

sured. The way to fame, fortune, and highest excellence of character is open, and he who seeks it must pursue it with his might, under right conditions, but these are in his own hands.

John Foster relates the story of a man who had wasted a fortune with evil associates, and one day went out to put an end to his life. He wandered almost unconsciously till he came to the brow of a hill overlooking his former estates. He sat down there and thought for hours. He had formed the plan to regain his property, and he began instantly. He walked hastily forward, determined to do the first thing that came to hand, however despicable, and not to spend a cent, if it could be avoided. He first encountered a heap of coals on the pavement, and offered to put them in, for which he received a trifle, and from this beginning he went on and died a rich man.

"With my might!" The year is rapidly running on. Watch your calendar. If your purpose is not formed, form and execute it at the same time, seeking divine help in those lines of honest endeavour, where divine help is sure to follow. No man or woman has a right to waste an hour. Time is the priceless possession given to all alike. Up and be doing with your might, and success is before you.—*Golden Rule.*

ASHAMED OF CHRIST.

Ashamed of Christ! of Him who has redeemed man's nature from wretchedness, and first given to the race a security of immortality—an interest in an eternal world! Ashamed of Him who is the "express image" of God; "in whom dwelleth all the fulness of the Godhead bodily;" "by whom all the worlds were created," and who still sustains the worlds from annihilation by the power of His might. Ashamed of Christ! of Him who was not ashamed to endure all the bitterest mockeries of sinners for my sake; for my sake to exile Himself for long years from the immediate glories of heaven; for my sake to wander among the lost and ruined of the earth, and still for my sake to close a life of sorrow by a death of bodily and mental torture! Ashamed of Christ! of Him who rose triumphant from the grave, and though no fleshly eye can behold Him, even now sitteth at the right hand of God, "in the glory of the Father," yet amid all His glories, pleads for my sake the obedience of Gethsemane and the sacrifice of Calvary! Oh, may many of us be enabled to return such an answer as this to the calumnies and revilings of the world! Happy are they, and yet more happy in all that outward unhappiness which fortifies them more and more for everlasting bliss! Happy indeed, are they who thus live, confiding, that however it may be delayed, a time shall come when the truth of that Scripture shall be proved: "Behold I lay in Zion a stumbling stone and a rock of offence; and whosoever believeth on Him shall not be ashamed." (Isa. viii. 14; Rom. ix. 33.)—*William Archer Butler.*

JOYFULNESS AND USEFULNESS.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat that it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God Himself. But in what way shall we attain to this settled happiness of souls? How shall we learn to enjoy God? How obtain such an all-sufficient, soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with, but the God of

the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.—*George A. Her.*

IN THE LONG RUN.

In the long run fame finds deserving man.
The lucky wight may prosper for a day,
But in good time true merit leads the van;
And vain pretence, unnoticed, goes its way.
There is no chance, no destiny, no fate,
But fortune smiles on those who work and wait,
In the long run.

In the long run all godly sorrow pays,
There is no better thing than righteous pain;
The sleepless nights, the awful thorn-crowned days,
Bringing sure reward to tortured soul and brain.
Unmeaning joys enervate in the end,
But sorrow yields a glorious dividend
In the long run.

In the long run all hidden things are known;
The eye of Truth will penetrate the night,
And, good or ill, thy secret shall be known,
However well 'tis guarded from the light.
All the unspoken motives of the breast
Are fathomed by the years and stand confessed
In the long run.

In the long run all love is paid by love,
Though undervalued by the hearts of earth;
The great eternal Government above
Keeps strict account and will redeem its worth.
Give thy love freely; do not count the cost;
So beautiful a thing was never lost
In the long run.

—ELLA WHELER.

"IT WON'T HURT YOU IF YOU LET IT ALONE."

"Liquor won't hurt you if you let it alone," said one, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it that is their look-out."

"But liquor does hurt thousands who let it alone, who hate it utterly and never set foot in a saloon."

"I should like your evidence," said the other a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rum-seller has it in his grip; I hear she must move out next week. Watson is working on his new verandah, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law-makers. Let them be well established in temperance principles. Let them look on liquor license just as they would on a license to commit any other sort of crime. All these and far more are included in every permit to sell rum.

Youth's Temperance Banner.

THE GOOD PART.

It is possible to be careful about many things, and yet to possess the good part that can not be taken away. Mary and Martha may be united into one servant of Jesus. The much serving of Martha may be a hind to the faith of Mary sitting at the feet of Jesus. In this union we find the true life of the Christian. Those who persist in almost scorning the work and toil of serving Marthas, become fanatical and a reproach to the cause of Christ. We find some who pretend to lay exclusive claim to "that good part." They say they are living a life of faith and love. They are of no service to man or to God, so far as can be seen. They make their faith an apology for idleness and imposition upon others who labour and serve. They do not care for the distressed, they produce nothing to give to the poor, and have not time to do anything but pass by on the other side in cases of affliction and suffering. Do such men honour the Master? They do not shew their faith by their works. They have no works. They are anticipating the life of rest from labour, and are trying to enjoy it when the Master bids them labour. They may have chosen

the good part, but they are neglecting the evidence and the improvement of it. People will not believe they are serving God, and they will not long enjoy an empty profession of superior piety and love.

No one will deny that those who are so much cumbered with worldly care as to be unable to entertain the Master in their hearts by faith, are destitute of the good part. It is seldom that such persons lay claim to piety and religion. But it is often the case that those who are converted and have received Christ allow themselves to become too much incumbered with worldly cares.

The one thing needful is the same as the good part. It is that which pertains to heavenly interests. It is the opposite of the "many things" which engross the thought and time of those who neglect that good part. It is the great boon of God to man. It rescues him from materiality and sensuality, and distinguishes him from the mere animal which knows nothing but appetite.

The good part originated in heaven and will pertain to heavenly existence when the many things of time have perished with the using. It shall not be taken away. It is not subject to the destructive laws which govern matter and the workmanship of man's hands. It is what every soul needs, and is that without which every other thing is vain and unsatisfying. Worlds would not benefit their possessor if he lacked the one thing needful. For they would not be an abiding portion, but would vanish with time and sense. The good part will endure when the world lies in wreck. This needful thing is faith in Christ. Martha, by attention to many things, seemed to deny the near death of the Master by which he made atonement for sin, and opened up the way of eternal life. Mary, by a temporary inattention to much serving, shewed her faith in a spiritual portion which depended upon the sacrifice of the Lamb of God. Faith is the condition upon which we obtain the needful portion. Let all seek it. It is for all. None are excluded from an interest in it. It is ours by faith.—*Religious Telescope.*

THE capricious church attendance of which so much complaint is made, has been attributed to various causes, some astute critics even asserting that it is due to the waning power of the ministry. No doubt the ministers are not so good as they ought to be, which is simply saying they are human, and no doubt they are to some extent responsible for the evil spoken of, which suggests their need, along with that of other people, of toning up, and more devoted labour. "Zion's Herald" correctly says that the staying away from church disposition of many religious people "is simply an inevitable incident of a loss of moral power."

The present is not an anomalous condition of things. The moral state of the human heart accounts for it. Christ sets this forth in His parable of the marriage supper. When all things were ready and the invitation given, "they all with one consent began to make excuse." They had no appetite for the feast. The radical cure of the evil is not in tabernacles, or Gospel tents, or eccentric preaching, or peculiar modes, but in a great outpouring of the Spirit; for which let us pray. There is no more sorry sight in the world than that of men who profess to be consecrated to the Lord shewing so little interest in Him and His cause that they will not even shew a decent regard for instituted worship. It betokens a want of spiritual sympathy on the part of individuals that ought to awaken serious concern on their behalf, and it suggests a condition of things in the collective Church that is not reassuring. No prayer can be too earnest that pleads for the exorcism of the devil of carelessness, indifference, quiet contempt.

"CANDIDATING" seems to have developed rapidly in the "Auld Kirk" of Scotland, for it is announced that no fewer than forty ministers have applied for the situation of minister to the Coupar-Angus established congregation.

THE "Missionary Review" says that not less than 3,000,000 men in China perish annually from the use of opium. Two-thirds of the adult males and one-sixth of the women are believed to smoke it. In Ningpo, a city of 400,000 people, there are 2,700 opium shops. England devotes 1,200 square miles of the richest soil of India to its growth, and has this year increased the area. Surely it is about time they were following a different and more honourable course in this matter.