

say that when he had this steadfast trust in his Master he could face a lion. When he lost it, he was ready to run into a mouse-hole. Why should the soul to whom Jesus has said "I am thy salvation" be continually worrying itself sick with doubts and fears? If I have put my everlasting all in Christ's hands, He is responsible for the trust as long as I leave it with Him.

Two men go out to Colorado and purchase tracts of mining land. One of them spends half his time worrying about his deed, and in running to the clerk's office to see whether his title is good. While he is tormenting himself in this idiotic way, the other man has worked his gold mine so industriously that he has sent fifty loads of solid ore to the crushing mill. Brethren, if we have taken Christ's word, and committed our souls to His keeping and our lives to His disposal, let us not worry about our title-deeds to heaven. Let us understand the power of the two pronouns "my" and "thy." It is *my* soul to which the Almighty Jesus says, "I am *thy* salvation." Go about your lifework, brother, and do it honestly and thoroughly. God is responsible for the results and the reward. If I check my baggage to Chicago, it is not mine until I get there. It belongs to the baggage-master. Surely, I ought to have as strong a faith that my immortal soul is safe in Christ's keeping as I have that my trunk is safe in the charge of a railway officer.

Assurance of salvation by the Son of God is no modern discovery. It is not a new invention, "patented" by any school of Bible students. It is as old as the Cross of Calvary. Paul built his Epistle to the Romans on this rock. The psalmist of Israel was seeking after it, in his troubles, when he cried out to the Living God "Say unto my soul, I am thy salvation!" - *Theodore L. Cuyler, D.D.*

#### PRESSING TOWARD THE MARK.

Most of us talk more or less about "turning over a new leaf" with the beginning of the year, or on our birthday, or some such anniversary. The "old leaf" is not pleasant to look upon. It is blurred and blotted. There are imperfections here and mistakes there. Some of the lines we should be glad to permanently erase. Even if the sins whose impress it bears have been blotted out and are remembered no more against us, it is still a sad and humiliating record. The best of us cannot look upon it without a sigh for the past and a prayer for help and guidance in the future.

It is well to make good resolutions, even though we know that heretofore we have signally failed to keep them. In our own strength we are certain to fail. If these failures lead us to God, they are not wholly in vain. Paul gives us from his own rich experience a key to the secret of his mastery over self. He was accustomed to make good resolutions. "This one thing I do, forgetting the things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Past failures with him were therefore only stepping-stones to success. His pressing forward was a part of that mysterious training in grace whereby human weakness was lifted into contact with divine strength. It enabled the same man who once cried out in bitterness of soul, "O wretched man that I am; who shall deliver me from the body of this death?" to exclaim in full assurance of faith, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord!" It is the secret of that triumphant song of victory which the old warrior sends down to the listening ages after his long conflict with sin: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Let us, then, "turn over the new leaf" thoughtfully, reverently, prayerfully. As yet it is white and unblotted. Only the constant and present help of the Holy Spirit can keep it so. The Saviour has declared that God is more willing to bestow this supremest mark of His fatherly affection than earthly parents are to give good gifts to their children. Heaven help us all so to "hunger and thirst after righteousness" that "the new leaf" of the coming period may show that we are indeed "growing in grace and in the knowledge of the truth." - *Western Recorder.*

#### OUR FATHER'S CARE.

"Your heavenly Father knoweth that ye have need of all these things" - *Jesus*

The golden lights of the summer  
Lie on the laughing land;  
The voice of song is borne along  
By the breeze on every hand.  
The flowers spread out their beauty,  
Above the vivid green;  
And the water's rush, and the forest's hush,  
Make tender the glowing scene.  
But the cooling kiss of the summer air,  
And the joy and beauty everywhere,  
Are proofs of Almighty, loving care.  
For our heavenly Father knoweth  
We have need of all these things.

There are sounds of a gathering tempest,  
And the clouds are black as night;  
O'er the earth is spread a shade of dread.  
And all things sigh for light;  
The leaves of the green woods quiver,  
And a silence falls around,  
Till over the hills with a haste that thrills,  
The thunder peals resound,  
And angrily falls the pelting rain,  
And suddenly roars the mighty main,  
And the heart grows sad with a fear of pain  
But our heavenly Father knoweth  
We have need of all these things.

The daylight calls to labour,  
And the work we have to do  
Claims all our powers for the flying hours,  
And we must each task pursue.  
Although we are often weary,  
And the aching hands hang down,  
There is much to be done ere the rest be won,  
And we wear the victor's crown,  
But the toil that comes to us day by day,  
And even the troubles that throng our way,  
Do more proofs of the love of God display  
For our heavenly Father knoweth  
We have need of all these things.

We joy in the radiant season,  
The time that we love the best,  
When the sea's calm flow, and the sunset glow,  
Is bringing the needed rest.  
Oh! sweet is the summer golden,  
And glad is the early morn;  
And soft is the light that falls at night,  
Upon the whispering corn.  
For all the world sings happy lays,  
And our hearts are stirred to songs of praise,  
And God comes near in the holy days.  
For our heavenly Father knoweth  
We have need of all these things.

Yes, need of the light and shadow,  
Need of the loss and gain,  
Need of the rest and the labour,  
Need of the ease and pain;  
For some great useful lesson  
Is taught by all that falls  
On our spirits here, till the rest be near,  
And the voice of the angel calls,  
Praise unto God, His love shall guide  
To the sheltered place by the Saviour's side,  
And all is good whate'er betide;  
For our heavenly Father knoweth  
We have need of all these things.  
- *Marianne Farningham.*

#### SADNESS AND CULTURE.

Is sadness a necessary accompaniment of high culture? That the more intelligent classes of the world are just now in a peculiarly despondent mood, none can doubt. The conspirators of Russia are not the ignorant, but the titled, the wealthy, the refined; and they are ready to face death in the effort, not to reform the State, but to destroy it, in despair of good government. The discussion in England of the question whether life is worth living is significant of the tendency of which we speak. There are certain colleges in this country whose students have the air of persons that have exhausted all the woes and the pleasures of the earth, and find nothing more for which to exist.

There are those who regard our excessive culture as responsible for the despondency. Our young people, they say, are leading a life of introspection, rather than of activity, and the study of human nature presents nothing of a cheerful sort for their contemplation. They know too much, and do too little. They become so refined that they are not fitted for the rough-and-tumble of ordinary affairs. They are disgusted with a world with which they find themselves out of tune.

Perhaps there is something in this, if it be not misunderstood. No doubt it is possible to unfit one for ordinary duty by a misdirected education. But we do not believe for a moment that we have too much culture. We have too little. Nor have we too much refinement. We have too little. It is more probable

that our culture and refinement are of the wrong sort. They should fit us for duty, they should reconcile us with the world, and then they should add to our cheer.

But the grand defect of our education, after all, is its secularization. We are leaving God out of our culture. Too many of our colleges scramble for a reputation, and put men in the chairs of instruction with reference to mere ability and popularity, and without regard to piety, or even to acquiescence in the fundamental doctrines of our religion. And the young man who acquires a godless culture is not usually made more cheerful by it. He is taught to think about the great problems of life, but not to solve them. He carries with him a heavy doubt of his immortality. He looks on nature as a fabric of mingled beauty and deformity, as a scene over which no Supreme Intelligence presides, as a series of battles in which the strong destroy the weak. When an apostle said, "having no hope, and without God in the world," he recognized the union of atheism and despair which all subsequent experience has demonstrated. Let us keep the Bible, the Cross, the Heavenly Father, in the centre of our systems of culture, and we shall have happiness where now we produce only gloom. *Boston Watchman.*

#### "I DON'T LIKE THE MINISTER."

Perhaps he does not like himself any better than you like him. Perhaps he may be thoroughly convinced that there is need of some change in his makeup. But how to bring it about is the question.

We cannot see that your staying away from church will improve him. On the contrary, it will probably add to his discouragement. And discouragement is not the soil most favourable for the growth of excellence. If you would like to see your pastor abler, freer, more whole-souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress.

We are at a loss to see how your absence from the above reason can improve the church. Absenteeism is not a curative. It creates many ills, but we do not know of its curing any.

Least of all does it appear how your staying away from church and prayer meeting because you do not like the minister will help your own soul. Christian graces do not flourish under the deadly nightshade of a dominant criticism. There is one further view to be taken. How will your continued absence from the sanctuary where you are covenanted to worship, please the Master? It is related that for us He did some things which were not pleasant. Perhaps we may in return do for Him a thing even so very hard as to attend church although we do not like the minister.

#### THE REVIVAL THAT IS NEEDED.

What the church needs is a deep and genuine revival of religion; not the presence of special religious interests in many localities, nor even in great commercial centres, such as have caused devout thanksgiving in years past; but, more than these, the church needs a revival epoch, a spiritual awakening, that like a tide-wave, shall roll over all church life, so broad, so powerful, as to form an era in church history. This alone can bring new life to a dead and formal churchism, and quicken it with a power that will save it from reproach. This alone can stem the tide of worldliness and skepticism spreading over the land.

And in this view of the case the outlook is, after all, not so discouraging. God is neither reluctant nor powerless to bless His Church. That it is a time of serious moral defection and of great wickedness is not a hindrance. A revival is not a human agency. It is not stopped, therefore, by the barriers which would interpose successful obstacles in the path of merely human wisdom or power. It is not a question of reform dependent on human methods. A revival is the work of God.

And as to the church itself. Neither its weakness as to numbers or influence is a hindrance to revival. It is a difficult thing to make spiritual work a matter of faith in God and not of confidence in human resources. Here again the history of God's dealings teaches us the lesson of Scripture, "When ye are weak, then are ye strong." The little gathering in the upper room at Jerusalem was a poor basis for calculation of probabilities, as to success from an earthly point of view; and yet they turned the world upside down, and by the spiritual power granted to them planted the Christian church throughout the borders of the then known world. - *Illustrated Christian Weekly*