

made possible this exceeding weight of glory; and how sweet the reflection that, in all life's vicissitudes, they have believed in God and through their flowing tears have been able to see his bow in the cloud. Thus they journey on, toward the East. The sun is over them. The good man is saying with a quavering voice,

"Oh, don't be sorrowful, darling,
Don't be sorrowful pray;
For taking the years together, my dear,
There isn't more night than day."

In that other home, the Father's house, whose doors are opening before them even now, there is a deeper peace than that which has sanctified these faithful hearts, a more unbroken trust, a sweeter joy. It will be a far pleasanter thing yonder, even than in this hopeful world, for their eyes to "behold the sun."

Then welcome to our earthly homes all genial spirits of content and filial trust and love—all warmth and light from the Great Father's house. Welcome the sounds of music and laughter. Welcome the chirp of the cricket on the hearth. Welcome the sun! And get thee hence ill-temper, discourtesy, proneness to fault-finding, spleen, moroseness, worship of ego—when the day dawns, let the shadows flee away!

High up among the glaciers of the Mont Blanc is an islet of green called The Tardin. Perennial flowers are there, "unblossomed in a sea of everlasting ice." From the wearisome journey, and from gazing on deep ravines and overhanging crags, the traveler comes upon the grateful beauty and odor of violets. So should it be when the toiler ventures to his home from the world's heat and burden. But if, indeed, this awaits him, it is because he makes it so.—Christian Intelligencer.

Common Lives.

The common people have always been Christ's best friend. It was the common people who heard him gladly when the great were persecuting him; from the common people his church has been most largely recruited; even so to-day the hearts of the common people are the greatest bulwark of the faith. If the common people have honored Christ, still more has Christ honored them by using them in the defense of his truth and the spread of his gospel. Through them, in a thousand quiet ways, he is daily being preached. They are the mainstay of every movement for righteousness; they comprise the bulk of his church. Verily, Christ uses common lives.

Christ uses common lives, not because they are common lives, but because they are willing to be used by him.

God requires no talents, but submission. It matters little to him whether a life be common or great, as the world views it. He only asks that the life be yielded to him; he is perfectly able to fill it with all power and to accomplish mighty works in his name. There is no life too humble to be greatly used of God. He wants not worth, but willingness.

Most of the work that needs doing in this world does not require exceptional ability. The diffusing of cheer in discouraged surroundings, the repression of sharp and critical words in the ever-recurring moments of temptation, the speaking of messages of encouragement and sympathy, the habit of kindly forbearance, the daily humbling of self for other's sake—these are the common ways in which common lives may be used by Christ.

Greatness in heaven is not measured by greatness on earth.—Forward.

Our Young People

Dark Days and Their Lessons—Topic for Oct. 13.

Scripture Reference: Ps. 107: 1-15.

"LOOK ON THE BRIGHT SIDE."

BY REV. JOHN F. COWAN, D. D.

An easy life makes a flabby man. The things that I like least may be among my best friends, whether I have learned to penetrate their masks or not. Necessity may be the mother of invention, but she is as harsh as the proverbial stepmother. Many of the grandest songs, poems, books, and pictures have a dark background of hardship and heartache. Very few men are capable of tossing off such things with a smile, just for the luxury of doing great things for mankind.

It would be a great mistake to judge of the life of the oak by the shriek of the saw ripping through its heart. But go into the home and see the cheerful light of the fire side reflected from the shining oaken panels, and there you have the oak in its ripened glory, with all the shadows of the dark saw-mill days and the lumber pile obliterated.

Most of us are pretty crude material yet. We are passing through the mill. Disappointment, care, sorrow, sickness, poverty, failures, drive their sharp teeth through us; but wait—this is only the mill. There is chafing, but that is the sandpaper. There is cutting, but that is the chisel. The glory that is to come when we shine as pillars in the palace of the King will make atonement.

For Daily Reading.

- Mon., Oct. 7.—Suffering with Christ. 1 Pet. 4: 12-19
 Tues., Oct. 8.—The silver lining. Heb. 12: 5-11
 Wed., Oct. 9.—Working eternal glory. 2 Cor. 4: 13-18
 Thurs., Oct. 10.—Sorrow and helpfulness. 2 Cor. 1: 1-7
 Fri., Oct. 11.—For the spirit of heaviness. Ps. 30: 1-12
 Sat., Oct. 12.—Joy beyond the cross. Heb. 12: 1-3
 Sun., Oct. 13.—TOPIC. Dark days and their lessons. Ps. 107: 1-15

To bewail what cannot be bettered is to feed calamity with attention.—S. Weir Mitchell.

Amelia Barr has told in rhyme of a decision made on a New Year's Day to keep a ledger in which the record of the bright days should be written in red ink, that of the dark, in black. Any sweet surprise of friendship, or of gain to herself, any blessing to those she loved, the harmless passing of a dreadful day, and uplift through the magic of some printed page where a noble soul touches hers, days in which things wiled are accomplished, days with rare, strong hours when right is might, days of pure and holy thoughts and of communion with God,—these all are to be written in red. At the end of the year she finds a red lined book, with only here and there a thread of black, which she is forced to acknowledge was often caused by the shadows of her own heart. We need not wait till the end of the year to learn the lesson. If we will but take time during the darkest day to record that day's blessing, for no day of God is so poor as to contain none, "it shall come to pass that at evening time there shall be light."

Plainness of Salvation.

"An highway shall be there." Whatever else may be taught by these words of Isaiah, they certainly teach the plainness of the way of salvation. A little study of the inspired figure must convince every gospel hearer, that if he does not reach heaven, the blame must rest on his own head. A highway comes within every day's observation and use. What are its peculiar features that make it a fitting symbol of the plan of salvation?

A highway must be laid out by competent authority, and, once laid out, only the same authority can change the route. The plan of the highway, over which the ransomed of the Lord pass "with songs and everlasting joy upon their heads" was made by the Lord himself "before the foundation of the world," and was executed in every specification. A highway must be so conspicuous as to be easily found and followed, and so well defined that it cannot be mistaken for any other way. The lifted cross attracts the world, and the salvation it offers is altogether unlike any other known among men. A highway must be public, and over it the people at large must have liberty to pass. The invitation of the gospel is to "every creature," and men of all "tribes and tongues" accept it. Every highway is under the control of the government, which is responsible for its condition and for enforcing the "rules of the road." The Lord has said, "I am God and besides me there is no Saviour," and he has laid down the regulations by which all travelers are to direct their steps. It is supposed that a highway under governmental control is a way of safety. No dangerous spots or robbers should imperil the life and property of the traveler. God's highway is solid as the "rock of ages," and is policed by the thousand of angels. A highway leads to the city, and the road by the cross ends at the heavenly Jerusalem.

It does not require great knowledge to walk in the king's highway. "The wayfaring men, though fools, shall not err therein." Sin must be left behind. It is a "way or holiness." It is open for pilgrim feet, and every day the invitation comes through ordinance, revelation and providence, "This is the way: walk ye in it."—United Presbyterian.

All saints must go to the proving-house; God had one Son without sin, but He never had a son without trial.—C. H. Spurgeon.

N. Y. Observer: The trouble with a great many people is that they want to have their religion on the life-insurance plan. By paying a small premium every now and then in the way of church attendance they hope to secure at death a large amount of religion, but do not want it delivered before then. But religion is an interest for this world as well as for the next, and those who make light of it now will not be apt to have much of it then. Now is the time to be religious and so also to be happy. John Wesley once said that many "think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts." We must first have God with us here if we are finally to be with God there.