

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need.
As there never will be a to-morrow;
For to-morrow will prove another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence?
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day; what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quit not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for to-day, on the down-hill track
For the travellers near the valley,
That up, far up, on the other side,
Ere long they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun,
On a strong and sure foundation.

Strength for to-day, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove another to-day,
With its measure of joy and sorrow.

—Boston Transcript.

THE CRUCIFIXION OF CHRIST.

Crucifixion was the most extreme capital punishment among several ancient nations. Under the Roman law only slaves, highway robbers, rebels and outlawed prisoners of war were made to suffer it. The one condemned to the cross must first be scourged, then bear his own cross, also a tablet upon the breast stating his crime, to the place of execution, which lay outside the city upon a thronged highway or upon some exposed spot, that the crucified criminal might be mocked and at the same time inspire terror. It was the most extreme punishment, shame and torture that could be devised by the old, as represented by the severe Roman court of criminal punishment.

Only the Inquisition with its fiendish inventions has been able to surpass this torturing death. There are two sides to this punishment, agony and disgrace, each side presents three acts; the agony includes scourging, bearing the cross, suffering on the cross. The torture of the cross begin with the unnatural position—the impossibility of holding up the weary head, the burning of the nail-pierced hands and feet, the swelling of the arms and legs, feverish thirst and anguish, the gradual extinction of life through the wounds, and exhaustion. The disgrace and mental suffering also present a climax. The scourged one appears as the dejected, the expelled cross-bearer, as the rejected of God and man, the cross-suspended, as an object of horror and of cursing.

The unequalled character of Christ's sufferings lies, however, first, in the contrast between his heavenly healthiness and sensibility, and his hellish torture. Secondly, in the contrast between his holiness, his innocence, his love of mankind and benevolence toward the whole human family, and his divine dignity, and this experiencing of human contempt, rejection and apparent abandonment by God. Above all, thirdly, in his sympathy with humanity, which changes this judgment to which the world was surrendered, into his own, and so transforms it into a suffering of his own free will for us. At the ninth hour when Jesus cried out, he was then enduring an intensified renewal of the agony of Gethsemane, and here was the termination of his sufferings, where they turned into victory and in this cry his deep, full feeling of that great, full death was changed into a prayer to God.

It has been said, "If the sufferings of all mankind, now living, all that ever have lived, and all that ever will live, could be combined into one great agony, it would not equal the agony that Christ endured;" and we are but the creatures, while he is the Creator of us all, and surely the creature can never equal the Creator in any of his attributes; so, then, for you and me alone, he has suffered more than we can ever suffer. The moment when Christ the Creative Prince, the principal of life to humanity and the world, expires, the whole physical world is convulsed. When Christ was born, night became bright by the shining of the miraculous star, as though it would pass into a heavenly day. When he died the day darkened at the hour when the sun shone in fullest glory, as though it would sink into the awful night of the invisible world, or the grave, and yet in the midst of his suffering he remembers those around him, as when being led to the place of crucifixion, he turned to the woman that bewailed and lamented him, he directed their looks and thoughts from himself to their own future by those touching words, "Weep for yourselves and your children," and of those who nailed him to the cross, "Father,

forgive them, for they know not what they do."

The love of Christ has been likened unto this. There was once a man who had three friends. To the first he was very attentive, and loved him more than all else besides in the world; to the second he was very attentive, and loved very much; of the third he thought but little, and seemed to care but little, but the time came when he was to test those friends. He had committed a great crime and was compelled to appear before the angry judge. The first and most loved friend immediately made an excuse and went away, the second went with him to the door of the judgment hall and there left him, and went his way, soon to forget his criminal friend. But the third, the neglected friend, went in with him, but could not save him without suffering in his stead, and he yielded up his own life, not counting his own life dear, to save him who had so neglected him. How like the first friend is a man's earthly treasures, which are of so little worth when he comes to die, and how like the second friend is a man's friends and relatives, they can only bear him to the tomb. But the third, the neglected one, how like Christ, goes in with the poor sinful man to the Father and intercedes for him, pleading his own death and sufferings.

And yet men go on from day to day, and year by year, slighting, neglecting and abusing that Friend.—W. T. T., in Ch. Standard.

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A MOTHER'S INFLUENCE.

Whether or not our boys shall become virtuous men depends very largely on the warmth of their attachment in boyhood to their home. And how fond they are of home depends almost entirely on their mothers. Not on maternal love and consciousness only, but on that graceful, womanly tact which almost every member of the sex displays in a thousand ways before her lover and her husband, and which every woman owes to her son far more than all else. Let us give two instances.

Here is one clipping from an exchange: "There are those bannisters all finger marks again," said Mrs. Curry, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bed time you shall be punished."

"I should like to know where I am to go," said George; "I cannot stay in the kitchen, I am as much in the way; and I can't go into the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself, "boys are never told they are in the way there and we can have lots of fun. I'll go down to Nil's corner. I can smoke a cigar as well as any boy, if it did make me sick the first time. They shall not laugh at me again about it!"

"And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad, inviting portico of the village grog-shop."

Mothers who are disturbed by the noise and untidiness of boys at home must be careful lest by their reproaches they drive children from home in search of pleasure elsewhere.

In contrast to that read the following from the pen of Mr. George W. Copeland, an old subscriber. In a letter, commending the attitude of the Christian Advocate on the temperance question, he thus alludes to his home training and to its beneficent consequences:

"My father was a miller, and in connection with his mill kept a 'store' and sold whiskey. Whiskey could not be drunk in the store, but it was brought into the mill and drank, and all I had to do was to walk up and help myself; but a good Methodist mother gilded home with delight and saved me. I have fought liquor for seventy years. I was but seven years old when I first set my face against it. I have even been threatened to be gagged with whiskey, but I stood firm."

This venerable man has lived in neighborhoods where the power of the saloon was dominant. But the love of home and the high ideals of conduct which he got from his mother made him proof against temptation, and turned him into a champion of virtue.

Here is a standard of character: We are not to gauge ourselves by our neighbors, seeking to be as good as others, or up to the average, but our ideal is to be "as to the Lord."—National Baptist.

THE TOUCH OF THE SAVIOUR'S HAND.

Let me ask you, poor backslider, did you ever feel the touch of Jesus' hand? If so, you will know it again, for there is love in it. There is a story told in connection with our war, of a mother who received a despatch that her boy was mortally wounded. She immediately went down to the front, for she knew that the soldiers told off to watch the sick and wounded could not watch her boy as she could. So she went to the doctor, and said: "Would you let me take care of my boy?"

The doctor said: "He has just gone to sleep, and if you go to him the surprise will be so great it may be dangerous to him. He is in a very critical state. I will break the news to him gradually."

"But," said the mother, "he may never wake up. I should so dearly like to see him."

Oh, how she longed to see him. Finally the doctor said:

"Well, you can see him; but if you wake him up and he dies, it will be your fault."

"I will not wake him up," she said, "if I may only go by his dying cot and see him."

She went to the side of the cot. Her eyes had longed to see him, and as she gazed upon him she could not keep her hand off that pallid forehead, and she gently laid it there. The was love and sympathy in her touch, and the moment the slumbering boy felt it he said, "O mother, have you come?"

He knew there was sympathy and affection in the touch of that hand. And if you, O sinner, will let Jesus reach out his hand and touch your heart, you too will find there is sympathy and love in the Saviour's touch.—Exchange.

Cannot one hundred subscribers pay their subscriptions by each getting six new names? It is worth trying.

BEHAVIOUR AT CHURCH.

As a people we are not reverent. Even in our churches we fail to pay respect due to the house of God. The following extracts from an English sermon may be profitably read:

"When thou goest to the house of God keep thy foot."

1. It may teach us, first, the importance of preparation. "When thou goest." When to discharge the sacred duty is a matter which you contemplate, avoid everything that may dispose you, cherish everything that may fit and make you ready. There should be the preparation of the heart in order that there may be the answer of the tongue. There should be the putting of the soul in tune, that we may sing and give praise, even with our glory. There should be a getting of the heart in order, that we may be "ready to hear."

You cannot be too careful in this particular. We could wish that your feet would carry you to your chambers before they carry you to church; that you would seek a fitness for God's service; that you would take care that your feet bear you to no engagement, no company, no place which should be likely to produce in you spiritual indisposition. The heart is an instrument which is put out of tune easily, which requires constant care and watching.

2. When you have actually entered the house of God, still keep your foot. We mean that you engage in your work with reverence. It is needful to our own souls' health; it is necessary, if we would not hinder the devotions of others; it is required for the praise and glory of God. For this reason the custom is universal among us not to enter God's house with covered heads. To enter the house of a fellow creature with head covered shows ill breeding, if not insolence. To enter the house of God with head covered shows a want of that reverence and respect which has ever characterized the best saints and holy angels. Be the church full or be it empty, this duty remains unaltered.

On the same principle the greatest reverence should be maintained during the celebration of the service. When it is possible for us to kneel, and it is the time for it, we have no right to sit. What right have any to be lounging in indifference, when the heart should be in humility or lifted up in praise or prayer? What right have we to be gazing about, or whispering, when "we are all here present before God, to hear all things that are commanded us of God?" I never knew a devout Christian who was trifling and irreverent.

The propriety of caution may be indicated also. In walking we are commonly watchful against stumbling-blocks; we guard against anything that might be likely to make us fall. Let a cautious and careful spirit attend us in the house of God. Let us be watchful lest anything disturb us. Let

us give to our important business our own undivided minds.

Let us recommend you, at the close of each Sunday, to examine yourselves as to how you have behaved yourselves in the house of God. Most of us may find some cause for sorrow and humiliation.

Let us next remind you that a bad example is much more copied than a good one; that your ill-behavior in church, so far as it is seen by mortal eye, is most pernicious; the undevout spirit which you diffuse is most prejudicial.

Lastly, we would observe that, if you would have the service of God in his house delightful, you must put away, on the Lord's day, the business of the week. The stricter we keep the day the more joyful shall we be in the house of prayer. Happy they who begin to tune their hearts on the day before the Sabbath! At least, let the Lord's day be all the Lord's day, from early morn till eventide has fallen.

Help to double the number of readers of the INTELLIGENCER, and so double its usefulness.

DAILY WINDING.

The watch in your pocket, or that clock on the mantel-piece needs to be wound every day or every eight days. Neglect them over the day, or over the week, and soon the tell tale hands will remind you, and the confusion in your household business will loudly call for the re-winding. Do you think your private devotions or family prayer or social and public worship would be more faithfully attended to if there were some tell-tale hands to show that you were not coming up to time? Because God does not treat you like a machine, and does not remind you in a way that cannot be overlooked, will you, therefore, give more attention to your time-piece than to your altar? Shall your own pleasure and convenience and secular business be of more regard to you than your religious condition, your spiritual happiness, or your devotional duties to yourself, to others and to God?—Christian Standard.

IS IT SETTLED?

"Is the matter settled between you and God?" I asked of one whose declining health warned us to expect her early removal from this world.

"Oh yes, sir!" was her calm reply. "How did you get it settled?"

"The Lord Jesus Christ settled it for me."

"And when did he do it for you?" I asked.

"When he died on the cross for my sins."

"How long is it since you knew this blessed and consoling fact?"

"The answer was readily given, 'About twelve months ago.'"

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible, and believed what I read."

And now, dear reader, have you read in the Bible, and believed what you read? It is written, "Christ Jesus came into the world to save sinners." Does this bring comfort to your soul? Do you believe this faithful saving?

SATAN'S FOUR SERVANTS.

Satan has a great many servants, and they are all busy and active ones. They ride in the railway trains, and sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the city, they do business in the busy marts; they are everywhere and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating and plausible, that they almost deceive at times the very elect. Among the latter are to be found the devil's four chief servants. Here are the names:

"There's no danger." That is one. "Only this once." That is another. "Everybody does so." This is the third.

"By-and-by." This is the fourth.

Reports have come from some ministers. We are expecting to hear from all.

RANDOM READINGS.

Gratitude to a covenant God makes even a temporal blessing a taste of heaven.—Romanic.

It is hidden sin, like the ship's leak below the water-line, that most quickly wrecks the life.

Prayer renders affliction less grievous, makes joy more pure. It gives to one fortitude; to the other a celestial perfume.

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