

God Knows Best.

God knows best, O blessed thought,
Thought full of strength and peace,
That still the tempest in our hearts
And bids the storm to cease.

God knows best. Why should we
Attempt to choose our way,
When we know he leads us on
Until the perfect day?

God knows best. Increase our faith
Help us dear Lord to come;
And bowing humbly at thy feet
To say "Thy will be done."

And when at last life's troubles o'er
We reach the land of rest,
In heaven's clear light we shall see
And own that God knows best.

Christianity And Its Effects.

No one can peruse the brilliant pages of the recent work, entitled *The Divine Origin of Christianity Indicated by Its Historical Effects*, by Dr. R. S. Storrs, without intellectual and spiritual profit. Take, for example, the following glowing words concerning the vitality of religion: Christianity has not had a uniform development. It has not always been exhibited through equivalent forms of thought. Sometimes in one way, sometimes in another, it has been presented because diversely understood. At one period certain elements in it have taken what we may think an exaggerated prominence in the conception of its disciples; at other periods different elements and forces in its manifold scheme have been similarly, perhaps unduly, exalted. And sometimes, no doubt, as regarded from our particular point of interpreting study, the whole has appeared overlaid and concealed beneath fantastic or pernicious additions of human device. But the astonishing vitality of religion has been shown, perhaps as clearly as in any thing, in the fact that when most distorted and disguised it has still been more powerful to work good among men than paganism was in its clearest exposition that the very fragments and filaments of it have had in them a healing virtue, like that which was said to have issued from the hem of the robe of Him who brought it.

It has shown, too, the most extraordinary power of releasing itself from human misconception, of revealing itself afresh to men in its primitive energy, and of rectifying whatever in doctrine or institution had dangerously departed from the earliest forms. It has plainly and strangely exhibited a capacity for self-resurrection, like that which the early disciples ascribed to its Teacher—their faith in which skeptics admit as indispensable to explain their amazing subsequent history. And of the religion it has certainly been true that no sepulchre doors have been able to hold it. It has fallen in no combat to which it has been called. It has proved inadequate to no work presented. The most prolonged and passionate assaults of its ablest antagonists have failed to dislodge it from the minds or the communities which have tried it most thoroughly. Its influence appears as plainly to-day, on every side, as it ever has done in any time since it first was proclaimed. The Eagle of the Faith is not yet weary of its mighty wings.

The only final, absolute test.

All who read this book will be deeply grateful for its earnest evangelistic spirit. Dr. Storrs cannot speak without emphatic words in portraying the experimental value of the Christian religion. He says: But whatever we find, or fail to find, in this religion, of that which surpasses human thought, let us always remember that the only final and absolute test must be in our own experience of it. No matter what its history has been, no matter what its contents may be, in our own experience of it. No matter what its history has been, no matter what its contents may be, the governing question still remains: Does it bring me to God?

In belief in its teaching, in obedience to its law through trust in its promises, through confiding and effective faith in its king, do I find a new courage amid danger, a new fortitude in adversity, a new supremacy over subtle temptations, a happiness in hope before unknown, a delight in consecration surpassing all preceding pleasure, an intense and tender sympathy with Him before whose holiness the seraphims bow.

"If we do not find these supernal effects wrought by Christianity in our life, no further argument for us will be needful. Whatever arguments will have led us to that will be unspeakably precious. Conspiring probabilities will then have merged in our assurance, as blue and orange and crimson are blended in the beauty of sunlight. They will have rushed inseparably together, like different rills mingling in a current of irresistible conviction. Then we shall not so much accept this religion as be possessed by it, with a

Use K. D. C. for all stomach troubles.

fulness of strength in its unmeasured grasp which age cannot waste, nor trouble break, nor death itself shatter. We shall no more be afraid, after that, of furious assaults which a passionate unbelief may make on this religion, than we shall be afraid lest the blast of the miner in the Western hills should shake the stars from their serene poise. It will stir again the old enthusiasm in our timid or languid and sluggish spirits. It will open afresh before our eyes the vast meanings of life. Service for it will become a joy. We shall feel and know that in such service we are grandly allied with the Lord of our faith, and with Him whom that Lord declares to us. We shall see the secret of the unseen, indefinable power which belongs to devoted Christian work. In the illumined future of the world we shall feel that we also, with apostles and martyrs, through our devotion to this religion, have a personal part."

Spheres of life beyond the present. Who can anticipate the future glory of the saints, as depicted in the following sentences at the very close of the book, without exultant emotions?

"Yea, more than this will then appear; that by the religion that thus brings us to God we have assurances of spheres of life beyond the present, whose glories as yet we cannot measure. It cannot be for less than such a transcendent effect that this religion has come, if it has, from realms above our mortal sight. It cannot be for less than that such unspeakable powers are in it. The same Supreme Person who has made his word the soul of history, who has been, as he claimed to be, 'the light of the world,' declared that in the Father's house are many mansions, and that they who have followed him there in spirit shall there at length behold his face, partake his glory. On a low hill outside the gates, he painfully died. But even then he spoke of himself as standing on the edge of Paradise. They who fled then, in impetuous fear, believed, at least, that he re-appeared after death, until the opened heavens received him. The light which later shone on Paul, from the splendor which he ascribed to the Lord, has cast its gleam on many lands. And one who saw Him later still, amid the beauty of the city of God, said that on his head were many crowns.

"All that will seem but natural to us if we accept him as Son of God and King of the world! Then history itself will bear its witness that from that head no crown is fallen. We shall know from the manifold progress of the world, where he has touched it, that the face which then shone as the sun has kept its vivid celestial brightness; that the voice which said to John, 'Fear not,' is at this hour as sweet and royal.

"It seems to me to glorify life, it seems to me to banish the shadow of gloom from death, to feel that that majestic figure of Brother, Teacher, Friend, Redeemer, which towers supremely over the centuries, which made the earth sublime by its advent, which seemed in ascending to unite it to the heavens, has equal place in worlds to come; that we may trust his imperative word; that we may serve his kingly cause; that we may see the illumined universe, for us as for him, a house of victory and of peace; that we may stand by-and-by with him amid the light as yet unreachd, and say each one: 'I believed in Thy religion; I saw its triumphs in the earth; I felt its power in my heart; I rose to God in love upon it; I foreknew by it what now I find,—eternal life.'

Giving Up the World.

We often read in the secular papers that some young lady has taken the black veil and given up the world, and become Sister Aloysius of Our Lady of Good Counsel, or assumed some other name supposed to possess holy significance. The ceremonies by which this step is signalized are minutely described. Grand high mass is celebrated, the altar handsomely decorated, a sermon preached, and the ceremonies throughout are said to be deeply impressive. The young lady enters a convent amid all this elaborate religious performance, and separates herself from the world forever.

According to this view of the duty of separation from the world, only those who take the veil, or in some external way cut themselves off from the world, can be said to give it up.

The members of the Roman Catholic Church whose duties call them to live among men, to transact business, to support their families, and bring up their children, cannot give up the world. This is certainly a peculiar hardship. It would seem that women who enter the holy estate of matrimony according to God's ordinances, and train their children according to the Scriptures, are in the way marked out by the Creator, and should not be

K. D. C. brings prompt relief to sufferers from indigestion.

cut off from the highest degree of sanctity and the most intimate fellowship with Christ. And they are not.

Convents and black veils are not necessary to those who would attain a high state of grace. One may enter a convent and not give up the world at all. The worst forms of worldliness, vice, and sin may flourish in cloisters and cells. Men and women busy with the business and burdened with the cares of the world may be separated from the world in the highest sense. When Christ and His apostles urged the duty of separation from the world they never thought of convents and black veils. Not one of them ever adopted perpetual seclusion from the world as a badge and means of superior holiness. Jesus prayed for His followers, not that they should be taken out of the world, but kept from the evil.

To give one's earthly possessions and become a pauper and a beggar that Christ may have the whole heart, would indeed be a commendable course if it were necessary. Men and women who have abandoned worldly fortunes rather than abandon Christ, who have followed Him in His poverty and humiliation, having not where to lay their heads, deserve our highest respect. The young ruler to whom Jesus said: "Go and sell that thou hast and give to the poor, and come, follow Me," would have lost nothing, but gained everything by obeying. If such a command came to any, let him not hesitate for one moment. But when one voluntarily abandons his worldly goods and earthly kindred not to undertake an important mission for Christ to the world, but to shut himself up from the world and cut himself off from work that waits to be done, he is guilty of that "voluntary humility" unparagonably condemned by the apostle.

But in a higher sense not only a part but all the true followers of Christ give up the world. There is no distinction. The rich and the poor, those who are diligent in business and those who have no secular pursuit to perplex them, those who have families and those who have none, ministers and laymen—all renounce "the vain pomp and glory of the world, with all covetous desires of the same and the carnal desires of the flesh," so as not to "follow nor be led by them," or they are not the disciples of Christ.

The infidel Strauss, commenting on the parable of the rich man and Lazarus, maintains that Jesus teaches that it is a sin to be rich, and that poverty is the only merit whereby Lazarus attained Paradise. But he seems to forget that Abraham, in whose bosom Lazarus found his heavenly rest, was a rich man. Jesus spoke this parable to rebuke the worldliness of the Pharisees, because he saw how their eyes were blinded by their covetousness. A very little worldly good seems larger and more important to worldly men than all spiritual riches.

To give up the world is to put it out of the heart. To one who has in this sense abandoned the world character is everything and wealth is nothing. To his mind the chief distinction of a man is not to be rich or great or high in the esteem of others, but to be pure in heart and high in the favor of God.—*Advocate.*

Doing The Will of God.

Is not this the very core of Bible teachings? It was the great purpose of the struggle of the Master. "Lo I come to do thy will," was prophesied of him, and doing that he worked out atonement for the human race. He taught the disciples to pray, "Thy will be done in earth as it is in heaven." Praying if they would by-and-by learn more fully that they had much to do in having the will of God done on the earth. At the Well of Jacob the Lord told his disciples that his meat was to do the will of Him that sent him, and to finish his work. Satan's temptations were readily resisted, for the Lord sought not his own will, but the will of the Father. He came down from heaven for this very purpose. In the garden, through all the gloom and despair of that crucial hour, he held his course straight on to do the Father's will. "Not my will, but thine be done." And on the cross, so fully had this been done from the first to the last, that he could say with his expiring breath, "It is finished."

As Christ did, we should do. Seek first of all the will of God. This is taught us in His Word, in His Providences, by His Holy Spirit. If any man will do his will he shall know of the doctrine. He that puts the energy of his being into doing the will of God shall be taught things that he cannot otherwise know, so that earnest effort and purpose have this additional reward. Striving to do what God wants us to do will the better enable us to know the mind of God, and thus a double current sets God-ward. In the parable the servant who knew the

K. D. C. is marked, prompt and lasting in its effects.

Lord's will and did it not was to be beaten with many stripes, but the one doing the Lord's will was to be commended and rewarded.

To do the will of God is the condition of salvation. Do that will, and salvation comes, hope dawns, and grows brighter unto the perfect day, Christian character is developed, faith is strengthened, and the believer has the mind which was also in Christ Jesus. The apostle calls upon believers to be transformed by the renewing of their minds, that ye may know what is that good and acceptable and perfect will of God. Servants, slaves, even, are called upon to do the will of God from the heart.

Holiness is the will of God. This is the will of God, even your sanctification. "Be ye holy, for I am holy." Doing the will of God leads to this height along the path of repentance, faith, prayer, confession, growth. "The peace of God *** make you perfect in every good work to do his will."

The Tuition of Trouble.

Trouble is the heritage of man. The great and good, the wise man and the saint, form no exception to the rule. In this world trouble is no accident; men are born to it. Trouble inheres in our constitution and in our material and social misadjustments. It is in the ordination of Providence as well as in human ignorance and perversity. If some troubles could be escaped, others are inevitable; we cannot go around them nor flee from them; nothing remains but to bite our lips and endure them.

But though hard to endure, troubles are designed to be helpful to us. We have no other such schoolmaster, so competent and devoted to our interest. If he comes with a rod and a severe countenance, he has stores of wisdom and is apt to teach. Whatever else may slip from our minds, the lessons of wisdom are likely to remain. They are burnt in. They make indelible impressions of the most salutary character. What is best in us has usually come to the surface and taken form through some trouble. The instruction was expensive, but more precious than gold or rubies. The knowledge we thus acquire is not mere theory; it touches the deepest realities of human life. No chastening is for the present joyous; the peaceable fruits of righteousness are not yet. But in God's time the fruits appear, justifying the divine order. God's school for character-building is trial. He puts a man in the furnace; the wood, hay and stubble are burned away, while the precious qualities remain in enduring beauty and strength.

In trouble, God is our refuge and help. In many troubles nobody else can help. In temptation, sickness and death we appeal to friends and physicians in vain. Our resource, in such hours, is in God, who is able to deliver us. Even if our troubles be due to our own folly, God will look in compassion upon us when we turn to Him. He waits with the tender heart of a parent to help us in the midst of our folly as well as our misfortune. Bring to Him your trouble and see how He will lift your burden. But He will not lift it until you let go of it.—*Zion's Herald.*

A Repentant Bible-Burner.

A society of men, most of whom had enjoyed a liberal education and were persons of polished manners, but had unhappily imbibed infidel principles, used to assemble at each other's houses for the purpose of ridiculing the Scriptures, and of hardening one another in their unbelief. At last they unanimously formed a resolution solemnly to burn the Bible, and so to be troubled no more with a book so hostile to their principles and disquieting to their consciences. The day fixed upon arrived; a large fire was prepared, a Bible was laid on the table, and a flowing bowl ready to drink its dirge.

For the execution of their plan they fixed upon a young man of high birth, brilliant vivacity and elegant manners. He undertook the task, and, after a few enlivening glasses, amidst the applause of his jovial comrades, he approached the table, took up the Bible, and was walking leisurely forward to put it into the fire; but, happening to give it a look, he was seized with trembling, paleness over-spread his countenance, and he seemed convulsed. He returned to the table, and, laying down the Bible, said with a strong asseveration: "We will not burn that Book till we can get a better." Soon after, this same gay and lively young man died, and on his death-bed was led to true repentance, and derived hopes of forgiveness and of future blessedness from that Book which he was once about to burn.

K. D. C. Pills cure chronic constipation.

How to Use the Bible.

Successful Bible study depends very much on how the Bible is used. Some practical suggestions on this point are contained in the following:

1. Have for constant use a small portable Bible with complete marginal references.
2. Carry a Bible or Testament with you.
3. Mark freely with ink upon it promises such as Isaiah 41:13 to Christians, and invitations to unconverted (Rev. 3: 20 and 22: 17). Brief notes may be written upon the margin.
4. Do not be satisfied with simply reading a chapter thrice daily, but study out the full meaning of at least one verse a day.
5. Study to know the whole truth contained in a single incident or a single miracle—when and why written, how it applies to self, and how to use it for others.
6. Study to know what for and to whom each book of the Bible was written.
7. Believe every word of the Bible.
8. Learn one verse of Scripture each day. Verses from Memory will be wonderfully useful in your work for the impenitent.

Don't Delay.

It is your duty to yourself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier.

Hood's PILLS become the favorite cathartic with everyone who tries them.

Three Sermons.

Cheered by the presence of God, I will do at the moment, without anxiety according to the strength he shall give me, the work that his providence assigns me. I will leave the rest; it is not my affair.—*Penelon.*

No man or woman can really be strong, gentle, pure and good without the world being better for it.—*Philips Brooks.*

If we had lost our own chief good, other people's good would remain, and that is worth trying for. Some can be happy. I seemed to see that more clearly than ever when I was most wretched. I can hardly think how I could have borne the trouble if that feeling had not come to me to make strength.—*George Eliot.*

Money saved and pain relieved by the leading household remedy, Dr. Thomas' Electric Oil, a small quantity of which usually suffices to cure a cough, heal a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

DYSPEPSIA causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after eating. Burdock Blood Bitters are guaranteed to cure Dyspepsia, if faithfully used according to directions.

Mrs. Celeste Coon, Syracuse, N. Y. writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These pills do not cause pain or griping, and should be used when a cathartic is required.

From the**MOMENT****OF BIRTH****use****CUTICURA****SOAP**