

The Life I Seek.

Not in some cloistered cell
Doth Thou, Lord, bid me dwell,
My love to show;
But mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy;
The sinning to restrain,
To ease the throbbing pain,
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
O, grant me strength, I pray,
With lowly love each day,
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds,
O happy lot!

—New York Observer.

Do You Forgive All Your Enemies?

There are many good reasons for so doing. The person who does not forgive his enemies will often make his friends for his foes. Being revengeful, he will be suspicious. He will very frequently misconstrue the actions of his fellow man, and misjudge his motives. Should any, feeling an interest in his welfare, kindly reprove him for some bad act, he would esteem it unkind. He would cherish jealousy, and often turn friends into foes.

Suppose that there are some who are really your enemies. More than likely you have given them much provocation. If you have, you should bear in mind that their fault does not cancel yours, nor will their sin be a covering for your criminality. You should be strictly honest, and take as much blame to yourself as you ascribe to them.

Your enemies may intend to do you evil, yet God may change their evil to good. So their hatred may benefit instead of injuring you. This is shown in the example of Joseph and his brethren. When they sold him into Egypt their intention was to harm him; but God worked it out for good by causing his promotion in the court of Pharaoh.

You are commanded by the authority of God to lay aside all malice; to put off anger, wrath and bitterness; to recompense to no man evil for evil; to forbear and to forgive. Those who break God's commandments must bear his anger. He who does not forgive his fellow man need not expect forgiveness of his own sins. Jesus has said, "If ye forgive men their trespasses your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 14, 15). Terror is borne by these words to all those who will not forgive.

The wisest and best men in every age have practiced forgiveness. While the enemies of Stephen were causing his death by stoning, he cried, "Lord lay not this sin to thy charge." All the martyrs, instead of reviling their enemies, blessed them. And Christians of later times have done the same. If we possess the spirit of Jesus we will forgive our bitterest enemies. Jesus beheld the unfeeling cruelty of his enemies in mocking his dying agonies, yet he prayed to his Father "to forgive them."

It is a mark of peculiar guilt and folly not to forgive. Solomon said that "anger rests only in the bosom of fools." It has been said "to forgive is divine," and "to revenge is devilish." By manifesting a forgiving spirit you can often convert your enemies into friends. It is always very pleasant to secure the good will of those who dislike us. No enemy is ever won by hatred. "Grievous words stir up anger." It is a soft answer that "turns away wrath." We should learn to overcome evil with good. The time will soon come when you and your enemy will have to stand before the same bar of omniscient judgment. If he has to be judged, so have you. Why should you not be merciful, that "you may obtain mercy"? You are indebted to your Lord ten thousand talents. Why should you not forgive your fellow servant fifty pence?

Perhaps you say you can forgive but can't forget. If you mean that you can not erase from the tablet of your memory all impression, disqualifying you of the power to remember the offense, then you are not required to forget. In this sense God does not forget our offenses. Yet he says: "Their sins and their iniquities will I remember no more." Now, we are required to forgive as he forgives. When we are required to forget as well as to forgive, the meaning is that we must not willingly retain a record.

K. D. C. the household remedy for stomach troubles.

membrane of the offense—the repetition of it must not rekindle old anger or hatred. You must forgive as often as the offense is repeated, though it be "seven times a day," or "seventy times seven." You must love your enemy; pray for him; wish well to him; do him good; if he be hungry, feed him; if he be naked, clothe him; if he be thirsty, give him drink. If you have not the spirit within you to do this, then you are a guilty, unpardoned sinner, in the gall of bitterness and in the bond of iniquity. Your heart is not right. Therefore you must be converted, or you will perish.—Chris. Standard.

The Christlike Attitude.

Nothing in the attitude of Christ towards men was more beautiful or significant than the depth of his sympathy. He not only carried their burdens and bore their sin, but he seemed constantly and consciously to stand in their place. No more searching and awful words of condemnation have ever been spoken to men than were uttered by him; but they were words born of love, not of scorn; spoken in sorrow, not in wrath. He brought with him the highest ideals of personal righteousness and social integrity ever disclosed to the mind of man; he had the deepest personal aversion and horror of sin; the world as he found it must have stung and hurt and outraged every fiber of his nature; and yet, in the moments when he sat in judgment on the sins of the world, he was filled with divine compassion and love. When one considers all the circumstances, nothing that has ever happened is more touching than his tears over Jerusalem. Facing the doom that was fast closing about him; hearing already the shouts of "Crucify him, crucify him!" bearing already the burden of the cross and the weight of that terrible crown, there is no anger in him—only infinite pity, divine yearning, the anguish of rejected help.

In all this there is a lesson for those who feel themselves called upon to rebuke and condemn their contemporaries. The office of prophet is holy and awful; the gift of righteous wrath is sacred; but there is great peril both in the function and the indignation. Men are corrupted by their misuse of these noble gifts as truly as by their misuse of lower things. The reformer stands in constant peril of losing the one thing which makes the reform worth working for; the wrath of the indignant man of integrity may become a snare to him. The prophet may lose his faith in men, the wrath may cease to be righteous and become self-righteous. Too many men of high aims and spirit become cynical, skeptical, pessimistic; in the vain confidence that they are standing loyally by their ideals they are really destroying the reality of these ideals by practically declaring that they cannot be realized. The desire for better things which ends in cynicism never had very deep root; it was always egotistic. The indignation against evil which sinks into contempt of the evil-doers has no power of redemption in it. Behind every deep and real desire to help men there must be an unshakable faith in the willingness of men to be helped; beneath every real devotion to personal or social ideals there must be an immovable faith in the eternal reality of these ideals. To give up the struggle because evil does not easily and quickly yield is conclusive evidence that the heart was never in the struggle at all. The Christ-like attitude is not to become embittered because men disobey and reject; it is to lay down one's life.

No word of skepticism or cynicism ever escaped the lips of Christ, even in the last terrible hours. "Forgive them; they know not what they do," was the divine petition which came from his heart, revealing his measureless love for and faith in man. It was a terrible price which he paid for his faith; but faith is always costly; it is skepticism which is cheap. The cynic always assumes a deep knowledge of men, but the cynic is always a man of the surface; an observer of certain obvious defects, but blind to the profounder sources of human influence and action. To realize all the possibilities of helpfulness of which a man is capable, one must not only see the sins of his fellows, but he must see with equal clearness of vision their capacity for growth; one must not only reprove, one must also love.—The Outlook.

Christians Are Gold.

Gold in its natural state is mixed with sand, or imbedded in the rocks, and requires to be separated. Christians are separated, by God's grace, from the sands of sin, and from rocks of evil habit. Gold is refined by fire; yet no part of the gold is lost or harmed, though K. D. C. cures Dyspepsia.

it remains in the furnace for months. God's children are called upon to pass through trying ordeals only to remove the dross, and to fit them for greater usefulness here, and greater glory by-and-by.

Gold is the most precious metal on earth; to obtain it men endure every discomfort and inconvenience. To save men Jesus endured the agonies of the garden and death on the cruel tree. How precious must saints be in his dear sight!

Gold is useful. With it we purchase the comforts and essentials of life. Christians also are useful; not only in working for the Master, but because of them, blessings come upon others. Had there been ten righteous men in the cities of the plains they would not have been destroyed. "Ye are the salt of the earth."

Gold grows brighter with use. Lay it away and it becomes tarnished; use it and it continues bright. Believers grow brighter and brighter in the Master's service, and lose their heavenly lustre when they refuse to be used by him. Let us continue in his service, lest we become dull and be mistaken for base metal.

Gold coin of a kingdom bears the image of the sovereign; hence represents the government. The followers of Jesus bear his image and represent his dominion. Can the world see Jesus stamped upon our lives, our business, and all that we do? How well do we represent the kingdom of heaven?

Gold is made into jewels to adorn the person of the owner. We, too, are jewels, and are to attract attention to the person and excellence of the dear Redeemer.

Gold is carefully preserved; for this purpose men build safes and vaults. But no miser was ever more careful of his hoard than Jesus is of those who put their trust in him. "He is able to keep that which I have committed unto him against that day."

Gold is often counterfeited; a worthless thing is thus passed off for a good one; but sooner or later the gold is known from the spurious. Some may claim to be God's children who have not the true ring of the coin of glory. But as you do not refuse true gold, and even prize it more because there is danger of being deceived, even so you ought not to reject the influence of one who is earnestly trying to follow the meek and lowly Jesus, though you may know many gilded imitators. A worthless thing is never counterfeited.

There is yet much precious gold in its natural state. Men are employed to dig for gold, and receive gold for pay; thus gold is used to get other gold. Christians, too, have a work to do in bringing other sinners to Jesus, that they also may be purified, receive the stamp of the mints of salvation, and be made meet for the Master's use.—Methodist Herald.

God's Word in Memory.

A friend sat by the bedside of one who was ill, repeating passage after passage of the Bible, most refreshing and comforting to the listener. One who was present afterward remarked, "I was astonished at the number and the accuracy of those quotations. It is a great gift to have such command of the Scriptures simply from memory."

It is, indeed, a blessed gift, and the possessors of it should be more numerous than they are. To have a word in season as occasion may arise, for our own soul's refreshing or for others, is better than silver or gold. The habit of memorizing Scripture can be cultivated so that even those who do not commit to memory readily can, by practice, accomplish it. The help of the Holy Spirit is especially promised for this: "He shall bring all things to your remembrance, whatsoever I have said unto you." If we do our part in laying up the sacred treasure by our own mental effort, He will bring it to mind when the occasion comes for its use. Scripture words are most effective in winning souls and in instructing them in the way of life. A teacher whose mind is filled with Bible truth in Bible language, and who yields to the guidance of the Spirit, will never find it difficult to interest and instruct the class.

We have listened to prayers in which sentence after sentence was in Scripture language, which truly were "fervent, effectual, availing much." David says: "Thy word have I hid in my heart, that I might not sin against Thee," and the prophet says, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." A man who became blind in the later years of his life could repeat from memory a large portion of the blessed word which had been stored away in early days. What light shone amid the darkness from those treasures of the mind, brought to remembrance through the promised office of the

K. D. C. The Mighty Curer for Indigestion.

Holy Spirit. One passage only each day for a year, repeated over and over again while we are engaged in work, will make us possessors of three hundred and sixty-five precious thoughts of God as expressed in His written word. "It is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips."—N. Y. Advocate.

True Repentance.

Repentance is not merely sorrow for sin; it is a forsaking of sin, an abjuring of sin, a guarding against the machinations of the evil one; forsaking not only gross open sins in the life, but the love of sin in the heart. Faith in the same way, is not merely an intellectual belief in the facts of the Gospel or a fanatical persuasion that we are saved, but a return of the whole being of man to allegiance to his God.

The greatest hindrance to the "perfecting holiness" of a higher spiritual life is our blindness to the sinfulness of little sins, which is occasioned by the want of enthusiastic love of holiness, the irksomeness of continual watchfulness and self-control and effort, the dimness of faith, the coldness of love.

Prayer, prayer, and still prayer, is the determining factor of the soul's attitude to God. The highest and surest discipline of character, it is the brightest ornament of the Christian life. No time is lost that is spent in prayer. Everything is possible to him who prays.

To the Christian, daily self-examination is indispensable. Sin, besides being sin, is a moral disease, which demands regular diagnosis and constant application of the remedies. The struggle is between imperious habits and a feeble will. Self-examination, or self-vigilance, is the secret of the mastery. "Watch and pray."

But all penitence is imperfect without love. Love to God, love to man. The repentance which excludes the love of God is infernal, like to that of the damned. Let your heart, therefore, be constantly upon the love of God manifested in the redemption of the world, and its salvation from all sin through the cross of Christ our Lord.—The Lutheran Observer.

Our Mission.

The evasive reply of the first criminal, when asked concerning the whereabouts of the victim of his selfish passion, has been echoed through all the centuries since by every one who has permitted the same spirit to control his conduct. People claim the right to do as they please, forgetting that the right to do as we please exists only as we please to do right. Individual liberty stops the very moment the exercise of it interferes with the liberty of others; and conduct is wrong whenever it prejudicially affects one's neighbor. No one has a right to do anything for his own advantage or pleasure by which some one else may be injured. This is a principle of the law of nature, and as such its obligation is freely acknowledged by all whose minds have received any moral culture. It is a law of Christianity, and in religion its obligation is so much the stronger as the interests which are at stake are more important. Those who claim to be followers of Christ can best prove their true discipleship by manifesting a deep and active concern for the salvation of those with whom they come in contact in the varied relations of life. It is well to contend earnestly for sound doctrine and for the ordinances as delivered to us; but let us not think that we can hold fast to the Saviour and not love our fellow-beings with an affection that will cause us to deny ourselves to save them.—W. M. Berkstresser.

Perseverance in Prayer. It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus. I believed that God was able and willing to answer. I thanked God many times that he was going to answer the prayer. I prayed for this every day, sick or well, on land or sea. I prayed eighteen months, and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years, and another one was converted. I thanked the Lord for the conversion of these two, and continued to pray for the conversion of the other three. I prayed for twelve years, and another was converted. I thanked the Lord for the conversion of these three, and continued to pray for the other two. I prayed fifteen years, twenty years, five and twenty years, thirty years, until now thirty-six years have

K. D. C. Pills cure chronic constipation.

passed, and two remain unconverted. I am still praying for them.—Geo. Muller.

Try Personal Work.

In every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful, and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public services of the church, either ordinary or extraordinary. What remains to be done for them yet?

We have an answer in three words: "Try personal work." Go to them after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with Him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously lay before them your sense of their duty and their danger. Seek to get the approval of their judgment and to ally yourself with their conscience.

With tact, with delicate consideration, in the spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you in similar straits.—Bible Reader.

Prosperous vs. Struggling Churches.

People like to belong to popular and prosperous institutions. Hence, when the choice lies between a weak, struggling church and a church large, strong, and influential, the latter is generally preferred. The question too often is, not where am I most needed, can I be of most use, and do the most good, but where can I find the most comfort and reap the greatest benefit to myself? People eagerly apply and impatiently wait for pews, for which they are willing to pay high prices, in crowded, fashionable churches, while churches a few blocks away, as elegant in architecture and appointments, with pastors as orthodox, eloquent, and acceptable, are not half filled, and have pews to spare by the score for the accommodation of newcomers. To be identified with weak and less popular churches means more responsibility, greater Christian activity and liberality, with possibly less social prestige. Our religious choices test, in many respects, the measure of our self-denial for Christ and his church.

Fasting is not working, but some men seem to think it is. Smirching other people never rides the smircher of his own filthiness.

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