Depending on feeling is a poor way to serve the Captain of our salvation. His true soldiers stand their ground and do valiant service when the prospect is most gloomy, and when their feelings, if yielded to, would cause them to do as Judas did.

Our Master does not say, "Watch and pray" when you feel like doing so, or "Go, work in my vineyard" when you feel like it. His commands are direct, positive and imperative. He does not say that they who do the will of the Father because they feel like it, shall enter into the kingdom of heaven, but "He that doeth the will of my Father which is in heaven," and nothing whatever is said about feeling.—*Rel. Telescope.*

FAITH AND WORKS.

The close relation of prayer to work is brought out pretty well in the conversation of two little girls, both of whom had been taught to pray for the things they needed. On their way to school one morning they suddenly discovered that they were in danger of being late. "Let us kneel down here, and ask God to help us to get there in time," said one. "No," said the other, "let's run as fast as we can, and pray as we run." Both children had a right conception of prayer, says a writer in the *Northwestern Christian Advocate*. Their answers represented their respective tempera-

ments. The first child was probably meditative, and somewhat mystic by nature; the other was more practical, though probably no less religious than the other.

Most people in this age, which so emphasizes the practical, would accept the view of the child who wished to do her praying while she was doing all she could at that moment to answer her own prayer. But there is something to be said for those who believe we are not equipped for running, or even for walking until we have prayed. It was Luther who said that when he has a particularly hard day's work before him, he always gave more than the usual amount of time to prayer, and he was something of a strenuous character, too. Our Lord, it will be remembered, spent whole nights in prayer, and frequently rose before morning and went apart in the mountain to pray. He felt that he needed the divine guiding, even before he began the work of the day.

On the other hand, it is well to see the other side—that prayer is to fit us for answering our own petitions. The Lord once said to his disciples: "Pray ye the Lord of the harvest." They prayed and the Lord answered—he sent them. It is idle for us to hope that God will answer the prayer of any man who is not ready to be a worker with God. We should, indeed, imitate both the little girls. We should pray for strength and fleetness of limb to do our tasks, and then we should pray as we run. Doing this, we may expect always our prayers to be answered.

FATHER'S DRIVING.

During the Franco-Prussian War, a French officer was sent with a hurried despatch to be conveyed by a special train over about one hundred miles of rough railway, in order to head off a swift German advance. As the train flew like lightning over the rough track, the wife of the engineer, who was on board, was filled with terror, and cried out in her distress, but her little girl romped up and down the rocking car perfectly delighted with the excitement, and would answer to her mother every few minutes, "It's all right, father's driving." Once in a while the big engineer, all black with soot, would come in and cheer up his almost fainting wife, while the little girl would climb upon his shoulders and hug and kiss his with rapturous delight. At last they reached the end of their fearful journey in safety, and the little girl triumphantly cried, "Didn't I tell you it was all right, for father was driving?"

Oh, how many heart aches we would miss if we would look away from the rocking train and from the fearful surroundings and remember that our Saviour holds the reins of Providence, and, that he knows, he loves, he leads, and he will surely keep.

PROMPT OBEDIENCE.

Travelling in the Alps, a gentleman tells us, he came one day with his guide to a point where the way was apparently closed by an inaccessible cliff. They had followed a little stream until at last it disappeared in the mountains and there was no way out. Then the guide directed him to follow him as he leaped into the foaming torrent. The man was terrified, it seemed like certain destruction, but there was no other way. A moment later the guide disappeared beneath the waters and he was left alone. In the abandonment of despair, he leap-

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ed in, too, but before he had time to realize the danger, he found himself on a green bank on the other side of the mountain in a beautiful valley. The torrent had carried him through and a way had opened out of darkness into a large place. So as we follow Jesus we shall often find our pathway apparently closed, but it is always safe to go on with him, and "he will bring forth our righteousness as the light and our judgment as the noonday." "I will lead them by a way they know not. I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them."

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3. The Bible is the revelation of God's will towards mankind. It contains the right solution of every religious problem that confronts men.
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