

what he wanted, or, having it, is satisfied." "The young lions do lack, and suffer hunger"—and the struggle always fails—"but they that seek the Lord shall not want any good thing."

II. The seeking which always finds.—Now, how do we "seek the Lord?" It is a metaphorical expression, of course, which needs to be carefully interpreted in order not to lead us into a great mistake. We do not seek him as if he had not sought us, or was hiding from us. But our search of him is search after one who is near every one of us, and who delights in nothing so much as in pouring himself into every heart and mind, and will and life, if only heart, mind, will, life, are willing to accept him. It is a short search that the child by her mother's skirts, or her father's side, has to make for mother or father. It is a shorter search that we have to make for God.

We seek him by desire. Do you want him? A great many of us do not. We seek him by communion, by turning our thoughts to him, amidst all the rush of daily life, and such a turning of thought to him, which is quite possible, will prevent our most earnest working upon things material from descending to the likeness of the lions' fighting for it. We seek him by desire, by communion, by obedience. And they who thus seek him find him in the act of seeking him, just as certainly as if I open my eye I see the sun, as if I dilate my lungs the atmosphere rushes into them. For he is always seeking us. That is a beautiful word of our Lord's to which we do not always attach all its value. "The Father seeketh such to worship him." Why put the emphasis upon the "such," as if it was a definition of the only kind of acceptable worship? It is that. "But we might put more emphasis on the "seeketh" without spoiling the logic of the sentence; and thereby we should come nearer the truth of what God's heart to us is.

So that if we do seek him we shall surely find. In this region, and this in region only, there is no search that is vain, there is no effort that is foiled, there is no desire unaccomplished, there is no failure possible. We each of us have, accurately and precisely, as much of God as we desire to have. If there is only a very little of the Water of Life in our vessels it is because we did not care to possess any more. "Seek, and ye shall find."

We shall be sure to find everything in God. Look at the grand confidence, and the utterance of a life's experience in these great words: "Shall not want any good." For God is everything to us, and everything else is nothing; and it is the presence of God in anything that makes it truly able to satisfy our desires. Human love, sweet and precious, dearest and best of all earthly possessions as it is, fails to fill a heart unless the love grasps God as well as the beloved dying creature. And so with regard to all other things. They are good when God is in them, and they are ours in God. They are sought when wrenched away from him. We are sure to find everything in him, for this is the very property of that infinite divine nature that is waiting to impart itself to us, that, like water poured in a vessel, it will take the shape of the vessel into which it is poured. Whatever is my need the one God will supply it all.

You remember the old Robbinical tradition which speaks a deep truth, dressed in a fanciful shape. It says that the manna in the wilderness tasted to every man in the wilderness just what he desired, of whatever dainty or nutriment he was most wishful; that the manna became like the magic cup in the old fairy legends, out of which could be poured any precious liquor at the pleasure of the man who was to drink it. The one God is everything to us all, anything that we desire, and the thing that we need; Protean in his manifestations, one in his sufficiency. With him, as well as in him, we are sure to have all that we require. "Seek ye first the kingdom . . . and all these things shall be added unto you."

Let us begin, dear brethren, with seeking, and then the struggling will not be violent, nor self-willed, nor will it fail. If we begin with seeking, and have God, be sure that all that we need we shall get, and that what we do not get we do not need. It is hard to believe it when our vehement wishes go out to something that his serene wisdom does not send. It is hard to believe it when our bleeding hearts are being wrenched away from something around which they have clung. But it is true for all that. And he that can say, "Whom have I in heaven but thee, and there is none upon earth that I desire but thee," will find that the things which he enjoys in subordination to his one supreme good are a thousand times more precious when they are regarded as second than they ever could be when our folly tried to make them first. "Seek first the kingdom," and be contented that the "other things" shall be appendices, additions, over and above the one thing that is needful.

Now, all that is very old-fashioned, threadbare truth. Dear brethren, if we believed it, and lived by it, "the peace of God which passes understanding" would "keep our hearts and minds." And, instead of fighting and losing, and desiring to have and howling out because we cannot obtain, we should patiently wait before him, submissively ask, earnestly seek, immediately find, and always possess, and be satisfied with the one good for body, soul and spirit, which is God himself.

"There be many that cry, oh, that one would show me any good." The wise do not cry to men, but pray to God. "Lord! lift thou the light of thy countenance upon me."—Baptist Times and Freeman.

The Restless Mania.

BY REV. GEORGE H. SMYTH, D. D.

It is worthy the most careful study of those who influence public opinion and have much to do with directing the current thoughts and sentiments of the people to notice certain crazes that take possession of the public mind at times. History is made largely of recording the rise, progress and results of these crazes. At one time it is a search for the golden fleece, at another to find a passage west to Asia or India, or the philosopher's stone, with charmed power; or the fountain of perpetual youth. The Crusade movement was a pious fanatical movement. Fashions the most nonsensical can drive three-fourths of the people mad in a larger or shorter period. Witness the skating rink, college ball games, horse racing, betting, pooling; clubs social, literary, political and religious; feminine, masculine and neuter gender clubs; old men's clubs, young men's clubs; young women's clubs,—we have not heard of the old women's club yet, but boys' clubs, girls' clubs equal in number the policemen's clubs for which they furnish a good deal of work. To speak of fashions in dress, in house-furnishing, in ways of society and even methods of business, would require a volume.

It is of the restless spirit of the age, the mania for change which dominates Church and State, business and pleasure, public and private life that I wish to speak. People get dissatisfied with existing ways of life, forms of government, religious forms and social customs, and the panacea for all defects is change, change, change. No matter how long established and their value tested by the great good accomplished, all old and existing methods must be changed. How many citizens vote each year opposite to their vote of the preceding year who can give no reason for their contradictory cause of action than the chestnut, "Well, we need a change." In the church the methods of Christian life and work are no longer accepted as worthy of confidence and earnest support. The second preaching service is either given up for C. E. S., a lecture on some secular subject. Tennyson, Whittier and Columbus crowd out Jesus of Nazareth, or it is a sacred concert, interspersed with a series of after-dinner speeches by laymen. Anything but God's appointed method for saving the world. "Preach the gospel to every creature."

Oh, no, "We need a change," and much is said about the church of the future, with its gymnasiums, dumb bells, cross bars, checker boards, card table and even Christian beer saloon! Like the old year that has to make room for the new, the cry is, "Ring out the old, bring in the new" method, "we need a change." It is needless to say that this morbid mania is the sole cause of hundreds of short pastorates which today are the shame and curse of the church, and are as much the work of pious cranks—not to say pious frauds—as was the attempt to assassinate Russell Sage and other rich men by the brood of cranks which the act of the Sage crank excited, for crankism is a most contagious disease, whether in religious or secular affairs. In doctrines, the revision of creeds, amendments to the prayer books, alterations in the liturgies, etc., all come from this restless mania which seems to find relief from all the evils that afflict the church by having "a change." A change to what? "Oh, I do not know; anything, only let us have a change." The same restless spirit is working greatly to the injury of the home. I see people living in cosy cottages, beautiful suburban houses, the very picture of comfort and domestic felicity, but before you know the house is rented or sold, the furniture stored or given away by a process they call auction, and the family is cooped up in a boarding house! The evil has penetrated deeper than the mere externals of the home, and domestic infelicities and divorces are among the sad and sickening outcome of this unhappy mania for change.

When it is evident that a change will surely be improvement, then by all means let us have it in church or state; but morbid discontent that is never satisfied and that blindly plunges from one change to another, going from bad to worse, is a curse, and is often the precursor of suicide and ruin. "Oh, the hum drum of my stupid life, the same thing day in and day out. I am tired of it, I see nothing to live for." I heard this lamentation not long ago from a young married woman, wife of a most excellent young man, mother of a most bright and beautiful boy a year and a half old, the owner of a beautiful cottage in a lovely suburb of New York, and surrounded with privileges social and religious, many and great. One would naturally have thought her one of the happiest of mortals.—Christian Intelligencer.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

Our Lord does not praise the centurion for his amiable care of his servants, nor for his generosity to the Jews, nor for his public spirit, nor for his humility, but for his faith.—William Adams.

God's commandments are the iron door into himself. To keep them it is to have it opened, and his great heart of love revealed.—S. W. Duffield.

Business Principles.

We have in mind, especially, business principles as applied to religious affairs. We know the feeling that obtains as to their application to those lines of work that we dominate religious. We feel that they are in a peculiar way under the Divine direction and that they experience in a peculiar sense the Divine care. We are assured, and rightly assured, that the head of the church who is its moving power will preside over the securing of the means to provide for its work. We are told, and rightly told, that the sphere of religious operations is the sphere of faith, and that the Lord's servants in connection with these, are exempt, in part at least, from the laws that govern ordinary business. We are referred, and rightly referred, to Elijah, for example, who certainly did not exercise ordinary business principles when fed by the ravens at the brook, nor when taking shelter in the widow's cot, in which the only provision was an almost exhausted cruse of oil and barrel of meal. We are referred, and rightly referred, to the Divine Lord's injunction to the disciples to go forth to their work without providing either purse or script. We would not by aught that we shall say, abate by one jot or tittle, faith in the divine supervision or reliance upon the Divine providence. Special need will meet with special provision. In exigencies of human helplessness with absolute confidence, there may be and should be, a resort to the Divine Overseer of it all.

We are convinced, however, that sometimes we neglect to look at the other and human side. While special need will meet with special provision, as a rule ordinary prudence is to be exercised in religious matters as in those pertaining to what we denominate secular. In this, as elsewhere, the military maxim obtains "Trust in God but keep your powder dry." Have an abiding faith in the Divine supervision but look along the line of human precautions, and have, in part, the means for the carrying out of those purposes in respect to which you have that upward trust. We are convinced that many churches and some societies find themselves in straits because of the neglect of just these human precautions and this ordinary business foresight. Of course we are aware, as we have indicated, that special exigencies will arise when these ordinary precautions and means have to be set aside. But in the main we are justified in saying that faith will not pay indebtedness imprudently or rashly incurred, and that at a bank it will not be considered as sufficient collateral for a loan. We are convinced that too often in connection with religious work there is a disregard of this, which induces embarrassment and oftentimes brings needless reproach to the cause we love. We are moreover convinced that in the main, it were easier to raise funds for advanced work than to pay accrued indebtedness. We are inclined to think that in the main if in our religious operations we could make income and expenditures meet, it would be for the advantage of all concerned. This might result in diminution of the time, but we believe that it would ultimately issue in expanded work. Such a method of operations would command to a greater extent than now, the confidence of business men, and would, we are assured, remove the foundation for that slighting regard with which sometimes they consider religious work.—Sel.

Ruskin's Bible.

The following words of Ruskin will be read with deep interest: "I opened my oldest Bible just now. . . yellow now with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at chapter 7 of the First Book of Kings, and chapter 8 of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pains. My mother's list of chapters with which, every syllable learned accurately, she established my soul in life, has just fallen out of it, as follows: Exodus 15 and 20; II Samuel 1, 5, 17, to end; I Kings 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Acts 26; I Corinthians 13, 15; James 4; Revelation 5, 6. And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain acceptable through all fear and doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let not mercy and truth forsake thee.'"

The Hidden Root.

Outside an old garden wall hung a great branch covered with purple clusters of grapes. No root was visible anywhere; and those who saw it wondered how the vine grew, how its life was nourished, where its roots clung. It was then discovered that the great vine from which this branch sprung grew inside the garden. There it had an immense root, with a stem like the trunk of a tree. This one branch had pushed out over the wall and hung there, bearing in the mellow autumn its clusters of luscious fruit.

Every Christian life in this world is a branch of a great vine which grows in heaven—a branch growing outside the wall. "Your life is hid with Christ in God." We have heaven's life in us in this world. The fruits that grow upon our life are heavenly fruits.—J. R. Millar, D. D.