

THE LORD'S WAY.

The Lord will not suffer the sons of the righteous to famish; but He casteth away the substance of the wicked.—Prov. x. 3.

THIS language refers to temporal matters, for while the word substance means material wealth, the term soul signifies person or animal life. The Lord may reverse the fortunes of some of the righteous in order to prevent them from becoming proud. He may keep others among them always poor because they are not able to carry a full cup. But whatever may be the nature of His dealings with them He will allow none of them to starve, their bread shall be given them and their water shall be sure.

A good old woman was one day without bread. Two boys who had heard her speak of God's kindness, resolved to test her faith. One went to the top of her house with a loaf in a newspaper, and sent it down the chimney, while the other watched her at her window. The old woman went down on her knees, and thanked God for the bread. The boys entered her house, and the one who had watched, said—"It was Jamie who gave you the loaf." "That may be," replied the old woman, "but it was our Lord who sent Jamie with it."

The wicked who have riches may suppose that these are so well guarded as to be absolutely safe. This is a mistake, as the proverb before us clearly teaches. The Lord does not say when He will cast away their substance. It may be tomorrow, or it may not be for several years to come. Inasmuch, however, as He declares that He will cast it away, how can it be secure?

These words of Solomon are a commentary on the apostolic expression, "Godliness is profitable unto all things." They have also been illustrated in every age of the world's history.—Psalm xxxvii. 25.—Rev. Dr. McAulaw in "*Morning of Life*."

YET MODERN.

THE Bible is just as fresh, timely, and modern as if written to-day. It is ancient—indeed, the oldest of books, but not in the least antiquated, nor inapplicable to our times. Genesis has a youthful freshness, and the Gospel is "good news," and "glad tidings," as of old. Unbelievers have prophesied for ages that it would soon lose its hold on human credence, but it has steadily gained in strength, and is now dear to more hearts, trusted with larger faith, and loved with deeper affection, than ever before. Conceited rabbis have assumed to outgrow its gracious lessons, and scorn the faith of those who delight in its promises, but shame has covered the scorners, while believers have been honoured. Other religions have risen and died, but the religion of the Bible gains strength with its age. Nature and science have been pitted against it, but the mists have risen, and, behold, they are friends; the voices of nature confirming the teachings of Scripture. Way should it not be so? The Bible reveals God and salvation, and man always needs them; the Bible offers comfort, and the whole race hungers for its possession. Want and supply are ever fresh, modern, never out of date on earth. So long as men are sinners, the Bible will be to us the Book of books. So long as souls hunger and thirst, so long will the bread of heaven and the water of life be required to satisfy their longings.

BEGIN THE DAY WITH PRAYER.

EVERY day should be commenced with God. The busiest and the best man in Jerusalem was wont to say, "In the morning will I direct my prayer to Thee, and will look up." "I will sing aloud to Thy mercy in the morning," Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armour. Before the day's march begins, he should gather up a portion of heavenly manna to feed the inner man. As the Oriental traveller sets out for the sultry journey over the burning sands, by loading up his camel under the palm-tree's shade, and fills his water-flasks from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the

night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, toward the gates of heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang," while his window looked out towards the sun-rising. If even the stoney statue of old heathen Memnon made music when the first rays of the dawn kindled on the flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice.

DISHONESTY BEGINS AT HOME.

THE crying sin of the day is dishonesty. One hears much of it in public life; but there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desires for desirable things, there would be more hope of amendment. But when one comes to see what ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are "costly"; wealth won evilly, merely that it may be waste^d foolishly; these are the signs of a time which it is not pleasant to contemplate. If a man loves any one thing—say rare books, or pictures, or objects of any kind, or music, or science, so well that for the sake of the one thing in which he would be rich he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs cry for whatever they see just out of their reach; for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs. And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it is the worst training a child can have.—Churchman.

"CASTING ALL YOUR CARE UPON HIM."

HOW much the anxieties of life are increased by forgetting the little but comprehensive word "all" of the text! What father might not learn a lesson from his child, with whom he is starting for a journey? His little boy says, "Father, you will have to carry the big bag, I cannot; and I will carry the little one." The strong father smiles, and says, "I think you had better let me carry both." They start. After a few minutes the little bag becomes a great burden, and the child, overheated and weary, says, "Father, you had better take the little bag too."

One of the greatest lessons of life is for a child of God to let his heavenly Father carry every burden; to cast all his care upon Him.

Little trials are a Christian's temptations. "Be careful of nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Truly," says Archbishop Leighton, "the godly are much in the wrong to themselves by not improving this their sweet privilege. They too often forget this their sweet way, and fret themselves to no purpose; wrestle with their burthens themselves, and do not entirely and freely roll them over to God." Many a man who never doubts God's care of the whole Church to the minutest particular, is tempted to distrust God's interest in the little things that concern his own daily life. "Do I confide in Him," says the same writer, "for the steering and guidance of the whole ship, and shall I be peevishly doubting and distrusting about my pack in it?" The same age that invented the telescope, brought out the microscope. The grace that reveals distant things as near, ought to discern our least cares as great to a father's love. "The very hairs of your head are all numbered."—*Christ's Treasury*.