GOD'S SCRUTINY LONGED FOR.

BY REV. ALEXANDER MACLAREN, D. D.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. 139: 23, 24.

This psalm begins with perhaps the grandest contemplation of the Divine Omniscience that was ever put into words. It is easy to pour out platitudes upon such a subject, but the Psalmist does not content himself with generalities. He gathers all the rays, as it were, into one burning point, and focuses them upon himself. "Oh, Lord! Thou hast searched me and known me." All the more remarkable, then, is it that the psalm should end with asking God to do what it began with declaring that He does. He knows us each, altogether; whether we like it or not; whether we try to hinder it or not; whether we remember it or not. Singular, therefore, is it to find this prayer as the very climax of all the Psalmist's contemplation. It is more than the "searching" which was spoken of at the beginning, which is desired at the end. It is a process which has for its issue the cleansing of all the evil that is beheld. The prayer of the text is in fact the yearning of the devout soul for purity. I simply wish to consider the series of petitions here, in the hope that we may catch something of their spirit, and that some faint echo of them may sound in our desires. My purpose, then, will be best accomplished if I follow the words of the text, and look at these petitions in the order in which they stand.

I. Note then, first, the longing for the searching of God's eye.

Now, the word which is here rendered "search" is a very emphatic and picturesque one. It means to dig deep. God is prayed, as it were, to make a cutting into the man, and lay bare his inmost nature, as men do in a railway cutting, layer after layer, going ever deeper down till the bed-rock is reached. "Search me"—dig into me, bring the deep-lying parts to light—"and know my heart"; the centre of my personality, my inmost self.

That is the prayer, not of fancied fitness to stand investigation, but of lowly acknowledgment. In other words it is really a form of confession. "Search me. I know Thou wilt find evil, but still—search me!" It seems to me that there are two main ideas in this petition, on each of which I touch briefly.

One is, that it is a glad recognition of a fact which is very terrible to many hearts. The conception of God as "knowing me altogether," down to the very roots of my being, is either the most blessed or the most unwelcome thought, according to my conception of what His heart to me is. If I think of Him, as many of us do, as simply the "austere man" who "gathers where he did not straw," and reaps where he did not sow; if my thought of God is mainly that of an investigator and a judge, with pure eyes and rigid judgment, then I shall be more ignorant of myself and more confident in myself than the most of men are when they bethink themselves, if I do not feel that I shrink up like a sensitive plant's leaf when a finger touches it, and would fain curl myself together and hide from His eye something that I know lurks and poisons at the centre of my being.

The gaoler's eye at the slit in the wall of the solitary prisoner's cell is a constant terror to the man who knows that it may be upon him at every moment, and does not know where the eyehole is, or when the merciless eye may be at it. But if we love one another we do not shrink from opening out our inward baseness to each other. We can venture to tell those that are dear to us as our own hearts the things that lie in our own hearts and make them black and ugly in all eyes but love's; or, if we cannot venture to do it wholly, at all events we do it more fully, and more willingly, and with more of something that is almost pleasure in the very act of confession, in proportion as we are bound by the sacred ties of love to the recipient of the confession. There is a joy, and a blessedness deeper than joy, in discovering ourselves, even our unworthy selves, when we know that the eye that looks is a loving eye.

If, then, we have rightly conceived of our relation to Him, that infinite Lover of all our hearts, who looks "with other eyes than ours, and makes allowance for us all," there will be a certain blessedness, almost like joy, in turning ourselves inside out before Him; and in feeling that every corner of our hearts lies naked and opened unto the eyes of Him with whom we have to do. "Search me, O God," is the voice of confident love, which is sure of the love that contemplates the sinner.

And for us Christian people, to whom all those attributes of Deity are gathered together and brought very near our hearts and our experiences in the person of our brother Christ, the thought of such knowledge of us becomes still more blessed. Just as the apostle, who was conscious of many sins, could say to his Master, not in petulance, but in deeply-moved confidence: "Thou knowest all things! Why dost thou ask me questions? Thou knowest all things; Thou knowest, notwithstanding my denials, that I love Thee," so may we turn to Jesus Christ, who knows what is in men and who knows each man, and be sure that the eye which looks upon our unworthiness pities our sinfulness, and is ready to bear it all away. There is a deeper gladness in pouring out our hearts to our loving Lord than in locking them, in sullen silence, with the vain conceit that we thereby hide ourselves from Him. Make a clean breast of your evil, and you will find that the act has in it a blessedness all unique and poignant. "Pour out your hearts before Him, O ye people, God is a refuge for us."

This prayer is also an expression of absolute willingness to submit to the searching process. God in my text is represented as seeking in the secrets of a man's heart, not that God may know, but that the man may know. By His Spirit He will come into the innermost corners of our nature, if this prayer is a real expression of our desire. And there the illumination of His presence will flash light into all the dark corners of our experience and of our nature. We cannot afford to be in ignorance of these. Pestilence breathes in the unventilated, unlighted, undrained corners of a neglected nature. It is only on condition of the light of God's convincing spirit being cast into every corner of our being that we shall be able to overcome and annihilate the creeping swarms of microscopic sins that are there, minute but mighty in their myriads to destroy a man's soul. "Search me" is the expression of a penitence that knows itself to be full of evil, that does not know all the evil of which it is full, that needs enlightenment, that desires deliverance, that is sure of the love that looks, and that so spreads itself, as a bleacher spreads some piece of stained cloth in the gracious sunshine and sprinkles it with the pure water of heaven that all the stains may melt away.

It is useless to ask God to search us if we lock our hearts against His searching. The mere natural exercise, if I may so say, of the Divine attribute of Omniscience we cannot hinder. He knows us thereby altogether, whether we like it or not; but the "searching" of my text is one which He cannot put in force without our consent. We have to confess our sins unto the Lord ere this kind of Divine scrutiny can be brought to bear. By His natural Omniscience. He knows them altogether, but the seeing which is preparatory to destroying them depends on our willingness to submit ourselves to the often painful process by which He drags our sins to light.

Do you want Him to come and search your hearts and tell you in your spirits what He has found there? Do you desire to know your hidden evil? Then keep close to Him, and tell Him what the sin is which you know to be sin, and ask Him to show you what the sins are which, as yet, you have not grown up to the height of understanding and acknowledging.

II. Next, there follows the longing for the Divine testing of our thoughts.

Now you will have observed, I suppose, that in the second clause of my text—"try me, and know my thoughts"—the result of the investigation is somewhat different from that of the previous clause. The "searching" issued in a divine knowledge of the heart; the "trying," or testing, issues in a divine knowledge of the thoughts. The distinction between these two, in the Biblical use of the expression, is not precisely the same as in our modern popular speech. We are accustomed to talk of the heart as being the seat of emotions, affections, feelings, whereas we relegate thoughts to the head. But Scripture does not quite take that metaphorical view. In it the heart is the centre of personal being, and out of it there come, not only emotions and loves, but "thoughts and intents." The difference, then, between these two—"heart" and "thoughts"—is this, the one is the workshop and the other is the product. The heart is the place where the thoughts are elaborated. So you see the process of the Psalmist's prayer is from the centre a little outwards, first the inmost self and then the "thoughts," meaning thereby the whole web of activities, both intellectual and emotional, of which the heart, in his sense of the word, is the seat and source.

In like manner as the field of investigation is somewhat shifted in the second petition, so the manner of investigation is correspondingly different. "Search" is the divine scrutiny of the inner man by the eye; "test" is the trial, as metals are tried or proved by the fiery furnace.

So, then, the innermost man is searched by the Divine knowledge, and the thoughts which the innermost man produces are tested by the Divine providence. And our second petition is for a trial by facts, by external agencies, of the true nature and character of the purposes, desires, designs, intentions, as well as of the affections and loves and joys. That is to say, this second prayer submits absolutely to any discipline, fiery and fierce and bitter, by which the true character of a man's activities may be made clear to himself. Oh! it is a prayer easily offered; hard to stand by. It is a prayer often answered, in ways that drive us almost to despair. It means, Do anything with me, put me into any seven-fold heated furnace of sorrow, do anything that will melt my hardness, and run off my dross, which Thy great ladle will then skim away, that the surface may be clear, and the substance without alloy.

Do you pray that prayer, brother, knowing all that it means, and being willing to take the answer, in forms that may rack your heart, and sadden your whole lives? If you are wise, you will. Better to go crippled into life than, having two hands or two feet, to be cast into hell fire! Better to be saved, though maimed, than to be entire and lost.

"Try me." It is an awful prayer. Let us not offer it lightly or unadvisedly; but if we are wise let it be our inmost desire. And when the answer comes, and sorrows fall, do not let us murmur, do not let us kick, do not let us wonder, but let us say, "Thou art a God that hearest prayer," and "I will glorify God in the fires." Then "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise and honor and glory."

III. The next petition of my text is a longing for the casting out of evil.

"See if there be any wicked way in me." Now, that *if* is not the "if" of doubt whether any such "way" is in the man, but it is the "if" of consciousness that there are such, though what they are he may not clearly discern. And so, it is the "if" of humanity—knowing that he is not justified because he knows nothing against himself—and not the "if" of presumption.

I have only time to observe here, in a word or two, what would well deserve more expanded treatment, and that is, the very striking and significant expression here employed for this evil way that the Psalmist desires to be detected, that it may be cast out. The word rendered "wicked"—or, more properly, wickedness—is literally "forced labor," which was, in old times, and still is in some countries, laid upon the inhabitants at the command of authority; and then, because forced labor is grievous labor, it comes to mean sorrow. So the "way of wickedness" that the Psalmist feels is in him is the way of compulsory service, and the way that leads to sorrow. That is to say, all sin is slavery, and all sin leads to a bitter and a bad end, and its fruit is death. And so, because the man feels that his better self is in bondage, and shudderingly apprehends that the course which he pursues can only end in misery, he turns to God and asks Him that He would enlighten him as to what these fatal courses are. "See if there be any of wickedness in me," because he is quite sure that the evil which God sees God will help him to overcome.

Ah, friends, we have all got such ways deeply lodged within us, and we do not always know that we have; but if we will turn ourselves to Him, He will prevent our "condemning ourselves in things that we allow"; and, increasing the sensitiveness of our consciences, He will teach us that many things that we did not know to be wrong are harmful.

As soon as we learn that they are, He will help us to cast them out. God has nothing to do with our evil but to fight against it. Be sure of this, that whatsoever evil in us He thus searches and shows us, He does so in order to fling it from us. He goes down into the cellars of our hearts, with the candle of His Spirit in His hand, in order that He may lay hold of all the explosives there, and, having drenched them so that they shall not catch fire, may cast them clean out so that they may not blow us to destruction.

IV. The last petition of my text is for guidance in "the everlasting way."

The "ways of wickedness" are in us; the "way everlasting" we need to be led into. That is to say, naturally, we incline to evil; it must be the Divine hand and the Divine Spirit that lead our feet in the paths of righteousness. When we ask Him to "guide us in the way everlasting," we ask that we may know what is duty, and that we may incline to do it. And He answers it by the gift of His Divine Spirit, by the quickening of our consciences, by bringing nearer to our hearts the great Example who has left us His footsteps as a legacy that we may tread in them.

Whosoever walks in Christ's footsteps is walking in "the way everlasting." For that path is rightly so named which leads to eternal blessedness. It is everlasting, too, inasmuch as nothing of human effort or work abides except that which is in conformity with the will of God, and inasmuch as it, and it alone, is not broken short off by death, but runs, borne upon one mighty arch that spans the gorge, clean across the black abyss, and continues straight on in the same course, only with a swifter upward gradient, through all the ages of eternity. The man who here has lived for God will live yonder as he has lived here, only more completely and more joyously for ever. "A highway shall be there, and a way, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."—*Freeman.*

SOUL-WINNERS.

BY F. C. WRIGHT.

Conversion is most fully displayed when it leads us after others and causes agonizing of soul for the lost sheep. We most truly follow Christ when we become "fishers of men." Half Christians win no converts for Jesus. We must be thoroughly captured by the "Great Head of the College of Fishermen." Then having power with God we will have it with men. We must wrestle as Jacob did with the angel, and say, "I will not let Thee go except Thou bless me." We want to come from our knees shouting, "I have prevailed, I have prevailed." This making of soul winners is a high form of creation. It means more than mere human training. The Divine injunction is, "come out from among them and be ye separate," and touch not the unclean thing; except we do this we cannot pursue His object. We must truly belong to Him that His design may be ours. If we will hatch His Spirit we must abide with Him. The closer our communion the greater our power with souls. Near following means full fellowship. If we wish to learn of Him we must obey Him, and by so doing let us teach what and such as He taught. Christ's own teaching draws and saves men. Let us have that faith in Him that may prove a great force to beget it in others. In all this we will be copying from Him and thus winning His blessing, for God blesses those who are like His Son.

By our near following we secure our education for soul-winning. He uses our example as a means to this end. Our personal experiences in following Jesus, teach us that He instructs us more and more till we become proficient in the art of soul-winning. Those men whom God has called in ages past tell us that He ever guided them how, when and where to speak. He still guides His people by wisdom. By the spirit of wisdom He qualifies us to reach men. Shall we not keep close to Him that His Spirit may come to us? "By the word of His grace which is able to build us up and give us an inheritance among them which are sanctified," and through His Spirit, "which maketh intercession for us," working secretly upon our hearts, He speeds us on our way. We are, then, not only specimens of His workmanship, but privileged and numbered with those who have acquired the sacred art of soul-winning. May all followers of the Lamb join in heart-felt praise, and sing:

"Consecrate me now to Thy service, Lord,
By the power of grace divine,
Let my soul look up with a steadfast hope,
And my will be lost in Thine."

— Life is a chain of golden links, one end of which reaches to heaven. When we sin a link is broken, and we are separated from heaven until we obtain forgiveness from God, when the broken link is replaced by one of iron, and the chain is once more made whole. The iron chain, though as strong as the golden one, is not as beautiful. Let us keep the iron links out of our chains, and make our life as beautiful as possible, but always remember that iron links are better than broken ones. Christ's chain is the only one never broken, because He never sinned. The less we sin the more our chain will resemble Christ's, and the more beautiful it will be.

— J. B. Thomson, builder, Bolyat street, Toronto, Ont., writes: "Have had dyspepsia for twelve years, very bad at times; have tried a number of doctors and patent medicines, but got no permanent relief, got sample package of K. D. C. and found relief; got $1 package and before finishing it, the symptoms were all gone. Am now enjoying better health than I have for years and can recommend K. D. C. to anyone."

BOOK REVIEW.

THE MAKING OF A MAN. By Rev. J. W. Lee, D. D. Cassell Publishing Company, 104 and 106 Fourth Avenue, New York. Price $1.50 retail.

This book has 372 pages, liberal in margin and large and clear in type. This is an excellency that merits praise. This praise belongs to the publishers. They deserve it. The letterpress is a luxury for the eyes. But the subject matter, of course, is the most important part of the work.

For two things especially Dr. Lee deserves the thanks of the Christian public. First, he has written on an abstruse, metaphysical subject; but he has ignored, to a large extent, the technical terms which so abound in discussions of this kind; and has given the world his views mostly in plain every-day English. The art displayed on this line in the text will add, we hope, thousands of readers who would not have undertaken to go through the volume, if it had been written largely in the unknown tongue of philosophical terms and technicalities. This is merit number one. Secondly, Dr. Lee sees all the truth, involved in the making of a man, to be in clear and entire harmony with the doctrines and teachings of the Bible. This he makes plain as he proceeds to deal with his subject in the following manner:

After an introduction of thirty-four pages, in which the author arraigns the materialistic theories, and shows that mind is superior to matter, and therefore originated it and controls and governs it; and that man is the crowning work of the eternal mind; and that science shows that this world was made for him, and is in every way adapted to him, he then discusses the main subject—"The Making of a Man." He considers the provision for the physical, the social, the intellectual, the moral, the æsthetic, and the spiritual natures of man.

In the discussion of power, Dr. Lee says: "All men whose names are cherished in history, passed into place, influence and honor through the social side of human nature. In passing through the social side of himself the life man finds is a million times larger and richer than the life he loses." Again he goes on to say: "Power, parcelled out in gravitation, heat and electricity surrounding the globe—advertized in every apple's fall, declared in every flash from the clouds, and present in every sunbeam—stands ready to make universal, not simply an ideal running through the dreams of poets and prophets, but an actual fact. The recognition of power, as the provision made for the social nature of man, is enabling us to realize the dreams of prophets and poets."

The whole discussion of his theme is under the headings — Bread, Power, Truth, Righteousness, Beauty, Love, Immortality.

No one can read this volume without being conscious of some of the following results: Increased interest in the Bible, added to help received for reading it; enlargement of the mental, moral and religious vision; the harmony of the revelations of the physical and ethical sciences with the written word of God; and consequently a confirmation of faith in the genuineness and authenticity of the Scriptures; and, if the reader be a minister, he will have filled his note book with some of the unlimited suggestions which every page of the book is sure to make to even the least reflecting mind. He will go forth to his ministry refreshed anew for the great work of his life. This work is full of the new wine of intellectual and spiritual stimulus. Nor is it necessary that it should be for ministers alone. All intelligent Christians, whatever their occupation, would find profit in this work of Dr. Lee's.

It is *medium in parvo*. Another order of mind than that of the author would have carried his readers over volume after volume before he had reached the end of what he had to say. Dr. Lee has the skill to put much material into a small compass. But in doing so he does not sacrifice clearness. This makes the book prolific in what it suggests, as well as rich in what it states. Rarely have we read a book which we have so strongly desired to be in the hands of every one of our ministers in the Maritime Provinces. It would, we feel sure, prove both enjoyable and helpful. It is scarcely necessary to state that Mr. Geo. McDonald, of the Baptist Book Room, Halifax, will be glad to order the book for any one who desires it. It may be ordered directly from the publishers, New York.

More Preachers.

BY REV. THEODORE L. CUYLER.

Where are more preachers needed? Of course they are needed in the pulpit; for the supply of able and earnest men who can win the public ear and win souls to Christ does not keep up with the prodigious increase of our populations. But if every pulpit in the land were well manned, there would not be enough. The "barley loaves" distributed by the one hundred thousand ordained ministers in our country would be utterly inadequate to feed the sixty millions of hungering souls. And what are our two or three hours of public discourse on the Sabbath in comparison with the combined eloquence of millions of Christian voices and Christian lives on every day of the whole year?

Jesus Christ scatters His commission very widely. There is no monopoly of men or of measures. To every converted man or woman—with the gift of converting grace—comes the command, "Go thou and preach!" Let your light shine! A pure, honest, consistent, godly character is a sermon all through the week. Nay, that is Christ's own preaching; for Jesus lives in all true believers and shines out from them. Here was probably the secret of the rapid growth of the early apostolic church. Nearly every man and woman—Peter with his tongue, Tertius with his pen, Dorcas with her needle, and Barnabas by the consecration of his property to Christ—became missionaries of their Master. They glorified Him by bearing fruit. They introduced into this selfish, wicked world a new style of life. Such characters and such careers as Paul and John and Stephen and Dorcas and Philip and Phebe furnished had not been seen before. Such sermons in short had never been known before—going about everywhere doing good. The word was with power, because the men and women were themselves a power; they reflected Jesus Christ not only with their lips, but in their daily lives. Scoffers might ridicule the fishermen's sermons, and rabbis might scoff at the doctrines of the atonement and the resurrection, but they could not gainsay the beauty of those Christian lives, nor deny the positive good that these new gospellers were doing.

Preaching Jesus Christ means vastly more than expounding a text, or delivering a discourse from the pulpit. Lord Shaftesbury could proclaim the gospel of love on the floor of a British parliament, though he never wore a surplice and never had a bishop's hand laid on his honored head. George H. Stuart was an apostle of the cross when he organized his Christian Commission for the camps of our heroes during the Civil War. John Macgregor forming his Shoe-black Brigades in London, and Ralph Wells gathering his mission-classes among the slums of New York; Josephine Butler rescuing fallen women from London's streets, and Lady Henry Somerset laboring among the miners in the Welsh mountains; William E. Dodge exhorting a company of Pennsylvania coal-heavers, and Harlan Page distributing tracts in city workshops, and the humble Dairyman's Daughter uttering her sweet testimony for Jesus with her faint, dying voice—all these are or were most effective preachers of the glorious gospel. Each one of them had a gift and used it; each one of them had a lamp and let it shine. Going to heaven, to such Christians, would be lonesome business if they could not take somebody else along with them.

In these days, what our churches most need, next to the outpouring of the Holy Spirit, is the development of the great work of church members. There is a cry for "more preachers"; but a deeper need is for more Christian practice. There is a clamor for more sermons, but every living Christian was intended to be a preacher, and every honest, godly life is an unanswerable sermon. Too much is thrown upon many ministers now. They are over-worked and their church members under-worked. The strain comes upon a single one that ought to be borne by all. My friend, you have no more right to turn your spiritual duties over upon your minister than you have to send him to market for you, or to cook your dinner. You need to do your work for the Master for your own sake, and your responsibility for the doing of it is as solemn before God as his can be. In revival times nearly the whole church gets astir and active. But where and when did the Master ever give a furlough to four-fifths of His followers to quit the ranks as soon as a revival-campaign is over? What we call a "revival" is really the normal condition of what every healthy church ought to be. It is just what every church should be, and would be, if the members of it all realized just what Jesus Christ made them Christians for. It certainly was not simply to keep them from going to hell, and to seat them in a parlor-car for heaven. Jesus Christ put you and me into His vineyard to bear fruit. He poured His light into our souls that we might shine. His commission to every man and woman of us is, "As ye go, preach!"

After all, the most powerful and unanswerable discourse that any of us can furnish is a genuine godly life. Actions speak louder than words. They cost more, and they count more. The Gospel on paper is a divine theory; the Gospel wrought out in a brave, beautiful, benevolent, Christ-like character is a rock against which the most blatant infidel beats his head in vain. It was easy to sneer at Cyrus W. Field twenty-five years ago, but no scoffer could dispute his Atlantic cable. Christianity as a life silences all the skeptics on the globe, and nothing else can do it. Why are not more souls converted under the faithful preaching of our evangelical pulpits? I fear that one great reason is that there is so much preaching against the Gospel by inconsistent professors outside of God's house. The bad sermons of the week are an overmatch for the best sermons on the Sabbath. Suppose that every Christian was a true witness for the Master, would we not carry the world's verdict in spite of all the powers of darkness?

Every faithful follower of Jesus, who wears his religion as visibly as he wears his clothes, is the best preacher of the heaven-sent Gospel. It is from the lack of them that society waxes corrupt and conversions diminish so painfully. The revival that is most needed is a revival of personal and practical godliness. More preachers? Yes, more who preach the adorable Saviour by "keeping His commandments." This is the preaching that converts souls, and sweetens home, and conquers Satan, and glorifies God through seven days of every week. To be such preachers, let us all seek the ordination and anointing of the Holy Spirit!—*Advance.*

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service; their edification in sout
their instruction in Baptist his
through existing denominational

OUR FELLOWSHIP

All Young People's Societies of
in Baptist churches, and Baptis
no organizations are entitled to re
depend for our unity not upon a
name or method. Our common b
Testament, in the full affirmation

WE ARE ONE PEOPLE WITH O

[Correspondents to this departme
their communications to J. H. I
hurst, N. S.]

— Watch a coming issue
People's Union for a cut of
president, Mr. J. Kaye Ros
town, P. E. I.

— Have all the youn
these provinces made out
for spending the leisure
coming winter? If you
sure the devil is arranging
When he suggests, "Take
he knows full well that id
parent of mischief and
Christian who allows hi
along with the tide is mis
as worthless. He who is b
cause is happy as well as u
is there in the life of those
chat and idle the golden h
commend itself to God c
Christian whose mind is
glowing thoughts, who rea
and studies, and puts it all
he goes, he it is who is a b
world. In answering t
"what shall I study?" do
consider the claims of th
the Life of our Lord, as c
week to week in the Y
Union.

— The church aisle may
road to heaven. Many a
his pew unmoved by what
said, has been captured fo
word of an unpretending b
on the way out.

Baby Minded

Dr. Cuyler says to young
ask to be everlastingly am
sign of a baby mind when
cares for nothing but fun a
this be so there must be a
of "baby minds" in our ch
else this asking by young
ple in the church to be
amused"? "Where were
day?" "Oh, our sermon
teresting I went elsewhe
were you last prayer me
"Oh, our meetings are s
went where they have
What is this but a deman
amusement? The preach
brethren, and the other m
get up something to keep
or you will soon absent yo
"baby mind" cannot conte
own church unless it is
amused."

Why don't you provide
amusement for your pasto
brethren and the other me
a hymn, tell your exper
prayer, do all you can to
lively and happy and attra
own church, and then ne
anybody else will feel li
yourselves; perhaps if y
little religious amusemen
will not need to depend
others for it. Let each
part towards happiness in

— The *Christian* gives
rules for daily living, of
and old will do well to ma

Rule 1. Put the word
right place. "Wash you
in the bath of God's Wo
Rule 2. Pray for what you
you pray for blessing on a
you are going to do you
grace; and when you co
for action you see the gra
you." Rule 3. Think of
hear the clock strike. "G
heaven and a sight of G
Get a dinner-time for yo
5. End the day rightly.
kneel down, and look back
do not ask God vaguely to
sins. Bring them out, an
the right name."

A member of a church o
He sought to go back to G
peace restored. He con
Saviour, so he sought aga
ister called upon him.
said to him, "You pray
knelt down together. H
God! Thou knowest thy
moment of unwatchfuln
taken by sin." "Nonsen
minister; "tell the Lord y
That was another matter
bring that up. He began
Lord! Thou knowest thy
weakness and frality was
a besetment." "Nonsense
you got drunk." At last t
said: "Oh, God! have mer
got drunk." Then very
man was at peace with Go
fact is he used these phra
his faults. Again some pe
to thank God. It is a good
and say, "Oh, my Fath
thee; about eleven o'cloc
I was worried and vexed
Thee that by Thy grace I
per." Yes; end the day

CONVERSATION. — Benja
in his autobiography, lay
of good breeding in conve
is worth keeping in mi
that he formed the habit
himself "in terms of mod
never using the words "
doubtedly, or any others
air of positiveness to
on subjects that may poss
ed; saying, rather, "It ap
or "I should think it so;
not mistaken." This hab
of great advantage to him
people to adopt his vie
helped him to gather m
knowledge which otherwi
been withheld; for, as a
not care to impart infor
who is firmly entrenche
opinions. Young people
have a positive, dogma
pressing themselves, a
trained to a moderate a
use of language. The us
tendency toward error
tried to avoid.—*Our Sun*

Minard's Liniment cure