

TRUST.

BY THE REV. WILLIAM L. CURTIS.
 With hearts submissive to Thy will,
 When wishes are denied,
 Teach us, O Lord, to trust Thee still,
 Whate'er betide.
 Thou dost the hungry sparrows feed,
 And ravens when they cry,
 And every living creature's need
 Dost satisfy.
 When scanty hoard and failing cruse,
 We view with troubled eye,
 Still food convenient for our use
 Thou dost supply.
 Then for tomorrow and its needs
 May we not anxious be,
 But where Thy hand in wisdom leads,
 Still follow Thee.
 And daily praise Thee for Thy grace,
 And for Thy constant care,
 Until we see Thee face to face
 Thy joy to share.

—The Advance.

TRANSFIGURED SORROW.

You may not know how it is supposed the pearl is formed. A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all sharp angles, molls it into a sphere, and finishes it with a polished surface.

Thus it accepts the inevitable presence as part of its life, and when it dies, yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is for beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest or suffering—a thorn in the flesh which cannot be plucked out; a burden which must be borne; a daily cross not to be laid down. Some souls thus dealt with will chafe against the trial; they contend with it until their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison.

Others, recognizing the trial as heaven-sent, and therefore not to be escaped, accept it, not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that, day by day, enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at the last proves to be the crowning, adorning attribute of their character—the special quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Christian Weekly*.

POWER FROM ON HIGH.

Machinery is only the channel for the application of power. Hence, the invention of a new machine is only the bringing into existence of another device for the advantageous utilization of power. The inventor does not create power; that already exists.

The steam engine is only a machine for the intelligent application of the power of steam to the accomplishing of desirable ends.

The human body is a machine for the application of physical, mental, and moral power. The violation of the laws of health injures the bodily machinery and renders it less effective for the application of these various kinds of power.

Educating is the strengthening and polishing of the machinery, the bodily organism, with a view to making it most effective in the application of power to the solution of the problems incident to life in this world; and to the practical affairs of human existence.

Schools and colleges are mental and moral power-house, both for the polishing of the human machine and the developing of the mental and moral power to be used in after life. They are especially devoted to that development of the intellectual power germs inherent in the human mind, which will enable the students in after life to apprehend opportunities and possibilities, form and execute enterprises, discern between the right and the wrong, the constructive and the destructive, the ennobling and the degrading, and choose and push the former, and abhor and reject the latter.

As to the powers of the physical, material world, they always exist. Man can neither create nor destroy them. Gravity, the expansive power of steam, electricity, chemical affinity, vegetable growth, cohesion, re-action, etc., are ever existing forms of power. Man does not have to create them. All he has to do is to devise ways and means by which to develop and utilize them. And this particular field is where industry and inventive genius have achieved great conquests.

So, too, intellect is not a power of man's creation. It is a part of native human endowment; but man, by pursuing thorough courses of study, can greatly develop the latent intellectual power and achieve vast results in the field of intellectual research.

The same is true in the moral realm. There is such a thing as moral, spiritual power; but it is not of man's creation. Naturally, as an accountable being, he is endued by his Creator with a moral sense—conscience. The faculty to discern between right and wrong is given him. This faculty is susceptible of great development or improvement; and to the extent that the individual honestly, sincerely loves the right, and strives to exert an influence for the triumph of righteousness in the world, in a community, and in the hearts of those with whom he comes in contact, to that extent will he be able to command moral, spiritual power to the accomplishing of those ends.

We hear and read much nowadays about the churches' great need of "endowment of power from on high." Men pray to be "spirit-filled," for a "baptism of power," for "the outpouring of the Holy Spirit," etc. But are we not living in the dispensation of the Spirit? Has not our Lord sent the Spirit into the world "to convince the world of sin, righteousness, and a judgment to come?"

The fact is, the Holy Spirit is in the world—everywhere present—as really as electricity is in the world; but the trouble is men do not put themselves in communication with him to be used for the conversion of the world. Electricity has always been in the world, but only in the last few years has it been propelling our street cars and lighting our cities. Why? Because only recently were there men who acquainted themselves with that incomprehensible, subtle power and learned how to utilize it.

So, we take it upon the authority of God's word that the power of the Holy Spirit is in the world, in the churches, all about us; but we do not love him as we should, we do not apply ourselves

as diligently to acquainting ourselves with him as Edison did to studying methods for utilizing electricity. And right there is the great lack, the cause of spiritual weakness to-day. It is not spiritual power that the churches need; there is no need to pray for a new baptism of power. The power is already here. What is needed is that earnest, honest desire for the conversion of sinners, and the overthrow of wickedness which will cause us to consecrate ourselves sincerely to using the power of the Holy Spirit to the accomplishing of these great ends.

The trouble with the churches is spiritual indifference, no desire to use the power of the Holy Spirit, unwillingness upon the part of the members to work for the speedy upbuilding of God's kingdom in the world. Members who are enthusiastic in church work—who have a burning zeal to bring sinners to Christ, who are not only willing but glad to work for the conversion of the world, readily secure all the power of the Holy Spirit that they can use, for "He giveth his Spirit not by measure" unto all such. They receive the Spirit because they are, by supreme desire, by holy enthusiasm, and by a great willingness to work, constantly in touch with the great power-house of God's love—one in spirit with the Holy Spirit himself. In no other way can the power of the Holy Spirit be secured.—*Rel. Telescope*.

"INTO EVERLASTING PUNISHMENT."

These are the words of our Lord Jesus Christ. They are as terrible as they are plain. Their meaning cannot be misunderstood. After this life there is eternity in which the destiny of every one will be according to his life here. There will be the judgment in which he who cannot be mistaken or err in judgment will call to his right hand those who have served him, and drive from his presence those who did not receive his message of love, and exhibit his spirit in their lives: "These shall go away into everlasting punishment." All of them. He makes no exception. Their destiny is fixed, not by arbitrary decree, but as the necessary future of a life of disobedience. They go on their own course, and they go, also, as criminals to the penalty of their sins. As there is the reward of the righteous, there is the punishment of the ungodly, for disobedience is guilt, positive, and when persevered in to the end, guilt that will not be pardoned. God is merciful and gracious; in his great love wherewith he loved us, he pleads with men to come unto him and be saved; but when men will not hear and refuse to accept his proffered salvation, there remains no more sacrifice for the sin, and "these shall go away into everlasting punishment." "Everlasting!" We shudder at the thought. The ways part at the judgment seat, and they never come together again. There is no voice calling after those who thus go away from God to return. He calls now, "Return, return, ye backsliding children," but in that day the voice will be hushed; "everlasting punishment" is written over the door through which they pass. "Eternal death;" the death of all that is good, of all hope, and the reign of all sin forever!

"Eternal life" and "everlasting punishment" are in the words of Jesus. We may not separate them. The one or the other is before each one, and it is in this life that character and destiny are fixed.—*United Presbyterian*.

THE DECEITFULNESS OF SIN.

Nothing is so deceitful as sin. The power of sin lies in its deceitfulness. If sin should appear in all its naked deformity, as it really is, it would win few conquests; perhaps none. But its victims are all deceived. Our Lord is perfectly honest and frank with men. He tells all those who are called into his service that they are called to deny themselves and to take up their cross. They know the worst at the outset. No Christian who meets with hardships in the service of his Master can say he had no intimation of what was coming. But the evil one is not frank and honest. He conceals the truth and publishes a lie. He promises riches, pleasures, and honors which he can never bestow. "Be not deceived." Be not ignorant of his devices.

Nervous and Sleepless.

Two horrors crowded into one life, the product of poor digestion, and the persons that are thereby formed within the body. There is just one method of cure for this terrible condition—plenty of food, but, mind, food properly digested. That's the difficulty—the digestive power of the stomach must be improved. Rich, red blood formed, strength given to the organs to drive out poisons; then comes strength, vigor and endurance. Ferruzone does all this and more; it makes sick people well; weak people strong. Sow Ferruzone, and you reap health. Sold by all druggists.

The late Dr. Norman Macleod pleaded for more generous giving. The beadle praised his sermon. "Well, what more will you give, five shillings a year?" asked the doctor. The reply of the beadle was, "Eh, man, that's impossible with my wages, I canna gie that." "Well, what would you say to sixpence a month?" continued Dr. Macleod. "Awell, sixpence a month wadna brak onybody's back," answered the beadle.

A Pleasant Medicine.—There are some pills which have no other purpose evidently than to beget painful internal disturbances in the patient, adding to his troubles and perplexities rather than diminishing them. One might as well swallow some corrosive material. Parmelee's Vegetable Pills have not this disagreeable and injurious property. They are easy to take, are not unpleasant to the taste, and their action is mild and soothing. A trial of them will prove this. They offer peace to the dyspeptic.

An armful of fresh hay, sprinkled with chloride of lime, is one of the very best agents for removing the odor of fresh paint. It is a good disinfectant generally. Place it in a room and close the doors and windows, leaving it over night.

Great Things From Little Causes Grow.—It takes very little to derange the stomach. The cause may be slight, a cold, something eaten or drunk, anxiety, worry, or some other simple cause. But if precautions be not taken, this simple cause may have most serious consequences. Many a chronically debilitated constitution today owes its destruction to simple causes not dealt with in time. Keep the digestive apparatus in in healthy condition and all will be well. Parmelee's Vegetable Pills are better than any other for the purpose.

Lemon verbena and lavender are two perfumes agreeable to most persons, but said to be singularly distasteful to insects, and especially to flies. So pleasant a preventative is worth trying. Absolute cleanliness and scrupulous disposal of every crumb and morsel of food, is also an excellent mode of discouraging these pests.