

The subject of the next paper will be The Prayer Itself. "That He would grant you to be strengthened with might by His Spirit in the inner man."

Presbyterian Ladies College, Ottawa.

### Christ Bears our Grief.

They tell us that in some trackless lands when one friend passes through the pathless forest, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of his foot and the brush of his hands as he passed; and to remember that the path he trod he has hallowed, and thus to find lingering fragrance and hidden strengths in the remembrance of him as "in all points tempted like as we are," bearing grief with us, bearing grief like us. Oh, do not, do not keep these sacred thoughts of Christ's companionship in sorrow for the largest trials of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out his sympathy; and if the grief be too small for him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought, "Christ bears grief with me," to those molehills that you magnify into mountains sometimes, think to yourself that then it is a shame for you to be standing over them. But, on the other hand, never fear to be irreverent or too familiar in the thought that Christ is willing to bear, and help you to bear, the pettiest, the minutest and most insignificant of the daily annoyances that may come to ruffle you.—Alexander MacLaren.

We die and pass from earth; yet dying leave  
Our life blood flowing still in living veins  
Where love, the noblest character we weave,  
Renew our lives in hearts wherein it reigns.

### Prayer.

In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. It has, and God has determined that it should have, a positive and appreciable influence in directing the course of human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through his infinite condescension, we may actually move his will. It is, and God has declared that it should be, a power in the universe, as distinct, as real, as natural, as uniform as the power of gravitation or of light or of electricity. A man may use it as trustfully and as soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to achieve something by prayer as it is that he should expect to achieve something by a telescope or the mariner's compass or by the electric telegraph.—Austin Phelps.

### For His Name's Sake.

David tells us in the 23d Psalm that God led him in the paths of righteousness "for his name's sake." The motive and the merit were not in him who was led, but in the Leader. What is a declaration here is a prayer in Psalm xxxi: "For thy name's sake lead me." So also in Psa. lxxix. 9, Psa. cix. 21, and Psa. cxlii. 11. To understand these passages we must go back to God's revelation to Moses on Mt. Sinai. He there proclaimed his name as "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." (Exod. xxxiv. 5, 6).

### Christ's Sick, Hungry, Imprisoned Brethren.

Topics for Aug. 26.—"Ministering to Christ."—*Matt. 20: 21-26.*

#### The King's Daughters.

To be read by three girls, each a stanza.  
For them the place of honor at the feast,  
And close to His right hand the highest seat?  
Nay—among His little ones to be the least;  
To find His hungry souls their bread and meat,  
And theirs the lowliest place at His dear feet,  
Their joy should be to bear His cross and shame;  
Their cure, to pour for others' wounds a balm,  
Their rest, to labor grandly "in His name,"  
To bring to troubled souls His blessed calm,  
To change earth's cry of anguish to a psalm.

How shall we know them if their lips are dumb?  
If lives are eloquent with deeds that sing,  
Along their track, behold His kingdom come,  
Where'er they pass new hopes are blossoming,  
And new souls find the Father in the King.  
—Mary Lowe Dickinson.

#### "Inasmuch."

BY REV. EDWARD JUDSON, D.D.

The faithful portraiture of life beyond the grave, in the very nature of the case, transcends human speech. If you were a pure intelligence in space, how could any one describe to you what it is to live in a human body, on this green earth! A bird cannot describe experiences to a flower. There is an unbridged chasm between dog and man. When we die, the door shuts behind us. This is why no word comes to us from the sainted dead. If it did come, it would do us no good, because we could not understand it. We must go to them. They cannot come to us. We can never understand the future life except by entering into it.

This explains the reticence of the Bible regarding the life beyond. We must be patient. Our Father does not tell us beforehand. Heaven will be like Christmas morning, a delicious surprise. Here we see through a glass, darkly. The Scriptures use negatives freely in describing the heavenly state. *No night, no pain, no curse.* Such transcendent experiences as resurrection, judgment, heaven or hell, the inspired writers reveal in shadow outlines and through the medium of figurative language. And one must always bear in mind that the reality far surpasses the figure. *Banquet, house, city and kingdom* are imagery through which the inspired writers strive to adumbrate transcendent spiritual experiences.

Christ's great parable of judgment teaches the persistence of personal character beyond the grave, and that a man will be seen as he is. How much of the pain of life comes from being misjudged! How many souls languish in the shadow of general disapproval! One recalls Tennyson's lines:—

"O purblind race of miserable men,  
How many among us at this very hour  
Do forget a lifelong trouble for ourselves,  
By taking true for false, or false for true;  
Here, thro' the feeble twilight of this world  
Groping, how many, until we pass and reach  
The other, where we see as we are seen!"

Our passage discloses the hope of perfect vindication. The stream that has been flowing underground emerges at the last and holds its peaceful course through sunny meadows. Then shall the righteous shine forth as the sun in the kingdom of their Father.

"Now the pruning," sharp, unsparring;  
Scattered blossom, bleeding shoot;  
Afterward, the plenteous bearing  
Of the Master's pleasant fruit."

## Our Young People

The blessed hope is set forth under the figure of a great king who takes his throne in the presence of the whole universe, having emerged from an experience of exile, suffering and shame. He now rewards those that were kind to him in days of distress, and punishes those who gave him no succor. We are reminded of the legends woven about the lives of Haroun al Raschid, Alfred the Great, Richard the Lion-hearted, Robert Bruce, and others. The prince wanders about, an exile and unknown. Some peasant harbors him, little dreaming that his guest is a monarch in disguise. When the king is at last restored to his throne, he does not forget the peasant. Suffering is Christ's disguise. In ministering to it we unconsciously minister to Him. A man betrays his real character in behavior toward men of low degree. Christ Himself, in the person of His brethren, is hungry, and thirsty, and a stranger, and naked, and sick, and in prison. In this pathetic catalogue of human pains the distress deepens at every step, and the self-denial required for relief becomes correspondingly intense. The final judgment means divine recognition of disinterested service and everlasting reprobation of heartlessness and inhumanity.

### For Daily Reading.

Mon., Aug. 20.—Called to be disciples. *Matt. 10:14*  
Tues., Aug. 21.—Doing the greater works. *John 14:11-14*  
Wed., Aug. 22.—Ministering to the needy. *Luke 4:16-21*  
Thurs., Aug. 23.—The Christian and the suffering. *Heb. 13:1-3*  
Fri., Aug. 24.—How to help in wider fields. *Luke 24:44-47*  
Sat., Aug. 25.—In His name. *Luke 9:16-48*  
Sun., Aug. 26.—Topic. *Ministering to Christ, Matt 25:31-46*

### Lava-field Paths.

Some traveller speaks of the great stretches of the lava-fields for miles around a volcano, and of the desolateness and dreariness of the paths over those fields. There was not a blade of grass, nor a shrub, nor the tiniest living thing anywhere to be seen. But here and there as he went on he saw, in the cracks and crevices of the lava-beds, little flowers growing; and flowers never before seemed so lovely, even in finest garden or conservatory, as there amid the bleakness.

Like those walks across the lava-fields are the paths of many in this world, with their hard toil, bitter sorrow, and heavy burden-bearing; and like the lovely little flowers that so cheered the traveller in those desolate regions are the human kindness which here and there come, with their sweet fragrance and cheer, into these dreary lives.—J. R. Miller, D. D.

Though a cup of cold water, from some hand, may not be without its reward, yet stick not thou for wine and oil for the wounds of the distressed and treat the poor as our Saviour did the multitude, to the relics of some baskets.—Sir Thomas Browne.

To neglect any one who needs our help is to neglect Christ Himself.—J. R. Miller, D. D.

The world is a hard master. Better be a doorkeeper in the house of God than occupy a high place in the world without God.

We cannot know what future honor may depend on the way we do the simplest, most commonplace thing to-day.—Rev. J. R. Miller, D. D.