

All To God.

Leave all to God, Forsaken one, and stay thy tears; For the Highest knows thy pain, Sees thy sufferings and thy fears; Thou shalt not wait His help in vain; Leave all to God

Be still and trust! For His strokes are strokes of love Thou must for thy profit bear; e thy filial fear would move; Trust thy Father's loving care. Be still and trust!

O teach Him not When and how to hear thy prayers; Never doth our God forget, He the cross who longest bears Finds his sorrows' bounds are set. Then teach Him not. Anton Ulrich, of Brunswick, 1567.

A Daily Duty.

No Christian should allow a day to pass without having a quiet little talk with the Master. Just as you go to your mother, and as the twilight falls, sitting by her knee, tell her all that has occurred during the day, all your hopes, joys, fears, wants, disappointments, tell him. Just as lovingly and interestingly as she listens, will he. Oh, even more so. A mother's love pales beside his; and the love of our heavenly Father is so much greater than the protecting love of our earthly father.

He wants to hear all. He wants you to have that confidence in him, and that nearest to him. He wants to be right in your life, your all and all. Though nothing is hidden from him, yet he loves to have you tell him. He does not want to stand without almost a stranger in your heart; there he would take up his abode, making your sorrows, joys and pleasures his. The more you commune with him the nearer he will draw to you; but if you allow the world and your own self to stand, an "earthborn cloud" to hide him from your sight, gradually you will find yourself going further away from him till at last he is not in your thoughts at all.

So dear Christians, you who desire to grow daily in grace, determine that, no matter how busy you are, you will every day have this quiet little talk with your Lord. Remember how he loves you, and then tell him everything. Tell him about your friends and their needs, just what you want for them. In his own great needs the generous soul never forgets the needs of others. Tell him upon whose heart you would have him plentifully pour out his Spirit, and whose wandering feet you would guide into the paths of peace. Tell him, too, you want to see some of those loved ones who are far away. Don't let it stop with loved ones. Tell him about some who maybe cares very little for you, that have injured you in some way, perhaps. Remember the desires of their hearts when you are talking to the Lord.

Tell him about your failings; how you are so weak just where you want to be strong. Tell him how earthly you are in all your wishes and true and real, and how you find yourself weak and false and trying to appear what you are not. He knows your faults, only he wants you to tell him about them, then he will send you strength to conquer them. He will make you all you want to be. Tell him all your plans, how ardently you desire their success; tell him the disappointment it would be if they are overthrown. Tell him about your health, your finance, your need of money, maybe, or of some influential friend. Tell him of the situation you want, the education you cannot get, the home you desire, the love you crave, the companion you need. Tell him what you fear; tell him if the clouds seem to be gathering darkly, or if the sun is shining in a clear summer sky. Tell him your temptations, every peculiar little one, sure that his strength will be sufficient for you. Tell him about the work you want to do for him, and what hinders you. Yes, tell him everything, resting assured that he is as near to you as the very nearest, infinitely nearer; and that this daily communion with him will bring every day more near to you, and you will grow in strength. Christian at Work.

Religion is for Both Worlds.

It is a serious mistake to separate religion from the practical business of life, or to regard it only as a preparation for the future life. All will agree that religion should be a principle pervading the whole life. Yet there are many who seem to think of religion as something apart from their secular doings. They act like Adam Clarke's great-uncle, Rev. John McLean, who, when he was provoked to fight with a man, took off his coat, saying, "Lie there, divinity," while John MacLe an attended to the business in hand.

K. D. C. Restores the Stomach To Healthy Action.

Such persons seem to think that religion consists in prayer and devotional exercises, and that business and work have nothing to do with piety.

The true idea of religion is that it is something which transforms the character and makes the individual a different person. If the tree is made good, its fruit will be good. If the heart has been renewed, and the life a man lives by the faith of the Son of God, this experience will exert an influence upon every act of his life. The man who has received a new conception of God's character, a new idea of his relationship to his fellow-men, and a loftier ideal of the object of life, cannot do the work of life in the same earthly spirit, as before this change in the ruling love and faith of his heart. Even the common drudgery of daily toil becomes ennobled when it is done "as unto the Lord." If a man's religion does not extend to and hallow his secular work, it is not true religion. Religion should make the father and mother faithful and patient in guiding and training their children. It should make the merchant honest and fair in his dealings. It should make the mechanic thorough and conscientious in doing his work. It should make the master just and considerate in dealing with those in his employment. It should impel the servant to serve, not with eye-service as men-pleasers, but with singleness of heart. It should be a living, fruitful power in all circumstances and conditions. It should teach the rich to be just, generous and compassionate, and the poor to be hopeful and patient. In a word, it should prompt all to do justly, love mercy, and walk humbly with God. A religion that exerts no helpful and ennobling influence upon this present life, is not the kind of religion that gives a hope that maketh not ashamed respecting the life to come. No matter how men may glorify creeds and ecclesiastical genealogies, that is the best kind of religion which produces the best type of manhood and womanhood.

It is of the utmost importance to cherish this conception of piety as an all-pervading principle in secular life. It will prevent men from waiting for some great occasions for the exercise of their religion. Every hour of our lives presents opportunities for exercising the virtues and graces of a Christian character; and the need is commensurate with the opportunities. It is true, godliness has the promise of the life that is to come. Heavenly mansions are for the saved. But the way in which true religion is adapted to afford consolation and strength, in all the sorrows and conflicts of this present state, proves that it is a divine provision to enable us to fulfil the purpose of our being. Besides, a religion that stands the strain of daily burdens and trials, and manifests a Christly spirit at all times, impresses the unbeliever more powerfully than the loudest professions of faith, or the most logical arguments in defence of Christianity. This thought is in St. Paul's words to the Philippian: "Do all things without murmuring and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Christian Guardian.

"Trust in Him at All Times."

Thus did David write. The words are very easy to pen. No profound wisdom is required to put such words into a sentence. Anyone can utter them without any hard mental effort. Almost everyone will say that the truth conveyed in these words is a reasonable one, and that the sentiment is a beautiful one.

And what Christian is there that says, "We ought to trust in God a part of the time, and not the other part?" Or that say, "Sometimes we may trust in the Lord, but there are times when we need not!" Certainly no Christian, when looking at these words, will say that he ought not to trust in God at all times. No Christian cares to say, or feels like saying, that as a theory—indeed, as a principle—these words are not worthy of all acceptance and should be the rule of all life.

But how is it about the practical side of the question? Is there any finching when one attempts to put these words into practice in all of the circumstances of life? Do all Christians find it as easy to trust in God at all times as they do to accept the words as a statement of truth? It would seem that they do not, for, are there not times when one's faith falters under the shock of a crushing calamity? Do we not come to times when the very foundations under our feet seem to be crumbling and tottering to destruction? Are not our heavens sometimes black with terror when our hearts "fail from fear?" And do we not sometimes experience such a re-

F. D. C. Relieves Distress After Eating.

action of faith, following its strongest, intensest tension, and disappointment in its expectations, that we lose our sharp grip on God and His promises, and fall prone in excruciating weakness? Are we not then tempted to say: "I cannot trust God now. I see no use of it. My faith is smothered?" But remember that to be tempted to not trust in God at all times is not the same thing as having no trust in Him. Remember also that when we may think that we are not trusting in Him we are really trusting in Him more than ever. Yet we must admit it is harder to trust in God sometimes than it is at other times. It is harder because we make harder work of it. We are more apt to look at the clouds and darkness and the material error than we are to look toward God and rest on Him. We may be very weak from pure exhaustion; but sinking down in weakness upon God is trusting in Him. We can afford to trust in Him at all times, for everything is to be gained. Religious Herald.

Nature and Grace.

The Rev. Mark Guy Pearse in his Christmas sermon in the West London pulpit, related this incident: "When I was a student our grand old professor of theology was a man for whom we had a great veneration—simple, childlike, holy—none had ever known him to be anything else, and that gracious and unfailing sweetness and beauty were to us his natural disposition. To such a man it was no trouble to be always blameless. But one day it chanced that a student came in late to the class, and pushed his way to his seat. The professor stopped to ask gently why he was late. The answer was given somewhat flippantly, an excuse that aggravated the offense. Instantly the professor, who had been sitting, rose up to his full height, until the big, massive mace seemed to fill the room, stretching out a trembling and terrible forefinger at the offender. The great shaggy eyebrows were lifted, and the lightnings shot from his eyes. Like thunder rolled the words from his lips: 'Leave the room, sir!' We started in amazement, almost in fright. The culprit crouched away from his place and left, while that majestic figure stood there all ablaze with wrath. The door was shut. Then again the professor sat in his chair. But the storm was done. With a trembling voice he read the discourse, seeming almost unable to go on. After the lecture we left only to gather in groups and discuss this wonderful thing. Presently came a message that the offender was wanted; and he hastened to the irate professor, expecting an angry reprimand. But there sat the old man in tears. "My brother," he sobbed, "will you forgive me?" "No, sir; indeed, it is I who should apologize," said the student, overwhelmed.

"No, no, I am older. Will you forgive me? I am very, very sorry. Say that you forgive me—"

"The student managed to get out a word or two.

"And you must tell all the students that I have apologized, will you?" "And again there was a pause for the promise.

"Now," said the noble old man, 'I will go and ask God to forgive me.

"Nothing in all that life, nothing in all his words, ever did us so much good as that. We knew then under that gentleness and beauty what fires burned; and every man of us had a new faith and a new hope and a new love.

"Go home, and tell thy friends what great things the Lord has done for thee. The Lord go with you every one, and keep you true and loving and brave. Amen."

The Beatitude of the Unsuccessful.

There may be no Bible beatitude saying expressly, "Blessed are the unsuccessful," but there are beatitudes which are equivalent to this. We take from our Lord's own lips, "Blessed are they that mourn," "Blessed are the poor," "Blessed are they which are persecuted," "Blessed are ye when men shall revile you," "Blessed are ye when men shall hate you." Then many other Scripture passages have like teaching. Evidently not all blessings lie in the sunshine; many of them hide in the shadows. We do not read far in the Bible, especially in the New Testament, without finding that earthly prosperity is not the highest good that God has for men. Our Lord speaks very plainly about the perils of worldly success.

The Bible is indeed a book for the unsuccessful. Its sweetest messages are to those who have fallen. It is a book of love and sympathy. It is like a mother's bosom to lay one's head upon in time of distress or pain. Its pages teem with cheer for those who

The worst disease—Dyspepsia The Best Cure—K. D. C.

are discouraged. It sets its lamps of hope to shine in darkened chambers. It reaches out its hands of help to the fainting and to those who have fallen. It is full of comfort for those who are in sorrow. It has its many special promises for the needy, the poor, the bereft. It is a book for those who have failed, for the disappointed, the defeated, the discouraged.

It is this quality in the Bible that makes it so dear to the heart of humanity. If it were a book only for the strong, the successful, the victorious, the unfallen, those who have no sorrow, who never fail—the whole, the happy—it would not find such a welcome wherever it goes in this world. So long as there are tears and sorrows and broken hearts and crushed hopes and human failures, and lives burdened and bowed down, and spirits ad and despairing, so long will the Bible be a book believed in as of God—an inspired book, and full of inspiration, light, help and strength for earth's weary ones.—J. R. Miller, D. D.

Outcast for Christ.

A Mohammedan in northwest India, having recently become a Christian, resolved to visit his relative, who lived in Chawinda, and tell them of his conversion. He thus writes to Rev. F. H. T. Hoffman: "I arrived at Chawinda safe and sound, and was received kindly by my brother-in-law. But when he heard that I was a Christian, his face reddened, and his anger was kindled, and he said: 'Why have you become a Christian?' 'For the kingdom of heaven,' I replied. 'You can not go to heaven,' I rejoined, 'because you do not say your [Mohammedan] prayers nor keep the fasts, and you have just now said that Mohammed was a false prophet. So here you have no relatives; and as to my sister, your wife, I will consider her to be dead; and now please go to some other place.' "When I heard and saw this I became very sad, and my feelings overcame me; but, seeing how his anger kindled, I thought it best not to say any more, so I rose and bade them good-bye. When Karamad, an elder and relative, and a rich man, who can also read, saw that I was going, he took my hand and said: 'Come with me to my house, because you are our brother and of our flesh and blood.' This consoled me again, and I thanked God for his mercy toward me. I then went with him to his house; he made ready for me, and I partook of his food. After that he said: 'So now tell me all about the Christian religion.' I then opened my Bible and read to him different passages about our dear Lord, and explained to him the way of salvation. He listened attentively and asked questions. I believe he will yet become a Christian."

"What Gospel preachings should do. Convict men of sin. Guide the penitent to Christ. Quicken the backslider. Comfort the afflicted. Guide the perplexed. Encourage the desponding. Caution the unwary. Remove doubt. Stimulate zeal. Fortify patience. Arouse aspirations. Kindle devotion. Expose the wiles of the devil. Broaden charity. Develop faith. Instruct in any of the practical duties of Christian life. Impart information needed for practical utilization in Christian life. Not every sermon, possibly, should do all these things, but it should do many of them. The Gospel preacher should always aim to do some of these things. As a rule, people go to church to be helped. Many more would go if they but realized that when there they should hear the Gospel of help—of comfort and grace.

A Gospel sermon is not an essay, neither is it a mere address, full of human theorizing and philosophy on moral subjects. It is a message from God's word, which is suited to make the man of God perfect, thoroughly furnished unto all good works.—Tele-scope.

Wake Up, and go to Work.

One half of professed Christians amount to nothing. They go to church, they pay pew rents, they have a kind regard for all religious institutions; but as to any firm grip of truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half and half professors ought to do—either withdraw their names from the church-roll, or else go so near the fire as to get warm.

K. D. C. CURES MIDNIGHT DYSPEPSIA.

Do you know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying. Wake up! Do something before you are dead. Either help to pull the Lord's chariot, or get out of the way. We want more old-style holiness, the kind they had before railroads, steamboats and telegraphs. A consecrated heart is momentum for all Christian work. Your gun is well enough, but the gun carriage is rickety, and so unfit for the Lord's battery. The Lord give all a higher life, a deeper life, a broader life! We cannot do much toward saving others till we ourselves are more surely saved. More faith, more consecration will be more momentum.—Talmage.

Random Readings.

God loveth a cheerful giver. "While I breathe, I hope. My hope is Christ."

The breath of prayer comes from the life of faith.

Christian life consists in faith and charity.—Martin Luther. No kind of sin can be indulged in without the loss of something better.

Regeneration is a matter of free grace; character of hard self-discipline. Forget not the truth that your soul needs food as well as your body.

Action speaks louder than words. The fragrance of a flower outlasts its beauty.

Self-possession and kindness and gentleness of disposition are elements of strength. We shall be judged hereafter not by what we have felt, but by what we have done.—Robert Hall.

You cannot dream yourself into a character; you must hammer and forge yourself one.—J. A. Froude.

What can harm thee, when all must first touch God, within whom thou hast enclosed thyself.—Leighton.

The common transactions of life are the most sacred channels for the spread of the heavenly leaven.—George Macdonald.

Peace is the sentinel of the soul which keeps the heart and the mind of the Christian through Jesus Christ.—Huntington.

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