

Leading the Blind.

Thou didst lead a blind man
In Thine earthly days;
Led him long and gently,
Showed him light's pure rays.
Oh! through all life's journey
To its furthest strand,
Surely he remembered
How he clasped that Hand.

Lay Thy hand upon me
When I fall asleep,
Through the silent hours
Close beside me keep;
Then the prince of darkness,
Ruler of the air
Will not dare to touch me
If Thy hand is there.

Lay Thy hand upon me;
Tenderly restrain
All too eager longings,
Every impulse vain;
Calm my spirit's chafing,
Restless with long care;
Murmurs melt in silence
When Thy hand is there.

Lay Thy hand upon me
When I rashly stray
Into paths forbidden,
Choosing my own way
Ah! how much correction,
Lord, I have to bear;
Yet must take it meekly,
For Thy hand is there.

Lead me now and always,
Even to the last.
Till the way is ended,
And the darkness past
Till I reach the glory
I was born to share;
This is crown and centre,
That my Lord is there.

Do-Nothing Christians.

BY REV. W. F. BERGER.

The other day this hot paragraph fell under my eye: "Who is to blame if the church does not come up to its full responsibility? We have waited long to witness a larger success in its work of saving souls. Is there to be found within any denomination any man or woman who will dare to say, I have done all I could! If there is one, only one, I want to have that individual's name for every secular and religious paper in the world. If the church meets not its full responsibility, that man or that woman who fails to use every possible energy for God is responsible, and he as an individual alone will be called upon to answer for the loss of millions of human souls."

As I read this I said: I wonder how many Christian men and women in our churches realize their responsibility? If I ever believed anything, I believe that God will hold every Christian accountable for the condition of the world at the last day. Many a question will then be propounded, and many a Christian will be obliged to give reply. Jesus undoubtedly will ask: "Where are your sheaves? Did you gather any on life's highway? What were you doing on earth so long? What did you do with the wealth you had? Where are the talents I gave you? How many times did you attend upon the means of grace? Why did you not take active interest in the revivals? Why did you not go oftener to prayer meeting? Why did you not seek out poor, dying souls for my kingdom?"

Many of us will be obliged to confess in the language of the bad boy, though his grammar was poor, "I didn't do n'thin'." Doing nothing is the lot of many nineteenth century Christians who want to be true to the first principles of Christianity and duty. Instead of the Know-nothings, who had a precarious existence during the years between 1753 and 1860, we have today in our churches a party of men and women called the Do-nothings. They are proving the hindrance to the cause of a righteousness and religion. The church is losing its grip upon the masses because of them. The Lord prefers a man to stand in open rebellion to him rather than see him sit down under a shade-tree in the vineyard, and there spend the idle minutes in dreaming over Edward Bellamy's never to be realized happy hopes for the world. God never honors a man more than when he gets about, moves forward in the struggle, fights his way through, and wins.

To-day the church of Christ wants men and women who fear no foe, who fear not to soil their hands with labor, who fear not to bronze their faces in the fire and smoke of the enemy's batteries.

The French, under Napoleon, at Austerlitz, won a splendid victory. But how was it won? The French army marched forward until the trenches were full of the brave dead, and then the victors met the foe on level ground. The trenches had to be packed with the dead first, before the victory was a certainty. Jesus Christ himself set the example. He endured the agony of death on the battlefield of Calvary. Heaven was opened for poor sinners there because one man began to suffer and die for them. Over his dead body you and I can walk to

L. D. C. Restores the Stomach to Healthy Action.

heaven. His bloody feet have left footprints from earth to glory, marking the way for us. Do-nothing Christians never march that way.

Now we must change about. We have too much do-nothingism in the church. Farmer John, in the *Golden Rule*, gives his advice: "Better win one tongue to sing Christ's praise than wish for a thousand." Instead of doing something for Jesus, these do-nothings are wishing for health, for influence, for money, for success, for the salvation of souls, and for the millennium. How much money we poor preachers would have if wishing could bring it. How soon the whole world would be saved, if wishing might order it so. But it is all vanity. Wishing never built a church, never saved a soul, never created a crown, never gained a heaven.

The church must needs take a forward step in practical Christianity. No, I do not mean that. We have too much of the practical now. We are practiced to death. The church has become a sort of spiritual gymnasium with its scores of organizations. What we want is more sincerity of life, robustness of faith, and consecration of body and soul to the service of God. We must stop our quibbles over ribbons, fringes, cravats, coats, gowns, beards, bonnets, choirs, creeds, heresies, and bishoprics, and get to hard, muscular, Christian discipline for Jesus Christ. What a poor thing it is where nonessentials are allowed to congest the interests of the members, where communicants are concerned more about the modern heretic than about matters that make for the eternal salvation of men.

The spirit of aggressiveness ought to seize upon every Christian. Dr. Wm. Taylor says: "Learn to-day to push your power into the tide of affairs; anyway, use the energy you have to diminish your own self, and to lift up the fallen." Why does not this advice spur us to eager results? So many admit the force of the doctor's expression, but they repine because God did not give them a pocket full of gold, or a limber tongue to speak, or a ready hand to grasp the hand of a stranger, or a voice to sing, or a mouth to pray. We have so much of this repining that the Lord has become disgusted with many of us. O you that repine! get you to the back street; there help the poor, sick lad to a flower, a book, a half dozen oranges, or a few words of cheer. Visit the poor widow over the way; take a bushel of potatoes to her. Call upon the bereaved wife and mother whose husband swells the list of thousands who die with a drunkard's breath; give her sympathy and as many shillings as the saloon keeper shaved out of him before he died. Speak a kind word when you can about your church and your pastor; crush down scandal, frown down gossip, pray four times daily, read your Bible more, seek the kingdom of heaven, and vote against the devil and the saloon.

Many of us are living on far lower levels of vitality than what have been suggested. We are lingering in the misty and oppressive valleys of our dead ambitions, when we might be climbing the sunlit hills of God. Many of us expect to ascend those hills some other way than God's. But no one will enter heaven without some wounds and scars gotten upon the battlefield. This inventive nineteenth century has not made the machine yet which will carry passengers free of charge over to glory. Our modern flying machines do not fly high enough. You must make your own wings with which to fly home. And those wings are feathered only with heroic deeds. No one goes up to Christ's mansion on burrowed plumage. John Wesley's, John Calvin's, Martin Luther's, John Wycliff's, Peter's, John's, Luke's—their wings are hung up in the museum of heaven. They are not going to be loaned to any Christian on this earth.

To save the world, to save the sinner, is our great and pressing need. Action, immediate action, on our part is the watchword. The French say: "Work here, rest elsewhere; wipe thy tears, cease thy sighing, do thy work quickly." The church needs now three things—great activity, mighty prayer, and energetic faith in Jesus Christ. Do-nothing Christians, fall into ranks and overcome by the blood of the Lamb.

"Lift up your eyes unto the fields all ripe with golden grain.
Just waiting for the reapers—say, shall they wait in vain?"

Camden, N. Y.

To him that knoweth not the port to which he is bound no wind can be favorable; neither can he who has not yet determined at what mark he is to shoot direct his arrow aright.—*Leighton*.

"Repent, for the kingdom is at hand." The word "for" not only assigns the reason for repentance, but also reveals the power. Therefore, it is not the least sign of his divinity that he ruled his spirit and dwelt at home in unassuming expectation.—*W. H. Beecher*.

K. D. C. Relieves Distress After Eating.

A Valuable Bank-Note.

Paul, in writing to the Philippians says, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19). The structure of this verse is much the same as an ordinary bank-note, and the idea embodied in it is much the same. Indeed, it is one of God's bank-notes. Look at it thus:

"My God."—This gives us the banker's name, and could there be a sweeter name? Observe it is not only "God," but "my God," the God whom the apostle knew so intimately and the one whom he had so often proved.

"Shall supply."—This corresponds to "I promise to pay," which we find printed on bank notes. It is an absolute promise.

"All your need."—Notice the language. God shall supply according to our need—not according to our wants. Men want many things they do not need. And how will he supply it. As we know it? That would be but a meager supply; for our own knowledge of our need is so inadequate. Then how he is going to supply it? According to his knowledge of our need? Well, that would be blessed and perhaps all one could ask. But no; he shall supply all our need according—according to what?

"According to his riches"—Here we have the capital of the bank, inexhaustible, incorruptible.

"In glory."—The address of the bank, where no thief appropriates, no moth corrupts.

"By Christ Jesus"—Here is the cashier's name signed at the foot, without which no bank-note could go into circulation.

When you have tried all other investments, and they have failed you, try this. You know we are not given to "puffing" corporations, but we take perfect delight in recommending this, for we have proved it, and found it sound and reliable at all times and seasons, and never more sound than in the greatest commercial depressions and most panic-stricken times.—*Selected*.

Animals of the Bible.

A creeping, venomous reptile, a symbol of hidden, deadly malice or evil. It hides in a rut or other covert to bite the heel of unwary travelers, cattle or horses. It buries itself in the sand, while its horn-like protuberances, resembling worms, move above the surface to attract birds. What is it? (Prov. xxiii. 32.)

An insect noted for its wise instincts. A symbol of industry and providence. It has six legs, a pair of strong jaws, and wings which are laid aside as soon as a colony is established. Some species discharge formic acid, the offensive odor of which is a defense. It is a member of a society which excavates a home in decaying trees or in the ground, sometimes raising a mound. It works all through the night, and seems never to sleep. It is said to hear with its feelers. What is it? (Prov. vi. 6.)

A four handed animal thought by some to have tempted Eve. It somewhat resembles a human being, but walks slowly on all fours. It climbs readily, and springs from tree to tree with great agility. It is probably a native of India. It uses clubs or stones for weapons of offence or defence. When tamed it can be taught to mimic human beings in various ways and hence a term meaning to imitate. (1 Kings x. 22.)

A creeping, venomous reptile which conceals itself in holes from which it springs out violently. When irritated it dilates its neck, giving it the appearance of a hooded snake. Its poison kills in a few hours with a universal gangrene. Its victims are thrown into a deep sleep, and die without pain. It is a frequent subject for serpent-charming. The jugglers of modern Egypt cause it to dance to their music. With it Cleopatra committed suicide. What is it? (Rom. iii. 13.)

A quadruped having a sonorous voice and used as a beast of burden. It submits reluctantly to control, and is remarkably patient or indifferent under the rod. It will eat the roughest food, and is hardy and strong. It has long ears, an upright mane, and a streak along the back and across the shoulders. Balaam rode one which talked to him. What is it? (Prov. xxvi. 3.)

A frugivorous and carnivorous quadruped of nocturnal habits. It burrows in the ground, is allied to the bear, and has a long, pointed head. Its skin was used to cover the tabernacle and for shoes. The habit of teasing the animal in a barrel by hunters' dogs gave rise to a term which means to tease. It lies on its back to fight, and uses all its claws, which are long and powerful. What is it? (Exodus xxvi. 14.)

K. D. C. Cures Midnight Dyspepsia.

An animal resembling a mouse, having its extremities webbed, giving it the power of flight. It remains in concealment during the day in caves, ruins, hollow trees, or other hiding places, hanging head downwards. It fits forth at twilight in search of insects for food. It is an emblem of darkness and ignorance. What is it? (Isa. ii. 20.)

A fierce animal, omnivorous or frugivorous, heavy, stout-bodied and thick-limbed. It symbolizes a rich, powerful and fool-hardy enemy. With its feet it strikes its victim, hugs it to death, or tears it in pieces under foot with its strong, blunt curved nails. It can easily climb a tree, or shuffle along quite rapidly on its hind legs while carrying a burden in its forepaws, and in this movement it has been trained to keep time to music. It passes the winter in a profound sleep without taking food—a state called hibernation. What is it? (Prov. xvii. 12.)

A winged insect, noted for the fury of its defense by stinging. It makes honey and wax, which it gathers from flowers and stores in hexagonal cells. A community forms a sort of body politic, having a monarch, workers and drones. "It converts its collected sweets into food for itself, another kind for the common brood, a third for the royal brood, glue for its carpentry, wax for its cells and poison for its enemies. Its proboscis is as long as its body, microscopic in several of its parts and telescopic in its section." Its sting is almost invisible, but a terror to its foes; its eyes are fixed, yet look in all directions; its wings are a miracle of beauty, and its intelligence is the wonder of the world. That all these contrivances should be included within half an inch of length and two grains of matter is surely enough to crush all thoughts of atheism and materialism." What is it? (Judges xiv. 8.)—*Journal*.

Converting and Conserving.

Much emphasis has been put upon the importance of the conversion of men. Not less important is it to emphasize the necessity of conserving those who are converted. It is not so difficult a task to get men converted. But statistics carefully compiled show that the permanent gain to the Church is small compared to the number who profess conversion in great revivals. It is to much too expect that all who bow as penitents at our altars will become established as Christian believers. The percentage of backsliders, however, is so great in most churches that radical defects in after-conversion methods are clearly indicated. Often no method of training in the fundamental principles of Christianity is attempted. The deal of attainment in Christian experience is limited to repentance and justification. Naturally spiritual death ensues; what soul can live on a past experience? Nor is training in Christian work persistently followed. This may be attributed, in part, to the defective but not uncommon notion that attending the services of the church constitutes the sum and substance of Christian service.

No Christian can maintain a progressive spiritual life who does not use the means of grace as a source of strength to be expended in labor for Christ. But instead of directing the energies of the enthusiastic convert into ways of service, they are not infrequently diverted by social pleasures, which, at best, do not stimulate nor satisfy the heart.

The secret, then, of conserving the spiritual interests of young converts must not be alone in methods, but in a spiritual quickening of the church itself, for the religious life of the young Christian receives its impress largely from the life of the church which fosters it. It is worse than folly to seek the conversion of souls unless, by a sustained spiritual life, the church shall also promote their highest interests.

Christless Morality.

There are those who tell us that we don't need religion in order to be virtuous, and therefore happy. But morality, apart from the spirit of Christ, from the animating power of his love, is cold and dead. It has, and can have no vitality, and hence when temptation comes it falls. I find an admirable paragraph on this subject in my reading to-day, which I will copy. Dr. Maclaren says:

"Love is the foundation of obedience, and obedience is the sure outcome and result of love. . . . This is what lifts the morality of the gospel above that of all other systems. The worst man in the world knows a great deal more of his duty than the best man does of duty. It is not for want of knowledge that men go to the devil, but it is for want of power to live their knowledge. And what morality

The Worst Disease—Dyspepsia, The Best Cure—K. D. C.

fails to do with its clearest utterance, of human duty, Christ comes and does. The one is like the useless proclamations posted up in some rebellious district, where there is no army to back them, and the king's authority from which they come, is flouted. The other gets itself obeyed. Such is the difference between the powerless morality of the world and the commandment of Jesus Christ. Here is a road plain and straight. What matters that if there is no force to draw the cart along it? Here stands all your looms polished and in perfect order, but there is no steam in the boilers, and so there is no motion and nothing woven. What we want is, not law, but power. And what the gospel gives, and stands alone in giving us, is not merely the knowledge of the will of God, but the power to do it: not merely a clear revelation of what we ought to be, but the ability to become it."

Our Intercessor.

At the right hand of God Jesus, our Advocate, appears "in the presence of God for us." The precise nature of His advocacy is not fully given in the Scriptures. We have reason to rejoice however, in that which is revealed. It is clearly shown us that He occupies His priestly office in heaven in a way that represents Him as our atoning sacrifice. His intercession, therefore, does not depreciate an atonement for sin, does not imply that it is insufficient to meet the demands of a broken law; nor does it show that the work of redemption was not finished upon Calvary. Rather, we may say, Christ's ceaseless intercession is a re-publication of His sacrificial work, is a part of the divine plan by which His death upon the cross is brought home to every devout heart to the end of time, as the supreme act of love.

Having an High Priest "over the house of God," is a most comforting thought. Weary souls may here find sweet rest, the doubting may cease from fear, the hungry and thirsty may be relieved—whatever may be our need. Ample supplies are secured to believers, because He ever liveth to make intercession for us.

Cleanliness is beautifying. Cleansing the body is the first step toward refinement. Clean people are better able to resist disease than those who are untidy. Frequent bathing prolongs health and retards age. Next to sleep there is nothing more restful than a bath when the body and mind are fatigued. Actors and public men who are busy all day and have exhausting duties to perform at night find the best stimulant in water. Rose Coghlan will rehearse from noon until five o'clock, after a warm bath, a hot dinner, and a cat-nap.—*New York World*.

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