

made him immune to fear, while the Christian's work not only teaches him not to fear, but brings him the strength of Christ, to make him safe in the midst of danger. It is to workers that assurance of safety is given and not to those who venture into danger from curiosity or in spirit of bravado to show their strength. There is no promise for such, nor can they claim the Master's aid. We none of us know our strength, and while we pray "Lead us not into temptation," we dare not wilfully walk in the way of it, yet wherever duty calls there is safety, safety in the Master's care.—The Lutheran observer.

Sorrow's Use.

But the sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wail over any of us: "In vain have I smitten your children; for they have received no correction."—Alexander MacLaren.

Prayer.

We would worship the Lord in the beauty of holiness, and call upon His name loudly. We do not ask to know the future; day by day would we live; a breath at a time shall be our lease. The Lord help us to live, that we may come into restfulness and strength and holy peace. Our sins have been many, but Thy mercies have been more; where sin abounded grace did much more abound, all the time, through all the darkening, brightening days of history. We will not look unto ourselves, we will look unto God; we will look unto the hills, whence cometh our help. Keep our eyes steadfastly fixed upon the high hills; may we live and move and have our being in God. We bless Thee that we can pray thus in the sweet name of Jesus Christ. He is the door, and He opens the door into heaven and into God's heart. So now we come boldly to the throne of grace with a great, noble, reverential audacity. From a great God we ask great things through a great Sacrifice. Amen.—Dr. Parker.

I came for nothing! I am of no use in the world! Philosopher of a day! I knowest thou not that thou canst not move a step on the earth without finding some duty to be done, and that every man is useful to his kind by the very fact of his existence?—Carlyle.

Our Young People

Sun., Nov. 29. A Mission Study of India.

Zech. 8: 1-7.

A Vast Work.

India has two hundred and seventy-six million inhabitants. It has one hundred different languages. It has not one false religion to fight, but many. The most important are Brahminism, held by seventy-two per cent of the people, and Mohammedanism, counting about twenty per cent. Christianity, so far, has not reached one-half of one per cent of the inhabitants.

Brahminism pretends to be a philanthropic system, but in reality it is plain idolatry. It admits and uses all existing superstitions, and so grows viler all the while. It oppresses the people by laws of caste and keeps the status of woman at the lowest possible point. It is a curse upon the crowded land, worse than famine, worse than death.

Against this large established and powerful idolatry, the mission work must appear very small. Yet in 1890 there were 182,722 Protestant communicants in India, just about three times as many as there were in 1871. An English statesman has made the prediction that India, in the end, will be Christianized by wholesale. "When society is completely saturated by Christian knowledge, they will come over by thousands." It is our part to send more, and yet more, Christian knowledge to India.

Education and the Gospel.

The religions of India are so absurd and superstitious that only the great ignorance of the people makes belief in them possible. The English government, by establishing secular schools, is doing a great deal to destroy idolatry. Boys who are taught geography and history can no longer believe the foolish tales of the Brahmins. So there are growing up all over India young men who are ready for the gospel.

The Cry of the Woman.

The women of America are the freest and happiest on the globe. The women of India are the saddest and most hopeless women in the world. The English government has stopped suttee and the killing of girl infants, but it cannot change the home conditions of child wives and child widows. Yet these ignorant, ill-treated, wretched women are the wives and mothers of India, and they must be helped and elevated before India can truly be reached at all by the gospel.

Every American girl needs to be interested in these, her hapless heathen sisters. We have so much—can we not sacrifice something to give them a glimpse of the gospel light? Only the gospel can help the women of India. Their misery cries for help. Shall we not give it, even if it costs us a little?

Different Views of Truth.

"Men look at truth at different bits of it, and they see different things of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing. In reality, we can only see a very little bit at a time, and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes; and my views are just what I see;

and what I see depends on just where I stand, and what you see depends on just where you stand; and truth is very much bigger than an elephant, and we are very much blinder than any of those blind men as we come to look at it."—Henry Drummond.

Making the Best of one Another.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love.—Dean Stanley.

Cheerfulness.

If an optimist is a person who sees things coming his way, he deserves no special credit for his cheerful outlook. It is easy enough to be genial and hopeful when there is no reason why you should be otherwise. The man whose buoyancy and indomitable confidence merit recognition is the one who can preserve that temper in the most unfavorable circumstances. There is strength and faith and heroism in such a man. Cheerfulness, then, to take on a moral quality, must be more or less the product of thought, of insight, and of resolution. The man must have looked the matter through, and come to a conclusion that the superficial aspect of things does not warrant, or, with his back against the wall, he must have resolved that he will still keep a good heart though he does not know how things are coming out. And there is a good deal of this splendid cheerfulness in the world. Indeed, as a rule the lightest hearted people are not those who are without cares and heavy burdens; they are those who have conquered their fears and disappointments by faith or will power. The serene and most buoyant souls are by no means always to be found in palaces, with the means at hand of gratifying every desire. The cottage and even the desert and cell are no strangers to the unconquerable temper that will not admit defeat so long as there is strength left to strike a blow.—The Watchman.

Daily Readings.

Mon., Nov. 23.—A land of famines. Joel 2: 18-22
Tues., Nov. 24.—A gracious prophecy. Micah 7: 16-20
Wed., Nov. 25.—Returning to God. Zech. 1: 1-6
Thurs., Nov. 26.—Pardon promised. Isa. 1: 18-23
Fri., Nov. 27.—Plenty and peace. Jer. 31: 3-9
Sat., Nov. 28.—From the east country. Matt. 2: 1-18
Sun., Nov. 29.—Topic—A mission study of India. Zech. 8: 1-7.

To have what we want is riches; to be able to do without is power.—George MacDonald.