

No Time to Pray.

No time to pray!
O, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some cheer from sin,
Needs not to pray?

No time to pray!
Mid each day's danger, what retreat
More needful than the mercy seat?
Who need not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray!
Then sure your record falleth short.
Excuse will fall you as resort
On that last day.

What thought more dear
Than that our God His face should hide,
And say, through all life's swelling tide,
No time to hear!

Cease not to pray;
On Jesus as your all rely.
Would you live happy, happy die?
Take time to pray.

—Unknown.

The Assembly of the Saints.

We hear much about the unchurched masses and the yawning gulf between the Church and the working people. If, however, church members themselves would regularly attend the services of the sanctuary, this alone would go far toward solving the problem of the Church and the masses. It is to be regretted that multitudes of men and women whose names are found on the church register are seldom found in the house of God, while comparatively few attend church regularly. Some go twice each week, some once, some once in two weeks, some about once each month; some go with exceeding irregularity, and some not at all. Various excuses are offered for this delinquency, but few of them are valid.

What is needed is regular attendance upon the stated services of the house of God. Whether the preacher in the pulpit be eloquent and entertaining or not; whether the music be of the highest order or not; whether the official members discharge their duty wisely or not, the conscientious, sincere, consistent Christian will always be found in his place at public worship and the prayer meeting, unless prevented by unavoidable hindrance. Many persons suppose that their absence will not be observed and their presence will do no good. In this they are greatly mistaken. What good may be accomplished by going to church?

This is one way to help the pastor. Nothing is more discouraging to a pastor than to note the unexplained absence of a large number of the members of his church from the regular services. Laymen may aid the pastor in his important and arduous work in many ways. By offering prayer for his success, by inviting non-churchgoers to attend church, by conveying important messages from the pulpit to those who are without, by speaking well of the church and its work, and in many other ways those who are disposed can lend a helping hand to the pastor and extend the boundaries of his influence. Some may not think themselves competent to perform these tasks, but there is one thing which is within the reach of almost every Christian. He can attend upon the services of the sanctuary. This is no small thing. If all who can would do this, the pastor's heart would sing for joy and his hands never hang down.

This is one way to encourage the brethren. The least that can be expected of any church member is that he will not add anything to the discouragements which confront his brethren. Satan and the world can furnish discouragements enough. Professing Christians should never help these enemies of the Church. Yet those who habitually or frequently absent themselves from the place where God's honor dwelleth do this very thing, but he who is always in his place in the church encourages the hearts of those who follow Christ.

This is one way to benefit those who make no profession of religion. Some of these attend church regularly. They have been brought up in this way, or they go because they are pleased with the minister or the music. If those who know not God observe that their neighbors whom they know to be church members are frequently absent from the place of worship, they not only lose confidence in the sincerity of these delinquents, but in the reality of religion itself. On the other hand, if they should witness the magnificent spectacle of a congregation in which all the church members were present as far as possible, the impression of this scene would be a great blessing to them.

There are many ungodly people in every considerable community who

never attend church. They have their reasons for this; most of them are very bad reasons. Efforts are being made to reach these men and women and save them. But what must be the effect on the minds of this class when they see professing Christians greeting the Sabbath, the sanctuary, and the worship of God precisely as they themselves treat them—with utter neglect? Who can estimate the damaging effect on the ungodly of a professing Christian riding a bicycle in the park at the hour of religious service, or reading a secular newspaper at home, instead of joining with the people of God in religious worship? They are comforted in their wrongdoing, hardened in their disobedience, confirmed in their unbelief. All the infidel arguments in the world cannot do so much to establish the ungodly in their ways of sin.

This is one way to receive good. There is much in the house of the Lord which those who neglect the worship of God lose. The sermon may not be eloquent, the music may not be classic, the people may not be fashionable, but God is there, duty is there, communion of saints may be enjoyed there, and He who walks in the midst of the golden candlesticks never fails to shed His blessing upon hearts longing to receive it.—Chris. Advocate.

Morning Worship.

The natural divisions of time which the Creator has established may be made to contribute to the support of our spiritual as well as our physical life. The morning calls to worship. The man who goes forth into the day without prayer, praise, and meditation is not wise. The Christian who forgets or neglects his morning devotions will soon lose his hold on God and the spiritual life.

In the morning the condition of the mind is favorable to religious devotion. The faculties are refreshed with sleep and free from the agitation which the later hours of the day will bring. When the business man goes out from his home he plunges at once into the tumult of business and care. The night breaks into this tide of thought and care, and in the morning the mind is comparatively free. The busy world has relaxed its grasp and the faculties are rested. The hour is quiet. The din of business has not yet begun. In the seclusion of his home the man who is driven through the day to the limit of his strength may think on nobler things. This is the time to pray, to sing, to give thanks, to meditate on God and the things of His kingdom.

The blessings of the night call for thanksgiving and praise. When one wakes out of sleep his first thought should be of God, who has watched over him through the night. The new strength and vigor which he feels should awaken feelings of gratitude. The dawn of a new day is a benediction for which he should not forget to give thanks. The habits of the mind are exceedingly important. The direction it will take is the result of the habit. The first thought of one on waking is concerning his studies; another thinks first of his business; another of his pleasures and low gratifications. One who has for years accustomed himself to think of God when first his mind awakes in the morning will do so without an effort. This habit, once acquired, will be of exceeding great value through life.

The engagements of the day make it important that the morning hour be spent in religious devotion. Some have their plans for the day arranged beforehand. They know what they intend to do. But they know not what turns their course may take. They may be able to carry out the prearranged program, and they may not. What unforeseen conversations, what unexpected debates, what services not anticipated, may be required. For all these unexpected engagements they need special preparation. Yet these are the things for which they have made no preparation. How many men have gone forth in the morning full of hope, and returned at night defeated and disgraced because of unforeseen emergencies. The best preparation for all engagements of the day, whether anticipated or not, is earnest prayer and holy communion with the Father of our spirits.

The possible perils of the day call us to pray every morning. No day shall pass without temptation. Every day brings serious obligations and important opportunities. Danger stand thick in all the hours of every day. Some are seen, but more are unseen. Sickness may attack, accidents may befall, conflict may arise. "My soul, be on thy guard." No man can surely know when he goes forth in the morning, that he will return at night alive. This day may be his last. Surely every wise man will spend a season every morning in prayer for wisdom to discern the opportunities of the day, for courage to stand firm

in every conflict, for patience to endure whatever hardship or disappointment he may meet, for strength to conquer every foe, and for divine guidance in all things.

The excuse sometimes offered, that we have no time for morning prayer, is a dangerous delusion. It is not true. We have time to eat. Time occupied in eating our daily food is well spent. Better is the time taken to pray and draw nigh to God.

"Wake, and lift up thyself, my heart, And with the angels bear thy part, Who all night long unwearied sing High praise to the eternal King.

"All praise to Thee, who safe hast kept, And hast refreshed me while I slept. Grant Lord, when I from death shall wake, I may of endless life partake.

"Direct, control, suggest, this day, A I design or do or say; That all my powers, with all their might, In Thy sole glory may unite"

Revivals.

BY PROF. RANSOM DUNN, D. D.

"Why are not revivals as frequent and impressive as in former years?" Theological schools were never better nor more numerous, the Christian ministry was never better educated nor better supported than at present. Houses of worship were never before so numerous, grand, and adapted to Christian work. And yet there is a feeling that Protestant revivals and labors are not successful.

The difference is not what it seems to be. But there are always some sad causes. "What is the cause why former days are better than these?" who assume that the cause must be in the quality of preachers or their sermons. But there has been no time since Judas betrayed the Master when there have been fewer hypocrites or more able sermons and preachers than in the nineteenth century.

But if recent revivals are less in number or effectiveness than those of other years I think the lack of time devoted to Christian work must be the principal cause. Much more of Sabbath time is now given to social visiting, worldly gossip, literary lectures, secular reading, political reforms, manufacturing and railroad labor than was formerly practiced. Time is necessary for thought, feeling, and good purpose. After six days exclusively given to other purposes, and the Sabbath half diverted from its holy purposes, how can a new life or revival be expected?

Supposing a company of merchants or manufacturers should conclude to give as much time to their business as their class usually give to religion, would they not be considered candidates for an insane asylum or court of bankruptcy? Or even if they felt as a good woman once said to the writer that she should feel ashamed to spend less time in daily prayer than she spent at daily meals? But it was discovered that "time was money," and so secular time could not be spared for religion.

In my early ministry over half of my appointments for sermons and social worship were upon week days, and so it was with Free Baptist ministers generally. And I am sure it was so with the majority of the thirty or forty Baptist and Methodist denominations of all kinds. These appointments were well attended, and increased the public estimate of religion, and often resulted in good revivals. But appointments are now crowded into the Sabbath until its holiness and rest are both nearly crowded out, and week-days are seldom used for religious purposes. This devotion of time to religion, especially in times of revivals, was practiced in the days of Whitefield, Wesley, Dr. Edwards, and others long before "protracted meetings" were heard of.

In Vermont a good old deacon felt like speaking to a neighbor upon salvation, and then another and another, and thus forgot his dinner as well as breakfast. Before sunset there was a revival in that place. One man devoted one day to such work and glorious results followed. Unquestionably God established the law of cause and effect and made it just as applicable to religion and revivals as in raising wheat and corn. Crops will not always be alike, but "seedtime" and harvest will come, and "labor is not in vain in the Lord."

There is no reason why Christian work should not succeed now as heretofore. The writer heard the statement, upon the last evening of 1843, that there would be no more souls converted. He believed then there would be revivals still, and believes now that in proportion to time faithfully devoted to that work revivals may be as effectually promoted now as ever before. Souls are saved by the power of God, but upon human conditions.

"Let us not be weary in well doing, for we shall reap in due time if we faint not."—Morning Star.

In All Things To Give Thanks.

"Ingratitude has been called the blackest of sins. One has said that it sums up in itself the whole list of crimes; another has called it the cancer of humanity. It is as a noxious, unsightly weed in a fair garden; if allowed to flourish it will take entire possession. It is not that any soul is born without capacity for gratitude, but ingratitude is a development, and where it is tolerated it will increase until it possesses and perverts the whole being. Every impulse of gratitude is noble and should be given expression. To feel such an impulse and stifle it is to decrease the frequency of it. To give it free expression is to invite its return. Nothing is more wholesome for the soul; nothing contributes more to enlarge the power of love and to appreciate the good and true and helpful. He who has no thanksgiving in his life recognizes no gift or benefits. He whose life is a continued song of thanks giving is conscious of blessings on every hand.

"If God, by the miraculous power of the Holy Spirit, has cleansed our hearts, we ought to glorify him. While we testify to the world that we have been cleansed and are no longer afflicted with the leprosy of sin, we ought to express the deep gratitude of our hearts to him who has had mercy upon us. It is only by continued expression of thanks for continued blessings that we can become like Christ, who himself glorified the Father and gave thanks to him for so graciously hearing his petitions.

"We do not know that God is much richer because of the thanks we may give him, but it is certain that we are richer by pouring out our hearts to him in gratitude. Let us not be ingrates toward God, and thus be lean in soul and ill-favored like Pharaoh's kine, but let us learn that gratitude is one of the choicest boons of a regenerated soul."—The Independent.

How To Help The Church.

The best help that can be given to the church is that of the individual life, every man living for Christ, seeking in every way to commend him to those who know him not. Such a spirit will promote comradeship. Each will respect another who is striving in his own way for the same end. There will be a readiness for cooperation, a desire to supplement and assist other men's efforts, an endeavor to fill up what is lacking and a willingness to undertake inconspicuous and humble duties. Besides all this there will be an absence of censorious criticism, a disposition to think charitably of the unwise and the erring and a recognition of the brotherhood of every one who loves and serves Christ. There could be no better service rendered to the church than this exhibition of the spirit in humility, in love in tenderness and helpfulness. It would find abundant opportunities for exercise and would develop the same spirit in others. The church life would be broadened and deepened and strengthened for aggressive work in extending Christ's kingdom in the world."—Christian Herald.

Working for Christ.

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."—John xv. 8.

Each member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one of us; would any of you desire that He should? His vows are upon us all without exception. Are we each obedient to His word: "Occupy till I come"? Are we putting out our talents to interest? If we are not doing so, we can never enter into rest. Rest implies previous labor. We are bidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. They are happiest who are most completely consecrated to the service of God, and most fully absorbed in obedience to His will. Under God we have in the church all that is needful for her great work; it only needs bringing out and setting in order—perhaps we ought to say arousing and quickening. The world is full of stir—social, political, scientific, selfish—and shall the Saviour's household be given to slumber? Heaven can be no heaven to us if we do not labor here, by either doing or suffering the divine will. As six days of work preceded the Lord's Sabbath or rest, so must it be with us if we would enjoy the Sabbath of the skies.—C. H. Spurgeon.

Timidity.

A prominent trait in the character of some very good people is that they are fearful. They are afraid by day and they are afraid by night. They are afraid in the calm and they are afraid in the storm, and they are

especially fearful in electric storms. The lightning is a terror to them. I am glad to say to my friends that these things are no terror to me. I have no more fear of being struck with lightning than I have of sitting down to the table for a "good meal." The idea of being telegraphed home to heaven by a streak of lightning is not at all unpleasant to me. Indeed, if I had the choice of the manner of my death, I think I would choose to go home in this way.

A Day at a Time.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, loving and purely till the sun gets down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations and do not weaken and distract yourself looking forward to things you cannot see and could not understand if you saw them. God gives night to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

Answered Prayers.

George Muller says:—"If I say that during the fifty-four years and nine months I have been a believer of the Lord Jesus I have had thirty thousand answers to prayer, either in the same hour or the same day that the requests were made, I should not go a particle too far. Often before leaving my bed room in the morning I have had a prayer answered that was offered that morning, and in the course of the day I have had five or six more answers to prayers; so that at least, thirty thousand prayers have been answered in the self-same hour or the self-same day that they were offered."

It is difficult to be wisely charitable, to do good without doing evil. To give alms is nothing unless you give thought also; therefore it is written, not "do good as he that feedeth the poor," but "blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a good deal of money.

No man has any better religion than that which he is able to show up in his daily life.

It is better to be remembered in a good man's prayers than a rich man's will.

Truthful boys are the timber that great men are made of.

Take one step with the devil, and you are in for a long walk.

In the church the kicker gets everything he wants except religion.

Measure your plans by a line that will reach across the next world.

Fortune will not bear chiding. We must not reproach her, or she shuns us.

A Life Saved.—Mr. James Bryson, Cameron states: "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Electric Oil, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine, and less than a half bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

B. B. Cures Shingles.

Mr. John W. Lamb, Diligent River, U. S., writes: "I recently had a severe attack of Shingles, but am glad to say that two bottles of Burdock Blood Bitters cured me completely. It is a wonderful remedy for blood disorders."

Often people catch a worse cold in the summer than in the winter. Don't neglect it. Check it at once by using Dr. Wood's Pine Syrup, the best remedy for all kinds of lung and throat affections.

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My husband's legs, from knee to toes, were itching with Eczema. He had no rest day or night, and would scratch so his legs would be raw. He had a good many doctors, who gave him about a peck of bottles, salve and ointments to rub on, but none did him any good. I told him to try CUTICURA Soap, CUTICURA (ointment), and CUTICURA Resolvent. That night he rested well, and kept getting better until he was cured. Mrs. H. JENKINS, Middleboro, Ky.

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