

## WHERE HEAVEN CAN BE FOUND.

A pastor had preached an eloquent sermon about heaven. A wealthy member of his church met him the next day, and said: "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah, said the pastor, 'I am glad of the opportunity of doing so this morning. I have just come from the hilltop yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little children are sick in the other bed, and she has not a bit of coal or a stick of wood, or flour, or sugar, or any bread.

"Now, if you will go down-town and buy fifty dollars' worth of things—nice provisions—and send them to her; and then go and say: 'My sister, I have brought you these provisions in the name of our Lord and Savior; ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray, you will see heaven before you get through.'"

## IN THE MIDST OF DEATH.

It is folly to talk or live as though we were going to have time, later, to make better preparation to die than we have yet made. But many of those who call themselves Christians, as well as those who do not, often take this desperate chance. In the meantime, all of us live hourly in the midst of death; we can all say, with David, "as thy soul liveth, there is but a step between me and death." The so-called great risks of life are not more fatal than life's everyday risks. One of the contestants in an international balloon race, last year, having made a perilous flight of eight hundred and twenty-five miles without harm, after alighting safely, almost lost his life in a runaway accident while he was being escorted to a near-by town. A misstep at the bottom of a flight of stairs is often as disastrous as a fall from a precipice. But this living in the midst of death need give us no concern if we have surrendered unconditionally to the only Conqueror that death has ever acknowledged. Then death will be but an incident in the life which it cannot disturb.—Sunday School Times.

## THE BLESSINGS OF REMORSE.

What pain is to the physical life, remorse is to the spiritual. Both are blessings. Both are danger-signals, friends in need, sent of God for our protection and safety. When the body is being injured, pain telegraphs the fact to the brain in order that the owner of the body may stop the cause of injury if possible. The suffering that remains even after the immediate cause has been put an end to is the body's protest against maltreatment, its demand that the thing be not allowed to occur again. The remorse that follows the injury of our spiritual life is the same kind of protest and demand, sent as a safeguard and a blessing. But the time comes, in both body and soul, when the injury is so severe or long inflicted that the power to telegraph the safeguarding message of protest is destroyed. "One of the deepest curses of sin," says Biedewolf, "is the insensibility of the sinner to his sin." That insensibility comes only after terrible injury has been done. Let us thank God if it has not yet come to us; let us be grateful if we find that sin lashes and stings us bitterly. The suffering of remorse is God's entreaty for our return to him. But persistence in that which causes remorse will some day enable us to sin without hearing the entreaty; and that is death. S. S. Times.

## NOW IS THE TIME.

Nothing rings clearer in the Gospel than the exhortation, "Prepare to meet thy God." The only way to heed wisely the gospel warning is to act at once. Now is the accepted time. In the light of observations nothing is more uncertain than when a life may end. We may say truly, the coming of death is the coming of judgment. He that is unjust at death, will be unjust still; he that is unrighteous, will be unrighteous still. How high these motives to accept Christ as our personal Saviour without delay. To reject him as he is offered so freely and right now is to call forth this adverse judgment. Then there are other motives. Will we continue to grieve the only Saviour by rejecting the salvation he offers, and which he purchased at so great a cost as the outgoing of so great love?—Exchange.

## FROM A VETERAN PASTOR'S PRAYERS.

Our Heavenly Father, make us responsive to the conditions of our own time and place. In our own time, place, and circumstance enable us to feel the pulse of Providence, and to see thy beckoning hand. Keep us alert for this vision of the beckoning hand, moment by moment, wherever we are. Keep us from being stiff and unadaptable, stolid and self-centered, hard and impenetrable. Lord, grant that our sympathies may be quick and keen, swift to respond to the opportunities that flit by as if on wings, ready to serve thee in new ways and unexpected places. Among children make us like Him who paused to watch the little ones playing in the marketplace. Among the sick, the sorrowing, the perplexed, give us such a heart of love and power as shall burst into fit message, by word, or look, or act. In time of revival, grant us a ready hand to lead men to Christ. At home or abroad, O our God, let us be found thy children, generating sunshine and doing good.

## BRING HIM TO ME.

Bring him to me his heart is filled with madness,  
From demon chains ye cannot set him free;  
The well of peace, the very spring of gladness  
Is mine. Bring him to me.

Bring him to me, his hurt is past your healing;  
From death, from death's black doom you cannot free;  
The word of hope, the doom of death repealing,  
Is mine. Bring him to me.

Bring him to me, your boy is surely dying;  
Life's stream runs low, the dim eyes cannot see;  
The fount of life, the cure for all heart sighing  
Is mine. Bring him to me.

Bring him to me, day's last sad beams are fading,  
Dark night falls thick and shrouds life's troubled seas;  
Look up! the dawning day that knows no shading,  
Is mine. Come home with me.

The above poem was recently written by Ralph Connor after holding a service in a saloon in Philadelphia. Being deeply interested in the efforts to reclaim the wrecks of humanity, he gave vent to his feelings in the above effusion.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—Sir W. Drummond.

## LONGINGS AND SATISFACTIONS.\*

## Some Bible Hints.

The longings of a man show what he is; yet men foolishly treat their desires as beyond their control (v. 1).

He is a happy man that learns early what is the one source of satisfaction, and does not waste life in the pursuit of false pleasures (v. 5).

We must follow hard after God, close and eager; no half-hearted following will reach Him (v. 8).

If our desires tell us, so does our rejoicing. In what do we glory? That is the other side of our desires (v. 11).

## Suggestive Thoughts.

Every desire is a prayer; every prayer is a confession of character.

When we long for that for which God longs, then we can receive that which God longs to give.

Longings for high things lift us; longings for low things drag us down.

To be perfectly satisfied is every man's right, and therefore every man's possibility.

## A Few Illustrations.

God gives His children blank checks, signed.

Worldly pleasures are like alcohol that merely feeds the fire of appetite; but heavenly pleasures are like true food, that satisfies.

A Christian's longings are like the hollows of the seashore; and God's grace it like the tide, sure to fill all the hollows.

Some of our longings are not satisfied because our hands are stretched out palm downward, to grasp, and not palm upward, to receive.

## To Think About.

Would I dare publish to the world my real desires?

Am I finding with God?

Do I find fault with Providence?

## A Cluster of Quotations.

Happy the man who early learns the wile's charm that lies between his wishes and his powers!—Gothie.

Perish the lore that deadens young desire.—Beattie.

In moderating, not in satisfying desires, lies peace.—Heber.

Desires are the pulses of the soul. As physicians judge by the appetite, so may you by desires.—Manton.

## DAILY BIBLE READINGS.

M., June 29.—Longing for purity. Rom. 7: 24, 25.  
T., June 30.—Longing for perfection. Eph. 4: 8-13.  
W., July 1.—Christ's longing for us. Heb. 12: 12-21.  
T., July 2.—Longing for God. Ps. 18: 23-26.  
F., July 3.—Satisfied in Him. Ps. 37: 1-11.  
S., July 4.—Kept by Him. Isa. 41: 8-14.  
Sun., July 5.—Topic—Songs of the Heart.  
VII. Longings and satisfactions. Ps. 63. (Consecration meeting.)

Jesus has never slept for an hour while one of his disciples watched and prayed in agony.—Trumbull.

A man may be lowered in the opinion of men by the sins of others, but it is only his own sin that lowers him in the sight of God.

What a wealth of power and of peace belongs to the child of God! But not every one of his children seems to know it. Some of them are almost starving with the resources of God at their command. At will he can have that which procures peace, joy, power, rest. Amid all the turmoil and unrest of this busy world, he can hear the deep musical sound of God's presence, as he says: "Peace, be still."

\* Y.P. Topic, 5th July: Songs of the Heart. Psalm 63.