

A Prayer For Guidance.

Show me the way, O Lord,
And make it plain;
I would obey Thy word;
Seek yet again.

I would not take one step until I know
Which way it is that Thou would'st have
me go.

O Lord, I cannot see:
Vouchsafe me light,
The mist bewilders me,
Impedes my sight;
Hold thou my hand, and lead me by Thy
side;
I dare not go alone; be Thou my guide

I cannot see Thy face.
Though thou art near;
When will the morning chase
Away my fear?
When shall I see the place where day and
night
Exist not, for Thy glory is its light?

I will be patient, Lord,
Trustful and still;
I will not doubt Thy word;
My hopes fulfill.

How can I perish, clinging to Thy side,
My Comforter, my Father, and my Guide?
—Unknown.

Practical Christianity.

REV. D. O. DARLING.

There may not be too much of the theoretical, but there is a lack of the practical manifest in Christianity. The world does not read the Bible very much, but it does read the life of a professed Christian, and all that the world knows of Christianity is what it discovers in the Christian. There are a few characteristics I wish to notice—principles which must manifest themselves, to a greater or less degree, in every believer.

First, love the Scriptures; teach "God is love." Hence, we must not only possess that Spirit, but manifest it, as he did. Sympathy manifested toward the erring will do more toward winning them to Christ than all else combined. Why did Ruth cling so tenderly to Naomi? Naomi was real and practical in her friendship. George Fox, the founder of the Society of Friends, found such a friend in Margaret Fell, who afterward became his wife. Her friendship for him put her in prison, but she never wavered in her fidelity to right. A short time ago, a scoffer was converted. The pastor asked him what he had said that turned him to Christ. He answered "Nothing." "Then," said the pastor, "perhaps it was some book you have read." "None of these," said he, "but because of the upright life of a business man who is a Christian, and manifested it in such a kindly manner, I was forced to believe." The unkind and uncharitable conduct of Christians toward each other is the greatest stumbling-block in the way of the unsaved.

Again, humility characterizes the true believer. Arrogance finds no place in the heart of the real Christian. The boastful spirit will be resented by the world. The man who is anxious about his own promotion is not much concerned about the promotion of Christ's kingdom. Self-seeking is a spirit altogether foreign to Jesus of Nazareth. If this spirit were confined to the world, how much more influence the church would have in the world.

Again, courage must manifest itself to the world. Whilst the Christian manifests love, kindness, humility, he must likewise be a hero. In Grecian mythology, Hercules was required to beard the Nemean lion in his den, grasp him by the throat in darkness, and strangle him to death. He was required to destroy the Lernean hydra, and many other super-human feats were required of him, under penalty, if he failed, of being himself slain by the gods. It is said that he met the goddesses of pleasure and virtue, each of whom offered him her love, but he turned from pleasure, and espoused virtue, and was able to do even more than was required of him. So the Christian is to "tread upon the lion and adder: the young lion and dragon he shall trample under feet." We make more of our submission than we do of our courage—too much of the defensive, and not enough of the resisting spirit. We talk too much about our temptations and trials, and not enough about our victories and crowns. We should "go from strength to strength." Hymns of devotion are all right, but let us sing more frequently psalms of triumph. Such was the first recorded song in history. What is the trouble? First, fear which means a lack of "perfect love." Paul assures us that "we wrestle not against flesh and blood [only], but against principalities and powers," etc.; but, instead of advising a retreat, he urges that we take the "whole armor" of God and advance upon the foe. The eleventh chapter of Hebrews calls the roll of many men.

Unbelief is another reason for failure

in practical Christianity. With real faith in God, we can move down through the world with influence for right that will be cumulative and irresistible. A little less of the speculative, and a little more of the practical in our lives, in all our sermons, in all our worship, will hasten the coming of the kingdom.—Religious Telescope.

The Unbridled Tongue.

Perhaps no agency has wrought so much mischief in churches as the unbridled tongue.

Mr. Spurgeon once said: "Every church, and, for the matter of that, every village and family, is plagued with certain Mrs. Grandys, who drink tea and talk vitriol."

You can never build up a church by talking it down.

Finding fault with your neighbor is a wretched salve for a sore conscience.

The professing Christian who shows by his conversation that he has no confidence in his brethren is not worthy of belief.

Many a church trouble would soon die out if the members of that church had grace enough to hold their tongues. The fire of contention will go out of itself if no one shall stir or fan it with an unbridled tongue.

There is a tongue which is like the pen of a ready writer when making unfavorable comments, but it cleaves to the roof of the month when words of commendation and appreciation are in order.

It is not only a great sin to set in motion an evil report against a neighbor, but to take up a reproach which some one else has started and send it on is a clear violation of the law of the Lord.

One who speaks unadvisedly with his tongue cannot neutralize the evil effects of his speech by lowering the tones of his voice. Solomon says, "A whisperer separateth chief friends."

There is a time to speak and a time to be silent. How beautiful is silence in its time. One who has power to hold his tongue is greater than he that taketh a city. We are told that a young man once went to Socrates to learn oratory. On being introduced to the philosopher he talked so incessantly that Socrates asked for double fees. "Why charge me double?" asked the young man. "Because," said the philosopher, "I must teach you two sciences: the one how to hold your tongue, and the other how to speak." The former is far more difficult and more of a fine art than the latter.

The abilities of a well-disciplined mind are largely negative. It is an attainment to know how to speak and how to hear, but it is quite as essential to know how to keep silent and how not to hear. Some one has written of a good woman who was able to sit beside a friend who discussed the characters and faults of her neighbors for hours and not hear a sentence. She had trained her mind to turn away from unprofitable gossip and give her thoughts to better things. Happy soul! Never did mortal display clearer marks of true culture and refinement. If the heart were well stored with grace the tongue and the ear would be under the control of the Holy Spirit, and He is the Spirit of truth and wisdom and love.—Chris. Advocate.

Why Stand Ye Idle?

BY THE REV. DAVID JAMES BURRELL, D. D.

It has pleased God to entrust the work of his kingdom to us. If we fold our hands and suffer that work to go by default, do we not bring into contempt His authority? We are appointed to act as Christ's deputies. "As the Father hath sent me into the world so have I sent you." This is our God-given commission, to save our souls, to bring the world before the feet of God. If we make little of the task, we set at naught our Master. The workman who said "I go" and went not, was judged not by the terms of his contract, but by the breaking of it. Alas for the soul that comes before the great assize to plead the merit of an ordination vow! The solemn words of the covenant made before God and broken before the world will burn before his eyes like the "Tekel, Tekel" of Belshazzar's dream. We may deny the authority of Christ as well by indolence as by disobedience.

He who bows low in his closet crying "All hail, my King!" and goes out in the world to disregard the King's command makes but a mock obeisance; and his empty words are sharper than thorns and more contemptuous than a soiled robe. We are asked not only, "What think ye of Christ?" but "What are ye doing for him?" Have we pitched our tents among the dead in Armageddon? The sound of clashing arms reaches us even there, and the voice of God calling, "Awake, O dreamer, and make haste to my help!"

There is a life of toil and prayer and devotion by which Christ is glorified. Have we attained unto it? Or are we aspiring after it? Do we realize what it is? Are we toiling for Christ or are we trifling? Are we living His praise or putting Him to shame by empty words, by folded hands, by formal prayers, by false and barren lives? Old questions these, oft repeated, commonplace and trite; yet the momentous issues of eternity are involved in them.

Let us, therefore, go apart and answer them. Let us be candid with our own souls. If our life has thus far been a blank, a failure, a falsehood, it is never too late to mend. St. Paul in reviewing his life was fain to confess, "I count not myself to have apprehended." Are we ready to join with him, not only in that confession, but in those other manly words of resolution with which he followed them? "I count not myself to have apprehended, but this one thing I do: forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." If not, it behooves us to remember that most solemn admonition: "Not every one that saith unto me, 'Lord, Lord,' shall enter into my kingdom!"

Spiritual Diseases.

Curvature of the Spine.—A disease common to men in public life, seemingly contagious or infectious in a political atmosphere, apt to become chronic if not treated in its earlier stages.

Cause.—An idolatrous worship of money, power or position, resulting in an excessive bowing before their altars. The tendency is for the spine, too frequently bent out of its normal upright position, to not return to its place.

Treatment.—A counter excitement of internal desire for the infinitely more valuable things that are eternal, resulting in an upward look and erect attitude.

Nervous Prostration.—A nervous condition of the spiritual man, evidenced by restlessness, usually results in uneasiness in prayer meeting, dissatisfaction with the preacher, and a continual running hither and thither in search of something entertaining or distracting; or else it is evidenced by a great lassitude and indifference to everything in life.

Cause.—Undue excitement produced by dependence on earthly possessions and worldly pleasure for soul satisfaction, and the recurring discovery of the uncertain and false foundation on which such hopes rest.

Cure.—Avoid all quackery in the shape of worldly sedatives. Eat much of the "Bread of Life" and the "meat" of which Christ partook. (See John 4:34.) Take proper exercise according to the system of Paul, as described in Acts 24:16 and 1 Tim. 4:7 and 8. If you feel restless, take a dose of Rom. 8:28 or John 16:33.

Dyspepsia.—Difficult and painful digestion of the Word of God, due usually to some abnormal method of eating. Manifests itself in alternate ravenous reading of the Word and a distaste for it. Usually results also in hasty temper, crabbed spirit, weak heart, despondency and blues generally.

Cause.—1. Over-eating—attending so many conventions, studying so many creeds and hearing so many sermons, etc., that your very fullness makes you sleepy, lazy and discouraged about even doing half what you have heard. 2. Eating too much rich food, the man who eats all of the time of the richer truths, like the mercy and long-suffering of God, and the glory of Christ's coming kingdom, and pushes one side, the muscle and bone-producing foods, like obedience and justice and honesty and everyday helpfulness, will be apt to have indigestion and heart-burn. 3. Lack of exercise,—to sit at your study table all day,—eating, eating,—of the various dishes kept temptingly before you and not get out and exercise, splitting some hard knots or breaking up some new field, will inevitably result in indigestion.

Cure.—Already implied in the cause. Not found in dosing with medicine—allopathy or homopathy; nor in treatment by osteopathic massage, or suggestive therapeutics; but in rational eating, time for digestion and plenty of out-in-the-world exercise.—The Free Baptist.

THOUSANDS LIKE HER.—Tena McLeod, Severn Bridge, writes: "I owe a debt of gratitude to Dr. Thomas' Electric Oil, for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of Dr. Thomas' Electric Oil thrice a day, or oftener if the cough is severe and necessary.

Perfect Security.

Jesus Christ is no security against the storms, but he is perfect security in them. I have seen a village nestled in the bosom of some great mountain. Speaking one day to the villagers, I ventured to ask if they had many storms during the year? "Oh, yes," was the answer. "If there is a storm anywhere in the neighborhood it seems to find us out." How do you account for it? "Those who seem to know say it is due to the mountain which towers above our village. If he happens to see a cloud any where on the horizon he beckons it until it settles on his brow. We villagers call it putting on his nightcap." "Have you had any accidents from lightning?" "Not one. We have seen the lightning strike the mountain a hundred times, and a grand sight it was, but nobody has been killed." What have you, then? "We have the thunder which shakes our windows and frightens our women and children, but it has not killed anybody; and we have the downpour. The fertility of our village, which you so much admire, is all due to the thunder showers." When Jesus Christ became incarnate he rose like a very mountain of God, and all the storms of the ages gathered round his head. There came sweeping up, too, hurricanes from the dreary wilds of eternal night which hurled themselves in all their fury against him, but he took the lightning into his own breast, and what have we? The thunder shower. He shall come down like rain on the mown grass, like showers that water the earth.—Henry Simon.

How Birds Dress Wounds.

Many birds particularly those that are prey for sportsmen, possess the faculties of skillfully dressing wounds. Some will even set bones, taking the raw feathers for bandages.

In every instance the old injury is found neatly dressed with down plucked from the stem feathers and skillfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster is thus formed, and in others bandages have been applied to wounds or broken limbs.

One day a bird was killed that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of network of feathers, which had been plucked by the bird from its own body and so arranged as to form a plaster completely covering and protecting the wounded surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabric of great protective power.—Youth's Chronicle.

Stop Grumbling.

"Oh, my mother's always at me to do something hard."

"Does she not let you play?"

"Oh, yes, lots. But she says, 'Work hard and do your best.' I like easy things, and I don't like always to be doing my very best."

My boy, you haven't a friend in the world like that mother. Your best today will always be your better tomorrow, and when you are grown up plenty of people will want your work, because it will be ahead of other work.

Thank that mother every day, and stop grumbling.—Mayflower.

We touch heaven when we lay our hand on a human body.—Novalis.

He who loves God must love God's creatures most.—Charles Kingsley.

A Hacking Cough.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course with many coughs is a habit, but it is a bad habit, and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balsam does. It protects the throat while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balsam. People who have been trying for years to break up the mean little cough, will find a sure friend in his old-time soothing compound made from the barks and gums of trees. All druggists sell Adamson's Botanic Balsam 25 cents.

Three Kinds of Preachers.

The late Archbishop of York is said to have classified preachers of the Gospel as follows:

"There are three kinds of preachers; The preacher you can't listen to, the preacher you can listen to, and the preacher you can't help listening to." Of the three classes, the last is in a very decided minority.

Of Thomas Boston, the author of "The Furlough State," who died about one hundred and seventy years ago, said that in his day there were four different kinds of hearers: First were the sponges, who sucked up everything indiscriminately and let it run right out again; second were the sandgrasses, that let what entered at one ear pour out at the other; third were the strainers, that let the good go and retained the bad; and fourth, the sieves, that separated the good grain from the chaff, and retained it to feed upon. If all preachers and hearers were like the last of the named classes what royal times there would be in the Church of Christ.—Selected.

Gigantic Spiders.

Spiders are met with in the forest of Java whose webs are so strong that it requires a knife to cut through them, we are told. A spider weighing four pounds, which has taken up her residence in a cathedral at Munich, regales herself with a large supply of lamp oil. A Texas spider weaves a balloon four feet long and two feet wide, which she fastens to a tree by a single thread then marches on board with her half-dozen little ones, cuts the thread and away goes the airship to some distant point on the prairie.

UNIVERSALISTS.—Job's three friends were Universalists. They argued that sinners are punished because of their sins in this life, and that the righteous are exempt from punishment. Job declared it was not so,—that the wicked often prosper and go down to death full-handed, while the righteous often have poverty, trouble, and sorrow in this life. In the end of the controversy, the Lord said to the friends, "Ye have not spoken the truth as my servant Job has." See Job 42:7.

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