

To-day and Yesterday.

Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds which smart and bleed
Are healed with the healing which night
has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight
With glad days, and sad days, and bad days
which never
Shall visit us more with their bloom and
their blight,
Their fullness of sunshine, or sorrowful
blight.

Let them go, since we cannot retain them,
Cannot undo and cannot atone;
God in His mercy receive and forgive them!
Only the new days are our own,
To-day is ours and to-day alone.

—Susan Coolidge.

For Heart Reasons.

BY THE REV. C. F. PENNEY, D. D.

God gives blessings to those who merit nothing, for the sake of those among them that belong to him. He gives blessings to one for the sake of another. The highest form of this kind of giving is for Christ's sake; but the same principle of administration goes on clear down to the bottom of life, and is one of the most important traits of disposition in divinity, and one of the most noble aspects of a moral government, as well as comforting of truths.

The Word of God is full of examples. We are taught that God spared and blessed the Jews through their long history for the sake of Abraham his friend. He did this because he loved Abraham and was his friend; and He blessed those whom Abraham loved and who were the friends and descendants of Abraham, not because they were worthy to be blessed, but in consequence of his friendship for Abraham. What a wonderful feature of God's government does this disclose,—the eternal God administering the laws of nature and providence for heart reasons—reasons of affection—to one that loved him! God also offered to spare the cities of the plain for the sake of righteous men,—if there might be found such within them. He spared Israel for the sake of Moses, at his importunity. It is not necessary to multiply illustrations, or discuss particular cases,—whether they were fit to be blessed or not,—but only the principle, which is one of transcendent interest and scope, viz., that it is the divine disposition, a part of the divine government, to bless God's children,—those that fear him and love him, not simply in themselves, but in others that belong to them,—by reason of their affection and importunity.

When we look at our own experience as developed in the realm of friendship and love, we find out a great many particular cases that illumine the nature of God. The things we have are not so much to us as the things which we bestow on those we love. No one has been a parent and not found this out, no one has been a friend and not found this out, that all true treasure goes heartward. No favor comes to us with such singular riches and kindness as that favor which is bestowed on our friends.

Nothing pierces and melts the very centre of one's soul so much as a sense of kindness to us by kindness to ours. Kindness to us unlocks the outer gates but kindness to ours unlocks the inner gates. Any kindness or service of love done to ourselves personally is doubled and quadrupled when it is done to us through those that are dear to us.

We recognize the same duty as applied to ourselves; we are moved in the same way. That is, if we love one we seek to favor and help those whom he loves; if we find the child of a friend we are conscious that a peculiar feeling seizes and magnetizes us. A friend's friend is our friend, and if he is in trouble we succor him. This reveals a glorious trait of divine disposition.

What exists imperfectly in us is perfect in God. He has the same feeling, that we have in this regard, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me;" the same feelings,—the same in kind, but in degree infinite, beyond any bound of jurisdiction and scope, and anything that we can conceive of.

Is it a father whom God loves and blesses? God's thoughts are toward his children. Is it a friend? God's thoughts are toward all those who are his friends. We are never to forget that God is more true in his friendships than we are in ours, and never gives us inferior affection. We are limited and often unable to do for our children as we would; but there is no limitations to God. He says: "I will have mercy on whom I will have mercy." All nature—everything in the universe—is carrying out

God's sovereignty of love and goodness, and he dispenses abroad and gives according to the bounty of his own nature. Thus in that great system of mercy administered through providence, God is acting according to the largest; the generosity, the sympathy, of this feeling.

This, then, will answer the question often propounded, but more often thought of than asked,—whether God will hear our prayers for others. Who that has ever prayed has not come upon occasions of praying for others, and hesitated on the very threshold of petition, not doubting altogether whether God would hear prayers for ourselves but wondering whether he would hear prayers for others uttered by us? He is more likely to hear our prayers for others than prayers for ourselves.

Does a boy ask his father for food? If he asks food for himself, he is, to be sure, willing to give it to him; but if he says, "Father, there is a poor, shivering, hungry boy at the door; may I carry some food out to him?"—though he might have denied him the food for himself, yet when he asks liberty to carry it to an unknown stranger that is suffering, he says, "Go, go, my son, and carry it to him;" and gives him double that he asks for. If his son asks a thing for himself, he may not think it best that he should be indulged; but if he asks a thing for his companion in loyal friendship, he will be twice as likely to grant his request. In other words, he blesses generosity when he would not selfishness; he blesses magnanimity when he would not self-interest. And when we ask God for mercies for others, are we not to suppose he feels the swell of that same emotion which we feel under like circumstances? We are conscious that we grant things asked for others more readily than things asked for self. And it is so with God to a far greater degree than with us. When under such a system as this and in such relation to God as his children and friends, we come before him to supplicate for those who are dear to us,—our brethren, sisters, parents, companions, children, for those in whom we are in anywise interested,—the presumption is, that God is more likely to hear us than when we pray for ourselves.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

—Susan Coolidge.

comfort and, indeed, to them, life. Their homes are where they have their nests and rear their young; but with their young, when the days grow shorter, they betake themselves to the land where snow and frost are unknown.

The fishes of the sea are migratory also. Just now shad, in countless numbers, are swarming into our northern rivers. At the present writing they have reached James River in Virginia, and soon the Hudson, the Connecticut, the Penobscot, will be alive with them. Where they go, where are their feeding grounds, when they leave us, no man knows. Not a trace of them has been found by any navigator in any part of his course over the ocean. The line that marks the course of the *Challenger* in her explorations of the sea bottom, in her soundings and her taking of temperatures, is but a line. The information she obtained, large as it was, compared with what remains to be known, is as "a drop in the bucket," a pebble on the sea-shore. Among the interesting facts learned on her famous voyage was this: "That the greater number of pelagic forms retire during the day to the depth of a few fathoms, and come up in the cool of the evening and in the morning, and in some cases in the night."

There are river fishes in South America that, when the stream they are in dries up, travel overland to running water, finding their way thither by unerring instinct. There are others that go to sleep in the summer time when the streams dry up, and awaken when the fall rains come. In our own woods there is a little snail that protects itself from drought in a curious way. When the heat of summer dries up the moisture of the woods where its habitation is, it secretes a film of carbonate of lime from its mantle, and with this closes up its shell so tightly that its own moisture cannot escape. When the autumn rains come and dissolve this film, the little creature, with its house on its back, goes forth on a fresh pilgrimage.

Many of us cannot change our skies at pleasure in the literal sense, though we may in a spiritual sense. On the wings of fancy we can accompany those who go to sunny lands and enjoy a great deal of what they describe, aiding our fancy with engravings, photographs, and paintings. We can from the heat of strife descend into the cool depths of scientific, literary, or religious investigations; or like the snail, we may close our eyes and ears, exclude all outer objects and images, and commune with our own hearts or with our God.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

—Advocate.

Dying of Thirst.

Some are disappointed and disgusted with life. After long seeking from the world a happiness which it fails to bring, they have become dissatisfied with everything, and themselves, and are filled with sadness and distress; they are dying of thirst! Others have lost what had been to them their joy, and know not where to turn for comfort; their souls are parched and dry as those who are dying of thirst! Others have failed to find true and lasting happiness in the pleasures of the world or in the gratification of their own passions and desires. Conscience awakened is causing alarm. They would silence this voice if they could; or they may truly seek for pardon and peace and purity, but know not how or where to satisfy their wish. They, too, are dying of thirst. Others, still, have attained to the purpose of living good and honest lives, free from grosser vice, and with store of commendable virtue, so as to merit God's favor. But they find this a vain attempt. They see their lives to be a tissue of sin and of misery, and they dread the approach of death and of judgment. They also are dying of thirst.

To all of these the same word is to be said—the same announcement of glad tidings made: Believe and live. The waters of Divine love and salvation are within your reach. "Ho, every one that thirsteth, come ye to the waters," was the voice heard in olden times; and these are the words of Christ, the Saviour: "If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Sunday at Home.

Deceitfulness of Sin.

Some one has said: "Sin blinds and blinds and grinds." So Sampson found when he was grinding in a Philistine prison. And thousands since his day have found sin a hard master, a cruel tyrant, and one who brings all its victims to perdition. From the beginning the devil has pictured sin in bright, attractive colors. His language is: "Do this and ye shall become gods, knowing good and evil." To the hesitating, he says: "There is no harm in it; no one will know it; thousands do it." He is a liar from the beginning. His work is to deceive and destroy men and women.

In his word God says: "Resist the devil and he will flee from you." Never argue with the arch-fiend, but resist him. Use the sword of the Spirit—the word of God. Notice the following incidents: Here are two young men, employed in the same store. One of them early gave his heart to God, and became a devoted Sabbath-School teacher. Faithful in every business transaction; he was promoted, his salary increased, he was made treasurer at a good salary; loved and esteemed by all acquaintances, a blessing to his family, the church and the world. His children rise up to call him blessed. The other soon became tired of the Sabbath school and sought pleasure with sinful companions. Satan often whispered: "There's no harm in this or that." And so he went on, yielding to the deceitfulness of sin. Soon he began to steal small sums of money from his employers, then larger amounts; then it was found out, and the penitentiary would have held him to-day had he been prosecuted. The entreaties of wife and mother led the employers not to prosecute. But his character is blighted. And there are hundreds in our large cities who blight and blast their own characters. May God have mercy on them and save them.

WHAT CHRIST ASKS.—A negative relation to Christ has always ended in his crucifixion. Pilate said, "I find no fault in him." Herod said, "I find no fault in him;" but they gave him up to the murderers! From the spiritual necessity of the case that was inevitable. This is the irresistible sequence. Beware of it! There is no security in negativeness. If you merely find "no fault in him," you will assuredly give up Christ under external pressure. Christ asks us for no good conduct certificate. He asks us for the loyalty of the heart's whole trust. He claims the throne of our undivided love.—Dr. Joseph Parker.

Father's Kneeling Place.

The children were playing "hide the handkerchief." I watched them a long while, and heard no unkind word, and saw scarcely a rough movement. Jack tried to secret the handkerchief under the cushion of a chair. Freddie said in a low, gentle voice: "Please, Jack, don't hide the handkerchief there, that is father's kneeling place!"

It is truly a serious thing for a Christian to go forward; but it is more difficult to fail, and give up and live.

Random Readings.

No one has a right to be called a Christian who does not do somewhat in his station toward the discharge of the trust reposed in him.—Bishop Butler.

He who has learned to commune with God becomes able to see him everywhere. Prayer places us, with all our surroundings, in the light of the eternal.

You give your boy a penny to drop into the collection-box for the heathen. The next day you give him a quarter for base-ball, or the circus.—Burdette.

Truth can hardly be expected to adapt herself to the crooked policy and wily sinuities of worldly affairs; for truth, like light travels in straight lines.—Colton.

Because Christ loves us he claims us, and desires to have us wholly yielded to his will, so that the operations of love in and for us may find no hindrance.

As the word of God, well studied, will help us to understand his providences, so the providence of God, well observed, will help us to understand his word, for God is every day fulfilling the Scriptures.

Until he has had some deep sorrows, man will not find the divine want of prayer. For this reason, so many fall from God who have attained to him; that they cling to him with their weakness, not with their strength.

Divine grace, even in the hearts of weak and sinful men, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed.

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing.—Pheips.

The man who looking back over a long period is without gratitude is one who was not grateful day by day. The morning and evening psalms of praise make us ready for the chorus of rejoicing when we join with others to sing of our mercies.

Happy is the man who so lives that he can think of death without alarm, and anticipate for himself a better and happier life when he shall be called to retire from this earthly scene.

Religion is of no value to a merchant, unless it keeps him from putting false labels on his goods; or to the plasterer, unless it keeps him from putting up a ceiling which he knows will crack in six months; or to the farmer, unless it keeps him from putting the only sound pippins on the top of the barrel.

A good rule for the guidance of a girl through the years when she is the object of admiration and flattery, is to