Rest.

Come, heavy-laden one,
Where'er thou art.
Lay at the Master's feet
Thy broken heart;
Cast thou on Him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.

Think of His tender love,
Boundless and free;
Think of His precious words
Spoken to thee.
What though thy faith be small?
What though thy tears may fall?
Jesus, who knows them all,
Sweet rest will give.

Long though the weary night,
Joy will be thine;
See through the rifting clouds
Hope brightly shine;
Rest from the tide of woes,
Rest and a calm repose,
Rest that shall never close,
Jesus will give.

FANNY J. CROSBY.

"Transfigured"

BY THE REV. GEO. H. BALL IN THE MORNING STAR.

The first clear view of the real Christ was on the "high mountain apart." The disciples had seen, admired, loved, and even adored the "Son of man," but knew not the "Son of God." It was essential that they have a vivid, even startling sight of his divine entity before the terrible ordeal of the cross and grave now at hand. God is the emphatic word in Emmanuel, and there was danger of emphasizing the man, the human, and clinging to the freshly, sensuous, and earthly form. A very large step forward and upward was about to be taken, and the disciples needed preparation for it, that they might surely follow on and fully grasp the spiritual and divine.

Jesus had plainly told them that he would soon go away and come again; that in a little while they should not see him, and again in a little while they should see him; that it was better for them that he go away, as he would come again and abide forever. He had spoken of his sufferings and shameful death, of his rising from the dead, his ascension, and his soon "coming in his kingdom in the glory of his Father"; of founding a church invincible to the "gates of hell"; of "keys of the kingdom" Peter should use to open the gospel door to Jews and Gentiles, and of coming "power from on high." Then the three most spiritual and earnest men of the twelve were led to the sublime and inspiring mountain top, and there they prayed. In prayer the soul mounts to its highest altitude; and high mountains apart from earthly bustle, where grandeur and solitude reign, are most congenial to prayer and spiritual visions. It was on high mountains Moses and the prophets met Jehovah and received their messages. At length the three disciples, wearied by the climb, slept, but Jesus still communed with the "heavenlies." This sleep fitted them to see their real Lord.

When they awoke they were startled, frightened, then calmed and assured by wondrous peace and trust. The Son of man had become the Son of God. Moses and Elijah, the law and prophecies, were there, the old dispensation giving up its glory to the Son and king of the new. Quietly they listened to words about their Lord's great sacrifice and the blessings to follow. At length a cloud settled over them, a voice declared the divine pedigree of Christ, and commanded them, yes, all men, to "hear him," in preference to Moses or the prophets. The cloud lifted and "Jesus only" was seen. Jesus "the Way, the Truth, and the life"; the true Light; the perfect Teacher, by whom all others are tested and corrected if at fault.

A great and needful lesson was gained. For a season it rested in their hearts. They were restrained from telling it, lest it be dissipated and made a mere prodigy, a marvel without deep, far-reaching significance. Prodigies are not often healthy. They usually conduce to wildness, vanity, and mere ferment of soul, adverse to sober, helpful thought.

Dives thought a visit from Lazarus would save his wicked brothers, but Abraham rebuked his folly. Hankering for prodigies has always been the bane of religionists, the curse of the church; hence the caution of our Lord. Yet the spiritual value of the vision was very great. Peter was helped thereby through all his ministry. "For we have not followed cunningly devised fables," says he, "when we made known unto you the power and coming of our Lord Jesus Christ but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased."

At his baptism, when he prayed, "Father, glorify thy name," and on the mount, three times and only three, a voice from the Father came to human ears. Such care was needed to prevent the new life in Christ becoming a wild race for useless wonders, and keep it simple and sweet, like the life of Christ. "The power and coming of our Lord," is quiet, constant, like shining light. His kingdom is not meat and drink, great banquets and scenic display, "but righteousness and peace and joy in the Holy Ghost," and this the style of his coming, this the excellence of his glory, above the physical and sensuous, such as the three saw Jesus to be on the mountain.

How quietly and yet with what power the promise, "Lo, I am with you to the end of the world," had been fulfilled! Where two or three meet in His name, how sweetly he meets them! He ever walks midst the golden candlesticks; but does it quietly and without display, noise, or flaming fire. "We will come and make our abode with you," is surely done, and the results are "peaceable fruits of righteousness." Yet even now many speak of his coming "but mere influence," rather than as being personally present. They think of him as far away, and by and by coming in sensuous form, with physical display, and hence the unspeakable comfort of the assured personal presence of Him the three saw on the mountain. No doubt "Christ in men the hope of glory works physical changes, and in a high sense will create a new heaven and a new earth, just as the real Christ transfigured the Son of man so that the Son of God alone was seen. "It doth not appear" what changes shall be wrought, through the light of revelation abounds, but this we know, that the spiritual shall surpass the physical, and the real Christ, the glorified Christ, shall be magnified and his disciples "shall be like him, for they shall see him as he is." The transfiguration did forecast the style of the Saviour's coming and glory of his saints.

Encouragement for Toilers.

A few weeks ago I watched from my window a man plowing a field. A few days later I saw him go over the same ground with a harrow. Later still I saw him passing here and there, with his hand stretched out, doing something which from the distance I could not clearly see, but presumed he was dropping seed in the prepared soil. The hot sun has burned in the heart of that field, and occasional rains—once or twice torrents—have fallen on it since I first became interested in it. To day it is covered with thrifty green plants, each in its place according as the husbandman sowed the seed, and giving promise of fruit which will enter into and promote the life of men, and through them the general progress of the race. This is only one little patch of ground on the great earth's surface, but it is a part of God's universe and is essential, no doubt, to the proper balancing, the eternal equipoise, of all. How far its cultivation affects the universal welfare, the man who plowed and harrowed and planted probably never thought. He went no further than to hope for a good crop which would bring a fair price in the market.

Thus it is with the work we do in all the fields of daily avocation. It reaches farther than our thought. We plow, harrow, and sow—hard work we do, and grow weary in it, often feeling it to be an unsatisfactory round, a "common task," while if we could see its connection with other things, and how essential it is to results affecting interests of immense importance, it would assume a dignity and value which would put it far out of the commonplace.

Nothing is more wearisome in monotony than household duties. They are never done. The same rooms are to be swept every day, the same dishes washed, the same preparation of food, which, the better it is cooked, makes need for more. The children are to be cared for—clothes, manners, morals, a never-ending train of recurrent work of hand and brain; one day's task done never lessening the tasks which rise upon the horizon simultaneously with every morning's sun. No wonder the woman with aspirations to be and to do something of use to the world grows dispirited if she sees nothing in these homely tasks to which her activities are limited, beyond the mere doing of them.

But if she can realize that these daily duties, like the seed sown in the field, have a relation to the welfare of human beings, the very work God Himself is most interested in, and are in fact her divinely appointed part of that work, the monotony is relieved and the significance of the task makes it not only bearable, but interesting. Much serving is the lot of many fitted by nature and acquirements for what we call better work. But they need not be "cumbered" with it. A Christian surely should not be. Jesus said He was as a man journeying to a far country who left his house, and to every man his work, and that He would some day return and give a reward to every one according as his work should be.

Surely this should put inspiration into every task. There will be great surprises in that day of rewards. We will be astonished to find that these tasks so wearisome and discouraging had a relation to the destiny of immortal beings from generation to generation; that household duties well and honestly done entered into the character not only of the doer of them, but also of those for whom they were done; and every saint and angel in heaven will say "Amen" when the highest crown of all is placed upon the head of some devoted servant of God who faithfully spent her life in what seemed to her only a daily round of common toil.—Advocate.

How to Remove a Minister.

1. Tell everybody that no minister should stay where anybody is opposed to him, as he cannot do any good.

2. Threaten not to support him if he stays, and guess that a good many others will do more for some other man True, this is covenant-breaking, but the end sanctifies the means.

3. Don't be intimidated because your number is small. A very few can raise up Satan in any church by perseverance. Let it be known that you never intend to give up until the minister is gone. Wear out the saints who are his friends.

4. Tell lies of him, and repeat the lies of others. Perhaps he will have enough of human nature about him to show a little temper and zeal for his reputation. If so, then tell how bad such a spirit seems in a minister. If by lying and worrying a man, you can drive him away and get a better man, will not good come of the evil you have done?

5. If you know any neighboring preacher who is popular in your church, announce that for his labors you will double your subscription, and get as many others as you can to promise the same advance, and give it out that there is no doubt but if the people would only speak their minds, such a feeling is general in the congregation.

6. Talk loudly the praises of those who sympathize with you; speak of their good judgment and their liberality; treat every recruit with continued "horns" of flattery, and they will be valiant to the end of the war.

7. When you report the census of malcontents, multiply by two or three; or if not too glaringly false, by a higher number.

8. Get some one who has the confidence of the minister, and whom you have induced to look at the opposition through your magnifying glass, to have a friendly talk with him about the state of things, and advise him for his own sake to give up.

9. Send him a letter, signed by a few, telling him that his usefulness is terminated, that he might do good somewhere else, and that you hope he may; and that you could have had many more names on your paper, if you had asked them.

10. Ask for a letter of dismission to join some neighboring church. Hold on to it, and propose to come back if things can only go to suit you.

11. Stay away from the prayer meeting, and give as your reason of absence that the minister utterly fails in giving proper interest to the exercises.

12. Try to destroy all interest in the Sabbath-school; keep your children home, and stay away yourself; and constantly complain that the minister is not doing his whole duty to the young.

13. Seldom go to church, except when a stranger is to preach; and if you are at any time obliged to hear the old preacher, show that you do not listen, and try to exhibit such faces and glances as did Nathanial when he asked, "Can any good thing come out of Nazareth?"—Journal and Messenger.

To Mothers And Children.

Mothers, live for God and your children. Your tasks may be hard, your burdens heavy, your opportunities limited. But do the best you can with what you have, and "our God shall supply all you need." By living for the dear children God has given you, and giving your toil, your care, your prayers, your tears, your watchings, and your loving joys to them, and for them, you will instill into their minds the correct principles of virtue, moral integrity, purity, love to God and man, and faith in the Lord Jesus Christ, and thus make them happy and useful; and long after God has called you to your reward in heaven they will rise up and call you blessed. Boys, girls, young men and maidens, love, honor, esteem, reverence, and obey your mother. Anticipate her wishes, help her to bear her burdens. No mother can be happy without the unstinted love of her children. This is more to her than all things else. And let that love express itself, first, in filial obedience; second, in thoughtful helpfulness; third, in little gifts, bestowed from time to time, as tokens of your unswerving affection. Never become too big or too manly (?) to express to her your tender, high appreciation of her devotion to you in the helpless, formative years of your life. If you cannot visit her often, write to her regularly, if only a few lines. It may seem unnecessary or of little importance to you, but such tokens of your affection and remembrance are worth, oh, so much to her. And after a few years, when she is singing with the angels, what a benediction for you will it be to recall the fact that you gladdened the last years of dear old mother's life on earth by writing her a letter regularly every week!—Telescope.

His Thoughts.

God's thoughts are always turning toward His children with special interest, seeking their highest welfare, planning with love for them, watching over them as though they were His only care. They are His vineyard, concerning which He has said, "I the Lord do keep it." "I will water it every day, lest any hurt it. I will keep it night and day."

His thoughts are only thoughts of love. Although "the fig tree may not blossom," and outward affairs may seem to be all discouraging, He says, "The thoughts that I think for you are thoughts of peace, and not of evil." The psalmist, in a sublime outburst of joy, exclaimed, "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee."

Even when His children are beneath the rod of affliction His thoughts are precious; for the love that disciplines us is just as tender as the love that ministers consolation, or that floods our pathway with sunshine. There is something beautiful in the human phraseology with which the matchless love of the Father is conveyed to us: "Yea, I will rejoice over them to do them good, and I will plant them assuredly with My whole heart and My whole soul."

While the entire universe, irrespective of character, is under His faithful care, the hearts and lives of those who respond to His infinite love are specially dear to Him. "I love them that love Me."

Therefore, our Saviour tenderly pleads with us not to be overcome by anxious thoughts concerning the things of this life, saying, "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" He rests His earnest plea upon the sublime truth that God thinketh upon us, and "knoweth that we have need of all these things."

The Church A Family.

The church is often likened to a family or house, which is a much more intimate brotherhood than the city with all its glorious analogies.

1. It has God for a Father. This relation is more tender than that of a civil ruler. And therefore we are more than fellow-citizens with the saints—we are children of God by faith in Jesus Christ. (Gal. 3:26.)

2. Christ is the firstborn and elder brother—a "brother born for adversity," allied to us by the dearest ties of sacrifice and sympathy.

3. To this family all true believers belong. (Acts 4:32.)

4. We enter this family not by birth, but by adopting grace.

5. They enjoy the blessed privilege of sonship, which means love, likeness, protection, and provision.

6. It is a large family; for it includes "the whole family in heaven and in earth"—saints old and young, of all lands, of all times.

7. It is a separated family, its members being divided by time and space, opinion and feeling; but a separated and peculiar people, unspotted from the world, and zealous of good works.—Epworth Herald.

Figs and Thistles.

Honest efforts make the best friendships.

Wisdom is the proper use of all means at hand.

The lucky man plans well and works to his plans.

An ounce of conscience is worth a ton of explanations.

It is the immanence of God that slowly uplifts the world.

Forbidden fruit in the heart causes the logic of the head to sink

You can silence conscience, but you cannot take away its frown.

Some churches use out of date methods to fight an up to date devil.

The greatest proof of the divinity of the christian religion is that its abuse and mismanagement by its professors haven't killed it long ago.

The man who is always prating that former times were better than the present deserves no credit, as he had no hand in making them.—The Ram's Horn.

Principles Rather than Rules

Rules are good, but principles are better. Rules may contradict, confuse; principles are constant, consistent. To live by rule is too often to miss the nobler mastery, the mental and moral developing of principle. To live by principle is to be led to the best rules. When Jesus spoke of going two miles with the one who asked for one mile's companionship, of giving the extra cloak, of turning the other cheek, he was not laying down rules, but lifting up principles. Washing the disciples' feet, and bidding us do "as" he did, was not a rule, but a principle; otherwise it could only be an Oriental idiom, whereas now it is a universal idea, Given the idea, the idiom will follow. The greater involves the less. Principle is prophetic, generic, dynamic. Love will take care of politeness, for it is its heart, and the heart vitalizes the hands; but rules of etiquet and deportment are no guarantee of love.—S. S. Times.

True Piety.

Piety is not to forsake, but to possess, the world; not to become incarnate in a nun or a monk, but in women and in men. Here are duties of life to be done. You are to do them—do them religiously, consciously obedient to the law of God, not atheistically, loving only your selfish gain. Here are sins of trade to be corrected. You are to show that a good merchant, mechanic, farmer, doctor, lawyer, is a real saint—a saint at work. Ours is no age when religion can forsake the broad way of life. In the public street must she journey on. open her shop in the crowded square, and teach men by deeds, her life more eloquent than any lips. Hers is not now the voice that is to cry in the wilderness; but in the public haunts of men must she call them to make straight their ways.—Theodore Parker.

Abscess Was Lanced.

"I had an abscess on one of my hips. It was lanced and never healed. Hospital treatment failed. The next winter I had three abscesses. I began taking Hood's Sarsaparilla and soon found it was helping me. When I had taken about six bottles I was cured." Mrs. Franklin H. Teed, Freeport, Nova Scotia.

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Weak Nerves.

Nerve weakness accompanies heart trouble—both are curable by Milburn's Heart and Nerve Pills, the successful tonic and invigorator. Those who use them praise them. Here is one. "My nerves were completely unstrung," says Mrs. H, Church, Caledonia, Ont; "and palpitation, loss of memory and shortness of breath troubled me greatly. Milburn's Heart and Nerve Pills were beneficial from the first, and removed these troubles in a remarkably short time. They made me feel better in every way."

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E. J. FURLONG,
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He Has Tried It.—Mr. John Anderson, Kinloss, writes: "I venture to say few, if any, have received greater benefit from the use of Dr. Thomas' Eclectric Oil, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I knew of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption."

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