

## The Christian Life.

### WHEN NOTHING HAPPENS.

In youth one sighs for happenings  
To flash across life's story,  
Some startling change or swift event  
Or hint of coming glory.  
I used to long in those old years  
To burst some bonds asunder,  
To rush from slow monotony  
Into a world of wonder.  
To find some unexpected guest  
To rouse me from ignoble rest  
And force me to an arduous quest:—  
But now I think I love the best  
Those days when nothing happens.

They mean—no death within my house  
No fever, pain, or riot,  
No loss to darken all the skies  
No storm to break life's quiet.  
No sudden sickness for myself,  
Or for my best and dearest,  
No startling news, no battle cries  
But all good things the nearest,  
And joys that stay with folded wings,  
And love's own gentle comfortings  
And dear familiar household things  
These days when nothing happens!

And yet, I will not be afraid  
Of any new tomorrow,  
For God, who orders all my ways  
Chooses my joy or sorrow.  
Nothing by chance can come to me,  
Or find me undefended,  
My Father's care encircles me  
And I am well befriended;  
So I will wait and trust his will,  
His love with peace my heart shall fill;  
I know that he is with me still  
Whatever else may happen.  
—Marianne Farningham.

### DOES EVERYTHING HAPPEN FOR THE BEST?

It sounds pious to say that everything happens for the best. But it is not scriptural, and it is not true. Many things happen because of sin, and sin is never for the best. Paul says that where sin abounded grace did much more abound. But we are not therefore to suppose that God was dependant on sin for the manifestation of his grace. Of course nothing ever happens that defeats God's ultimate purposes. God is able to overrule all evil and accident to his own gracious designs. But evil is evil, and God does not cause it, nor desire it, nor need it.

Because of the rascality of a brother a gentleman lost his money and failed in business. That misfortune turned his attention to religious work and he became a most devoted lay evangelist. He always said that his loss of money was really a blessing. But the wickedness of a brother was not part of God's plan. Indeed that brother degenerated and lived an unblest life.

There are a great many bad things in this world for which God is not responsible, and which he does not desire. And in the wake of wickedness, partly connected with it, sometimes is much sadness and sorrow. We must not ascribe all these calamities to God, and say, "Everything happens for the best." The Scriptures does not say that all things are good but that all things work together for good to them that love God. The world is not as God would have it. But God's power is such that he can

bring his people to the highest development in the world as it is.

Leaving aside the mystery of the origin of suffering and evil, it is evident that they become servants in the hand of God for our moral training. What kind of a man could be produced in this way: let him have everything he desires let him succeed in all his undertakings, let people fulfil all their engagements with him, let him never suffer accident, never be disappointed, never be misunderstood never be sick, never be wearied, never be overworked? It is evident that no man could be so shielded and pampered without becoming selfish self-sufficient, unsympathetic, overbearing. It is the veriest truism that men must fight and suffer, and wait, in order to be strong.

But while we may readily admit the general proposition that certain trials are necessary for the development of character we see so clearly how our particular vexings and annoyances could have been avoided, that we often fail to apply the principle in our own lives. The trouble that came last week, we argue was not a part of our Christian discipline, because it was caused by the foolishness of such a one and by the wickedness of that other one and the accident which happened was due to purely natural causes.

Yet it is part of the essential experience of life to meet the foolishness and wickedness of men, and to live among material conditions. God may not directly cause them or bring them. We may be able to trace them all to their beginnings and see how all might have been different. But God will be in them all if we are willing that he shall be. The blessed assurance for the Christian is that all of them may be helpful, and none of them harmful, and that all things may work together for his good.

Therein is the distinction between fatalism and faith. Islam is submission to fate; God's will is inevitable; man can only bow to it and hope in the divine mercy. But virile Christian faith is far different. Here is a world of mighty forces, in which a man must do his best. He must study and strive, he must adapt himself to the material conditions in which he finds himself for his fortune will depend largely upon his own efforts. Here, too, is a world of persons endowed with moral responsibility, who act and react upon one another. And the Christian must meet his fellow-men in a thousand varying relations. But God is with him in the midst of all, transforming every evil into spiritual blessing, bringing good out of every circumstance and situation that comes in the complex play of things and persons for the furthering of his high design that we shall be conformed to the image of his Son.

This noble faith is wonderfully pictured in the Book of Revelation. Whatever may be the details of interpretation of that difficult writing, its main thought is clear and beautiful. On the earth are persecutions and calamities, war and pestilence. There is all manner of iniquity. God is not the cause of it, but strange powers of wickedness disobedient to his will are. The dwellers on earth in the midst of the awful perplexities cannot see any sign that God is caring for them. But every chapter reveals that God is caring for them. But every chapter re-

veals that God is on the throne, and the Lamb is with him. Love is at the heart of the universe. And that Love is omnipotent, and seeth the end from the beginning. At last the end is revealed. Every evil vanishes, and the saints who have come out of the tribulation are seen to have been purified in the process, while a new earth reveals God's power to bring out all things well.

Everything does not happen for the best, but out of everything that happens God will bring the best to the soul that is believing and responsive.—S.S. Times.

### SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any influence, your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself.

The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to.

Place yourself often beneath the cross of Calvary, see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly upon him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

### PERFUME OF GRACE AND TRUTH.

The Rev. J. R. Miller, D. D., tells of a perfumer who bought a common earthen jar and filled it with attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume, and long afterwards, and even when broken, the fragments retained the fragrance. So it is that a human life becomes filled, saturated with the Word of God, when one loves it and meditates upon it continually. The thoughts, feelings, affections, dispositions, and the whole character become colored with the spirit of the Word. Such a filling of the heart and memory with the pure Word of God is the best way to prepare for any future of darkness into which the life may pass. It is like hanging up a hundred lamps while the light of day yet shines, to be ready to pour down their soft beams the moment the daylight fades.

The Spirit-filled life is a life of trust. There is beauty and power, but it is not to be forgotten that there is also such a prevailing trust in God that whether the sun be shining or whether it be obscured in the clouds, one is always filled with rejoicing

### GOD'S WILL.

So many of us choose God's will in a general way. I remember hearing a pastor preaching an earnest missionary sermon. Not only did he plead with the people to give their money to send the Gospel to the heathen, but he pleaded with the young people to yield themselves to God to be foreign missionaries. On returning home his little daughter said, "Papa, there was one at the service today who consented to go as a missionary." "Who was it?" "It was I, papa." "Oh, no, my daughter, we could not think of letting you go." How much loyalty was there to the will of God? If the will of God is sweet and beneficent and acceptable and perfect for us, will not the same will be the same for our dear ones and so we are choosing the highest and the best for our loved ones, when we are choosing the Divine will.

By bribing the nerves with opium you may stop a cough, but the inflammation goes from bad to worse. Allen's Lung Balsam, containing no opium, goes to the root of the trouble and cures deep-seated affections of throat and lungs.

Be not too busy to pray, nor yet too prayerful to be busy.—Zion's Herald.

Faith is never opposed to reason in the New Testament; it is opposed to sight.—Henry Drummond.

*Sure Regulators.*—Mandrake and Dandelion are known to exert a powerful influence on the liver and kidneys, restoring them to healthful action, inducing a regular flow of the secretions and imparting to the organs complete power to perform their functions. These valuable ingredients enter into the composition of Parmelee's Vegetable Pills, and serve to render them the agreeable and salutary medicine they are. There are few pills so effective as they in their action.

There is no more obstinate skin trouble than Salt Rheum. It sometimes lingers for years, but Weaver's Cerate makes short work of it. Apply the Cerate to the inflamed skin, and take Weaver's Syrup to insure permanent cure.

Paul never described himself as a prisoner of Rome, but always as the prisoner of Jesus Christ. What a glory this add to life! The chain which Rome imposes is transformed into the golden bracelet of a great love token.—G. Campbell Morgan.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.—Phillips Brooks.

Perfectly harmless and yet effectual. Pain Killer may be administered by inexperienced persons without fear of accident. For all bowel complaints it is a sure specific. Avoid substitutes. There is but one Pain Killer, Perry Davis'.