

shall arrive for it, as young men and women, strong, intelligent, pure and self-reliant. A. S.

HAVING HIS OWN WAY.

THERE is, perhaps, no way in which a man may be more dead sure of utter ruin than to have his own way. Many have tried it. They have determined that they would have their own way; they have had it; and the results have been most disastrous. Many a man to-day is in trouble because he *would have his own way*. He has alienated his friends, wasted his property, destroyed his chances for usefulness in the world, involved himself in troubles, and now finds at the last that he did not want what he thought he wanted; that things have not turned out as he was sure they would turn out; that his own way was the worst way he could have had; and has brought ruin and sorrow instead of blessing and prosperity. "All we, like sheep, have gone astray; we have turned every one to *his own way*." This is our fault, our folly, our sin, and our calamity.

It is not good for us to follow our own ways. If we choose our own ways, God will choose our delusions, and the time will come when we will lament our wilfulness and regret our folly. Men need guidance; God is willing to guide them. "The meek will he guide in judgment, and the meek will he teach his way." Let us be meek, and take His yoke upon us, and learn of Him who is meek and lowly of heart, and we shall find rest to our souls. —*Christian Guide*.

SEEK acquaintance with God as He is revealed in the Bible. Trust will be spontaneous if we really know Him. The notions of God which the world, and even many in the church, entertain are not true. *God is the most lovable Being*. Is not this the language of your inmost soul? If not, you are not acquainted with God as He is revealed in Scripture. Seek above all to know God, so that you shall from your inmost soul say, "Though he slay me, yet will I trust in him," Job xiii. 15; "They that know thy name will put their trust in thee," Psalm ix. 10. If one is really acquainted with the God, not of the world, nor of many in the church, but the God of the Bible, he is so satisfied that he will not complain of anything, but will rejoice in all things. I say deliberately, from my knowledge of tens of thousands of Christians in all parts of the world, that many of them are not acquainted with the God of the Bible. —*George Müller*.

THE HIGH IDEAL.

WHAT were men intended to be? What Christ was. What word condenses His character better than any other? Holiness. No thought of self; no plan for self; everything for humanity! So pure in heart that He could see God! To that all are called—to the very character of Him who hung upon the cross.

Is the ideal high? It cannot be too high. Is it an impossible ideal? When Robert Morrison started for China, an incredulous American said to him: "Mr. Morrison, do you think you can make any impression on the Chinese?"

"No," was the reply, "but I think the Lord can."

To the very life of God we are called. It is impossible to us, but not impossible to Him. —*Selected*.

CONSOLATION.

GOD does not merely pity us: He comforts us. And what skill, what delicate tact, what mighty power, what unspeakable tenderness, are conveyed and implied in that word! You know the kind of way in which human beings sometimes think to comfort; and how cold and hard and worthless the consolation offered by such miserable comforters must seem to the sorrowful heart. You may remember how Queen Elizabeth, with the best intentions I dare say, once wrote to a mother who had lost her son, and told her that she would be comforted in time; and why should she not do for herself what the mere lapse of time would do for her? It would be felt as something like a mockery, I think, that hard, heartless saying. It would, in a true heart, only make the present sorrow the sorer to think that indeed it was to be outgrown; and, to the credit of our nature, let me say that I believe that with worthy people great grief is never quite outgrown; it may leave us, but it does not leave us the men we were. And you will think of Cicero's friend, writing a letter of condolence to the Roman philosopher after he had lost his daughter; and insisting, by way of comfort, that really the loss was matter of no great consequence; asking, almost indignantly, how, when the Republic had fallen, Cicero could be so much affected for the loss of a single individual—"a poor little tender woman": these were the *consoler's* very words. But it is not in these hard ways that the True Comforter does His work! It is not by upbraiding our nature's weakness; it is not by any process of logic that

that Heavenly Messenger accomplishes His blessed end. It is rather by gentle soothing, we cannot say how; by presenting glorious and immortal hopes; by breathing resignation to the kind will of the kind Father above us; by sanctifying the affliction which has fallen, to wean our hearts from this troublesome world, and to set our affection above, where suffering, and sorrow, and change, and death, are done with for evermore! No doubt, my friends, the very fact that the name of Comforter is so dear implies that comfort is a thing we shall all often greatly need; no doubt, the law stands unrepealed as yet, that "through much tribulation we must enter into the kingdom of God"; but remember, brethren, that one great good of sorrow is this, that if we never knew it;—if we never knew what it is to have our hopes blighted and our hearts wrung;—we never should know, and never should love, as we ought, that Blessed One, who begins, carries on, and ends our Christian life. —*A. K. H. Boyd, in The Parish Visitor*.

WHAT FAITH CAN DO.

It can open the windows of heaven.

It can win battles that soldiers in armor would lose.

It can rejoice in places where hope would die.

It can fill the heart with peace when home, and friends, and money, and all else is taken away.

It can see in the dark that all is well.

It can look beyond the mists of the grave and see God's Son walking there.

PRAYER.

"THERE is no way," said the late Dr. Alexander, "in which we can more surely increase mutual love than by *praying for one another*. If you would retain warmth of affection for an absent friend, pray for him. If you would live in the regard of another, beseech him to pray for you. If you would conquer enmity in your own soul toward one who has wronged you, pray for him. Dissension or coldness cannot abide between those who bear each other to God's throne in supplication. It is what we meet to do in family worship. Often has the tenderness of a half-dying attachment been renewed and made young again, when the parties have found themselves kneeling before the mercy-seat. Everything connected with such utterance of mutual good will in the domestic worship tends to foster it, and thus the daily prayers are as the dews of heaven."