

Just Be Glad.

Oh heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain
And of sorrow's driving rain
We can better meet again
If it blow.

We have erred in that dark hour,
We have known.
When the tears fell with the shower,
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

Joseph Rabinowitz, the Distinguished Jewish Convert.

A cordial reception was recently given in the Third Presbyterian Church to the distinguished, Joseph Rabinowitz. His name is less known among us than that of Tolstoi; but at home it is blessed above that of the great author. For Mr. Rabinowitz stands behind a movement which has been described by careful critics, as the most real and significant among the Jews towards Christianity than has been since Christ was crucified. About a dozen years ago he visited Palestine as a lawyer and a philanthropist; seeking to find, if he could, some refuge and future for his persecuted brethren. He could discover nothing that promised their deliverance, and was deeply discouraged. While out on the Mt. of Olives one day, lost in meditation, the thought arose; can it be, that the man who was crucified over there on Calvary, is the true and only leader of Israel? And so firmly did this question seize him that, returning to his lodgings in the city, and taking up a copy of the New Testament which he brought along merely as a guide-book of travel, he began to read, if haply this inquiry might find answer. There and then the Lord, "even Jesus," was revealed to him and he worshipped Him as the Messiah. Returning to Russia, he greatly surprised those who had known him, by telling the story of his great change. He preached Jesus as the only hope of Israel, and crowds came to hear his story. Thousands came where there was room for only hundreds. By and by, because of opposition arising, he visited St. Petersburg and applied to the highest authority at the court of the Czar, for permission to preach Christ in Kischenow, Southern Russia. As there were 60,000 Jews in residence there, the field was great, and as he found "white to the harvest." At first the lofty official at the capital paid him slight respect; but later he yielded this divinely honored man of God what has not been given to any man outside the orthodox Church—permission to preach as he would. Through the generosity of Christians in Scotland a large audience-room was erected in Kischenow; and there Mr. Rabinowitz has seen wonders done in the name of Jesus of Nazareth, the Son of God. In person Mr. Rabinowitz appears to be sixty years old. But when one hears his torrents of speech, and sees the flash of his eye, and notes the wealth of his imagination, and his wonderful power in handling the Word of God, one thinks of him as a young man of entirely unspent powers. His visit to America, and Chicago, has been brought about that he may lend a hand in the Hebrew mission work, which is being actively prosecuted in the World's Fair city. A mighty stream of emigrant Russian Jews has stopped in this great city; and the hope is that Mr. Rabinowitz may contribute largely to the redemption of these from the darkness and death in which they are sunk, by a few months of work with those who are concerned for the conversion of the Jew to Jesus. Professor H. M. Scott of the Chicago Theological Seminary, and Mr. William Blackstone have been the chief supporters of this mission. At the reception in the Third church, both of these gentlemen, also Dr. A. J. Gordon, of Boston, and Rev. Dr. Withrow, the pastor, spoke words of welcome. But the speech of the evening was by Mr. Rabinowitz. Through broken English he poured a Christian believer's soul so as to make words stand for sentences and sentences for arguments. The deep piety of the man promises results commensurate with his intellectual powers. He is a lawyer-preacher, at home with the love of Christ.

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

Church Prayer Meetings.

BY "JUDSON"

Not long ago, at the regular mid-week prayer meeting in one of our city churches, the pastor suggested that those present give their views as to how the prayer meeting could be so conducted as to secure a larger attendance. Some very good suggestions were presented, especially that those who attend should come with their hearts full to overflowing, ready to join earnestly and heartily in the prayer, the praise and the exhortation of the hour, thus imparting a greater degree of religious enthusiasm to the meeting.

There were, however, two statements made which, to the writer, did not appear to have been well considered. One statement was this: that no one should offer, at the prayer meeting, a prepared speech; that such a speech, in its preparation, might be helpful to the speaker, but it would be of no use to any one else. The thought, plainly expressed, was that one cannot do others any good by preparing beforehand what he is to say at prayer meeting, and was without qualification as to topic introduced or as to time occupied. There may be some reason for saying that "a prepared speech" is of little help to any one at a prayer meeting; but leaving out the article "a," it would be difficult to see why the presentation of any topic in "prepared speech"—the best selected words and the best arranged sentences the speaker could command,—should be less likely to interest those present or leave with them an impression for good, than would be the unprepared and, quite likely, not well expressed thought of the same person on the same or on any other topic. Would any one take the same position as to the preacher in the pulpit, or would any church long retain as pastor one who did not come before it with a prepared sermon or, at least, with prepared speech? Would it not also be much better for the prayer meeting if every member would take to it his best prepared thoughts, condensed within the limit of time appropriate for the occasion? One may be inspired to say the right word at the time, but evidently all are not inspired and but few can depend on the inspiration of the hour.

The other statement which did not seem to the writer to be well considered was in substance this: that it matters little whether "the deacons or other good saints" enjoy the weekly prayer meeting or not, the main object of the meeting being to interest those who are not Christians and lead them to a new life in Christ. The importance of the prayer meeting in leading any to live Christian lives cannot be easily overstated. It may, at the same time, be submitted that it has an equally important function in relation to the personal life and spiritual growth of the members of the church. Is it not true that the mid-week hour of prayer is needful to the busy Christian man for his own sake? Does he not need these to gain something of strength for all the busy hours of every day life? Is it not at the prayer meeting that the fellowship of the membership is strengthened and cemented more than at any other service of the church? It is not true that the prayer meeting is a constant necessity, to minister to the spiritual life and growth even of "the deacons and other good saints," as well as to the growth and prosperity of the church as a whole. It would seem that but one answer could be given to such questions, and that any church without a prayer meeting, would find of attaining its best estate, even though it was planted in a community where all were Christians, and hence, no souls to save by its observance. The early Christians were noted as those who often met together to sing and pray and this will be true of Christians in all ages, to the end of time.—Free Baptist.

The Ideal Member.

BY E. C. GRIFFITH.

At the Columbian Exposition is the cast of an ideal man. Sightseers at the Fair can stand beside this figure and see how nearly ideal they are physically. We have ideals in nearly all departments of life. The portrait of the ideal young Christian which we would engrave upon our hearts is the portrait of one who ever remembers that Jesus Christ came into the world to save the world, and our ideal puts the soul's salvation above everything else. The word of God from our pastors cannot do all the work; perhaps it was a handshake or some form of personal solicitation that brought us to a definite decision.

The second prominent characteristic of our ideal member is: He studies

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

the prayer-meeting topic and prays for a blessing on the meeting before coming to the church; thus he is prepared to take part in the beginning of the meeting and is able to help others.

The ideal member is the member who will stay after the meeting to greet strangers, although he is not a member of the strangers' committee; he is the one who will pass a singing book to another, although he is not officially interested in the singing. The ideal member is not the one who refuses to contribute means and time because he is not organized for those departments of work; but the ideal member is organized for all-round Christian work.

The historian relates how Napoleon planned a battle to overthrow the Austrians at Marengo. He at first made a terrible onslaught against his foes; but the battle turned, and Napoleon beheld his veterans and old guard almost routed. Just then Desaix rode to Napoleon with a band of cavalry. In the corps was a drummer-boy, picked up by Desaix in the streets of Paris. As the corps halted, Napoleon shouted to the drummer-boy: "Beat a retreat!" The boy did not move. "Gamin, beat a retreat!"

The boy, stepping forward, said: "Sire, I don't know how, Desaix never taught me that; but I can beat a charge. Oh, I can beat a charge that would make the dead fall into line. I beat that charge at the Pyramids once; I beat it at Mt. Tabor; and I beat it again at the bridge of Lodi, May I beat it here?"

The boy beat the charge; the soldiers followed the furious roll of the drum, and victory was with the French. That boy was an ideal drummer-boy. The ideal member of a young people's society does not yield to discouragement, but leads others forward in Christian work.

There are other characteristics of an ideal member; you know what they are.—Epworth Herald.

Guarding the Home.

To put up a fence around the home, and keep it high enough and strong enough to exclude all marauders and intruders, is no easy task. "Since my husband died, and the care, the outside care, of the home has devolved upon me," said a lady, "I have had increased respect for husbands, house-bands, who are such indeed. There are only two of us, my sister and myself, in my home; but the work it entails on me to keep things together and up, as when he was alive, is far greater than I knew before I was a widow. The matter of taxes, repairs, and insurance is an easy one comparatively, yet requiring a large amount of thought and care. But what is hardest to meet is the constant pressure from without on the fence I am trying to keep around my home. There are so many who are eager to push it in an inch or two more to get some of my territory, so many who try to break it down and make a common of my enclosure, so many ready to profit at my expense in a thousand ways, that I find my powers of judgment, patience, and practical knowledge of affairs taxed to the utmost merely hold my own and not lose under the pressure." The experience is a common one. It involves not unfrequently a great many unpleasant contacts with wily, shrewd, unprincipled men, who are by no means too good to rob the widow, and who will take every advantage of the ignorance, inexperience and trustfulness of a woman to increase their own possessions at her expense.

Loving tender husbands guard their wives from these contacts so far as possible; but when death comes in, and these sheltered wives are compelled to protect and defend the home themselves, every womanly instinct revolts against combating the forces arrayed against them. Happy are they whose fathers and husbands have so instructed and trained them in the management of affairs that they know something of what to do to preserve the inheritance they have received. Happy are they who can learn to bring to business matters a clear head, unclouded by emotion and unswayed by prejudice, and who can have the courage and grit to abide by the counsel of their heads rather than of their hearts.

Encourage the Young People to Read.

Life in the country has its drawbacks, but it also has its compensations. If the young people living in farm homes have not the opportunity of having as many things new and strange as their cousins in the city, they have what is far better, viz., plenty of leisure for reading and digesting what they read. If any inclination in this direction on the part of the child should be noticed by the

K. D. C. Relieves Distress After Eating.

parents, the child should be encouraged to spend time in acquiring useful information in this way.

It may take a little money to secure suitable papers and books, but how can money be spent that will give a better return? In this way, alighting ambitions will be awakened. The mind will be well stored with useful information, which, in all probability, will be turned to good account in the future. A capacity to think and reflect and analyze is also begotten, which brings along with it a power that idlers never know. It may be that, to get these periodicals and books, some sacrifice will have to be made in other directions; but our advice is to make it, so long as it can be done. It may be that some article of clothing of the nature of adornment will have to be gone without. Then let it be so. It may even be necessary to dispense with luxuries in the form of food; if so, dispense with them; for while it may be allowable sometimes to adorn the body and feed it, to some extent, on luxuries, it is always much more important to properly clothe and nourish the mind. It is a beautiful sight to witness the members of the household, as the shadows of evening fall, gather around the family table and spend an hour or two in feasting on wholesome food.

Are These Loving Mothers?

A woman writing in a weekly journal talks very sensibly of some matters touching the treatment of children, which are pertinent to mothers. She says:—

"We love our children very much, but we are curiously cruel to them. Who does not know the child in a small hood in the hot summer sun, getting its eyes hurt in the dazzling light? Who does not know the babies under handkerchiefs which keep them breathing the same air over and over again? Who does not know the bare arms, bare legs, and bare necks of little ones whose delicate frames are far less fitted than ours would be to bear the same exposure? A mother was talking about these matters to me once, and said: 'Oh I could not bear to cover his neck. I do so love kissing it!' She was what you call a loving mother, —there are certainly many and different ways of showing love. We are reminded of that excellent lady who said, 'Kissing don't last, but cookery do,' and we say, 'Kissing doesn't last, but good health does'. . . . If our imaginations were now more awake and our willingness to obey custom were less active, we could, not only in clothes, but also in food, give them a better chance to grow up with sight and hearing active and vigorous, and all their powers of mind and body ready to do the work which lies before them."

New Words.

How the dictionary does grow, to be sure! Just as if there had not been hitherto more words than we could comfortably learn to speak or spell, the difficulty must be increased again and again by the addition of new ones. An exchange says:

The progress of invention and discovery and applied sciences is constantly adding new words to our language. The words and phrases under the letter A in Worcester's dictionary are 6,933, in Webster's 8,358, in the Century 15,621, and in the Standard, now in process of publication, 18,736. Ten years ago scarcely one of the following words was common, now they have forced their way into dictionaries, even those published in Great Britain: Antipyrine, aquarelle, bacteriology, blizzard, to boom, to cable, center-board, cocaine, cowboy, to cycle, dude, dynamo, faddist, flabbergast, glissade, hypnotist, impressionist, lanolin, log rolling, machine gun, magazine rifle, Mahatma, massage, melinite, menthol, mugwump, Neoplatonism, platynotype, philatelist, photogravure, polypody, prognosis, quadriform, range finder, referendum, religiosis, saccharin, ship railway, sloyd, telepathy, tuberculosis, vaseline and xylophone.

The World's Bethesda

In our times the days of old repeat themselves. The cry of afflicted, helpless multitudes pierces us daily. The invitation of an omnipotent Saviour fills the surrounding air with hope. "Wilt thou be made whole?" The answer returns out of the depths of despair: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Long ago the Almighty Healer came upon this earth; no step was so buoyant, no eye so merciful, no voice so tender, no spirit so heavenly, no healing power so complete, as His. Jerusalem was the place of springs whose healing waters attracted the paralytic; thither Jesus directed His steps. At the very

K. D. C. Cures Midnight Dyspepsia.

brink lay the helpless, lonely stranger. Every effort to bathe in the cooling waters was fruitless. No one was sympathetic enough to stretch forth the hand; no one yielded his turn, but pushed aside the neglected one.

But Jesus came near and spoke the word of encouragement. Immediately this man was made whole, and took up his bed and walked.

He witnesses the afflictions of all God's creatures now as much as ever. He marks the loneliness of all needy souls. When physical pain is our portion He can bring peace and resignation. When our minds are agitated by earthly sorrow, He can speak to us and invite us to lean upon His arm. Christ is always at the fountain, ready to heal the lowliest and the loneliest. There is a healing virtue in His touch of love far surpassing all human means. Happy is everyone that finds in Him their true friend and helper!

SOMETIMES WE BECOME DISCOURAGED in our work and think it is all in vain, and yet we have the assurance that work done for the Lord is never in vain. In 1817, Robert Moffat, a Scotchman penetrated the depths of South Africa in the interests of missionary work. How useless his work seemed to him, but, was it so? Only recently a census was taken of Bechuanaland, the district in which he labored and where he fancied he had accomplished nothing. In a territory of 170,000 square miles, two and one-half times the size of Missouri, there was found a population of 72,000 whites and natives, almost all of whom were Christians. Poor Moffat fancied he had wasted his time, but nothing really good is ever lost, and the bread which that earnest, hard-working man cast upon the waters has returned many days after he has gone to his rest. Let no one be discouraged.—Christian World.

How often a soul is won to Christ by a single word. A minister on leaving a home once said to a young woman, "I want you to become a Christian." He did not say anything more. Some years afterward he met the lady, and she reminded the minister of the word he had spoken, and said, "You did not say another word; but that sentence went to my heart, and I could not rest until I gave myself to Christ, and from that time I have been a Christian." Thus a word may win a soul.

Figs and Thistles.

God has given only one tongue to two hands. He meant us to do at least twice as much work as we do talking.

The tongue is the only edged tool that becomes sharper by constant use. If a man's walk don't keep step with his talk, the less he says, the better.

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