

The Day of Satisfaction.

When I shall wake on that fair morn of morn,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long-removed,
And find how faithful Thou hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When Thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

—Horatius Bonar.

The Wrong Way that Seems Right.

A few months ago the splendid steamer, City of Paris, Captain Watkins commanding, sailing around the south-west coast of England at full speed suddenly crashed upon the rocks. But for the calmness of the sea there must have been great loss of life. As it was, the great ship was broken, damaged, wrecked, and lay for many days and nights helplessly on the pitiless rocks, the passengers suffered serious delay and inconvenience, and a large part of the valuable cargo was lost. Captain Watkins stated afterwards, before a commission of inquiry appointed by the steamship company, that the wreck was due to an unaccountable mistake upon his part. He was not acquainted with those waters. He had sailed over them many times. He had followed the sea for fifty years and commanded the City of Paris several years. But through some error he sent his ship in the way of destruction. He thought he was in the right way, but he was eighteen miles out of the proper course at the time of the accident.

There are souls sailing on the sea of life far out of their proper course. Some know they are in the wrong way and frankly confess it. Others think they are right, yet they are going toward the rocks as fast as possible, and unless they soon change they will be forever lost.

That some men do wrong ignorantly the Bible plainly teaches. On the cross Jesus cried concerning His murderers, "Father, forgive them for they know not what they do." Paul said, concerning his career of persecution when he laid waste the Church, "Nevertheless I obtained mercy, because I did it ignorantly in unbelief." This is a point which must be guarded with care. We are not to suppose that the murderers of Jesus were altogether ignorant, nor that Saul had no misgivings or convictions when he persecuted the saints. Saul was kicking against the pricks, but he was not aware of the gravity of his iniquity. The murderers of our Lord had their convictions, but did not know the enormity of their wickedness. They did wrong, but persuaded themselves that they were doing right.

How can the wrong seem to be right to some men? Is it because there is no absolute standard of right? Is it because the difference between right and wrong is so slight that it cannot be discerned by the ordinary mind? Is it because the Creator has left men shrouded in darkness, so that it is impossible to know the right way? So some teach. But if this were so there would be no justification for the punishment of wrongdoing. If this were so the common conscience of mankind, which condemns the wrong and approves the right, would have no ground of truth for its verdict.

Some men think they are right when they are wrong because they fail to exercise due care. This must have been the fault of Captain Watkins. To be careless is to be without care. No one can think that an officer with as good a record as Captain Watkins had could be without care as to what might happen to his ship and the human lives intrusted to his care. But he failed to exercise due care. He consulted his chart and compass and

inadvertently guided it wrong. He is not able to explain how the mistake was made, but it was a serious mistake. There are times when men usually careful are not on their guard. Their wits are not wide-awake. They do not think. An accountant may add up a column of figures correctly, and inadvertently set down twenty three instead of thirty-two. A minister one day announced hymn number two hundred and seven, when he intended to announce seven hundred and seven. He held the book before his face and saw the figures. He knew them well, but by a strange freak, which our faculties sometimes play, he pronounced the wrong figures, nor did he become aware of his mistake till the congregation began to sing the wrong hymn. One may look at the clock to discover the time of day. He knows how to tell the time of day and has known it since he was a child, yet he may report to himself half past four instead of half past five. Most men have made such mistakes.

In some cases mistakes through inattention do not involve serious consequences. In other cases the results are tremendous. A druggist's clerk, whose business it was to compound prescriptions, inadvertently introduced the wrong ingredient and killed a patient. A railroad guard, whose business it was to attend a draw-bridge, to open it when ships were passing and close it when trains were approaching, inadvertently left it open when it should have been closed. The train came thundering on, and the passengers were hurled into the chasm and perished in the wreck and flood. He saw his mistake in a moment, but too late. A druggist's clerk, a railroad guard, a steamship captain, the commander of an army, must always be on guard. They must never allow their minds to play them pranks. The consequences are too grave for inattention.

Character is often damaged, life ruined, and the soul lost through inadvertence. Want of due care is the cause of many a wrecked life. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." It seems right because sufficient care has not been used to discover that it is wrong. Thousands insist that disobedience to the commands of God is safe and even right. They believe it is right to violate the law of the Sabbath, the law of honesty, the law of truth, and other divine laws. This is the explanation of the wrecks of humanity which fill the world to-day.

Some think they are right when they are wrong because they are blinded by passion or self-interest. How easy it is to be deceived when personal interest enters into the problem! Balaam believed his way was right when he followed the messenger of Balak, but he followed them because his love of the wages of unrighteousness blinded his eyes. Legislators give their votes for measures which they would know are wrong but for the blindness which has been caused by their partisan spirit. They have persuaded themselves that their way is right, when it leads straight to ruin.

Others think they are right when they are wrong because they are deceived by the devil. There is a sure test by which we may know whether we are in the right way: "If any man will do the will of my Father, he shall know of the doctrine, whether it be of God." There is another test: "By their fruits ye shall know them." Let every teaching be tried by this divine test. Let every way be tested by this. Does it lead upward, does it make those who walk in it better, does it bring in a higher spiritual life? If so it is of God. If it leads downward it is the way of the wicked one.—Christian Advocate.

Effectual Prayer.

We have heard much about scientific objections to prayer. Certain learned skeptics have attempted to frighten Christians away from the throne of grace by the fact that the laws of nature are unalterable and uniform in their operation. They cannot be suspended or changed, and so long as this is the case we are told that prayer cannot avail anything.

We must not contradict science. Its teachings are authoritative. We bow in silence before them. But we have observed that even the human will and intelligence can so handle these unalterable laws of nature as to bring about results totally different from those which would have taken place if man had not interposed. The wind blows from the east and drives the ship toward the west. But the sailor knows how to adjust the sails and manipulate the rudder so that this same wind blowing from the east shall carry the ship toward the east. No law is suspended, no force set aside, but the intelligence of man, taking

advantage of forces already in operation, compels the wind to drive the vessel in a direction exactly opposite to that which it is moving. The law of gravity operates uniformly and constantly, causing every object which is heavier than the atmosphere to move toward the center of the earth. But we have seen the body of a man borne upward above the roofs and spires of the city, soaring away through the air like a feather. No law of nature was abolished or set aside, but the intelligence of man, discovering that a certain gas properly confined and applied will overcome the resistance of the atmosphere and the force of gravity, bade defiance to the law and secured this strange result. And if the intelligence of man can triumph over nature's laws and carry out his purposes in spite of them, why may not the wisdom of God do the same thing? Can He not invent combinations of forces to overcome law of nature without abrogating or suspending it?

When the will of God interposes all nature stands in awe and yields to His command. He does not set aside the reign of law when He answers our prayers. He can interpose with some other force to produce the desired result, and nature shall move without a jar. It is not a vain thing to pray. He who holds all nature up sits enthroned above all laws and looks with pity on the sorrows of man. His ear is open to his cry. "The effectual fervent prayer of the righteous man availeth much."

The prayers of the righteous avail much in national affairs. One may serve his country in many ways. Some have done much by statesmanship, some by skill and valor in the field of battle. Some have defended their country's honor more effectually by the pen than the bravest soldier has done with his sword, and some by speech have banished strife and discord, aroused enthusiasm, and won signal victories.

But the most effectual service of patriotism ever rendered has been rendered by the intercessions of the righteous man before the throne of grace. One of the sublimest pictures in the Old Testament is that in which Moses is represented interceding for the Hebrew nation. That disobedient and rebellious people has filled its cup of iniquity to the brim. On the one hand we see the Almighty, holding aloft the thunderbolt which struggles to get free. On the other hand we see Moses, the servant of God, kneeling on the ground, with hands stretched and face upturned toward the sky, pleading for the Hebrews as a father would plead for his own son. The Lord hears in pity and mercy and His anger is turned away.

Thus did Joshua and Samuel and Asa and Daniel pray and prevail with God. Our own country owes much to the Christian religion. Great national benefits have been derived from the Sunday school, from preaching, and from Christian song. But prayer has done more for us than all the rest. This proposition cannot be demonstrated, but we have many good reasons for believing it true. The strange coincidences of prayer and success in the Revolutionary War and in the subsequent storms through which our country has passed would make an exceedingly interesting volume if they were collected together. Our history proves that the battle is not to the strong. Skill and valor in war and wise statesmanship should be admired and respected, but we have reason to trust in prayer rather than any other agency.

The prayers of the righteous avail much in the propagation of religion. The best report for the Church in financial embarrassment is prayer. It may be well that churches, as a rule, are not endowed. It is better to be in need than to have a feeling of independence. But the schemes sometimes adopted for pulling a church through financial straits are humiliating and disgraceful. Prayer will do wonders in such a case. Mr. Spurgeon once told a touching story of the financial needs of his church in London, when the great tabernacle was approaching completion. He and his official members did not yield to discouragement, nor raise a piteous cry in the ear of the public, nor resort to doubtful schemes of money-getting. They used the means within reach to the utmost of their ability, and then met together and reverently called on God for help, and help came.

Hugh Price Hughes relates a remarkable experience in relation to the West London Mission, of which he is the chief pastor. Some time ago the mission was in great need of funds. The situation became alarming. He and his colleagues were at their wits' end. They asked the Lord for one thousand pounds for His work by a particular day. They parted, waited, met again at the appointed time, and to their great gratification the exact amount was in hand and the emergency provided for. Concerning this remark-

able answer to prayer Mr. Hughes significantly says: "Of course this also may be described as a mere coincidence; but all we want are coincidences of this sort. The name is nothing, the fact is everything, and there have been many such facts."

This is the best way to procure laborers for the work of the Lord. They are often hard to find. No matter how large the church and how small the Sunday School, it is next to impossible to find suitable teachers who are willing to undertake the work. Our Lord has told us how to procure them: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Try this method, discouraged harvesters and superintendents, and prove Him who has declared that the "effectual fervent prayer of the righteous man availeth much."

Prayer is effectual in time of affliction. At such times comfort may be found in answer to prayer, which cannot be found in any other way. The sick may be healed in answer to prayer. James says, "The prayer of faith shall save the sick." We must guard against fanaticism. Certain religious teachers have discarded all medicines, all natural and scientific remedies, and pretending to be exceedingly jealous of the glory of God, have taught their followers that the sick may be healed by faith alone. This is an unreasonable and an unscriptural doctrine. When our Lord taught His disciples to pray, "Give us this day our daily bread," He did not teach them to discard the natural means of producing daily bread. When one plows and sows and gathers into barns in order to provide bread for himself and family, he does not rob God of the glory due to Him for sending daily bread. How, then, does he who uses scientific remedies for disease dishonor God? Doubtless many sick have been raised up in answer to prayer, but to discard the natural means of healing which God has provided under the pretense of relying wholly on faith is to tempt the Almighty.

The prayers of the righteous avail much in the conversion of sinners, in securing revivals of religion and extending the borders of the kingdom of God. Many a sinner who had not read the Bible nor attended church for years has been awakened and brought to the house of God by prayer. There is scarcely a community of Christians in the world among whom one or two such cases have not occurred. A single case would not prove anything, but a sufficient number of such coincidences have taken place to establish a certainty in the mind of a reasonable man. We can say with confidence that we know that the prayers of the righteous avail much.—The Advocate.

The Overcoming Life.

I knew a lady who was a Christian, but a very uncomfortable and unhappy Christian, and who made everybody unhappy around her, and had the special peculiarity that, while she kept good enough in her own room, when she went out of the family all the prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason.

One day she had been as cross as she could be all day, and in the evening she met a gentleman friend, who said to her: "If you will only take the sixth chapter of Romans, and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means; and if you understand it and believe it, you will get deliverance."

She promised to do so, and when reading in her own chamber that night she came to the eleventh verse: "Likewise reckon ye also yourselves to be dead indeed unto sin; and she could not understand that. 'I am not dead,' said she; 'it would be telling a falsehood if I said that. When I go out of my room I know that I shall just do the same as I have been doing all day.' But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to 'reckon' herself, on that authority, 'dead to sin.'"

She turned to Gal. 2, 20, where Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." She repeated it over and over, and although she could not understand it, she claimed it by faith continually, and asked the Lord continually to enable her to understand it. She went to sleep doing it, she got up in the morning doing it, she did it as she went down stairs. "But how will it be," she thought, "when I get into the dining-room?" But she went into the dining-room saying it, and went through her breakfast saying it, and

the Lord made it true—she was dead to her old temptation.

After breakfast was over her mother said to her: "What is the matter with you; has anything happened? You seem to be so happy." She replied that it seemed as if her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself dead to sin and alive to God in Christ; and not for a moment has the old temptation troubled her. Any Christian can do that, no matter what his present condition may be. At the very moment when he is in the worst possible condition he stands most in need of it, and God's Spirit stands ready to help.—Selected.

The Preaching That Wins.

Where the Gospel is vitally preached the people are as much interested in religion as they ever were. The preacher who is filled with the Holy Spirit, and has his Gospel interpreted to him from above, tells the old story of the cross and the resurrection with all its ancient power. The half converted, unconsecrated preacher, with a smattering of higher criticism or orthodox traditionalism and dogmatism, and some knowledge of the imaginative literature of the day, who cannot stand on a dry goods box in a village street and declare a full, free, and present salvation, would be wise to abandon the pulpit for a more congenial calling. A brilliant man of letters recently said, "I think I like the 'Come to Jesus' preacher best." Another said, "I truly love the sound of Scripture in a sermon." When the best educated feel this way it may be easily inferred what the people at large are thinking. The Gospel message is to-day, and will be to the end, the world's great need.—Selected.

Shouldering the Blame.

Heredity is a mean refuge. A man who is old enough and sane enough to realize the consequences of his deeds and to be responsible for them ought to take the blame of his misdeeds. To say that he inherits a craving for alcohol or vice, and therefore must indulge in it, is a babyish way of shifting a responsibility. He who does it deliberately and intentionally does it by his own will, and not by his ancestors'. That it may be more difficult for him to overcome certain tendencies because of heredity may be admitted without conceding the point that one is under all the greater obligation to strive to overcome them. He who pleads his faulty upbringing as a reason for continuing complacently in his faults has yet to learn what manhood means and manliness strives for.—S. S. Times.

A Suggestive Prohibition.

No one is more injured by wrongdoing than the wrong-doer. It is not in the power of a thief to impoverish any one so much as he impoverishes himself by his thieving. The man who uses vulgar or profane language offends the polite and reverent ears, and pollutes the social atmosphere, but he is himself the worst sufferer. Jesus said, "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." It has been said, that in a certain high-class stable in New York City there is posted this notice: "No man shall use profane language in the hearing of horses."—S. S. Times.

Begin every day with this thought: What happens to-day will be what God sees is best.

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