

THY WILL BE DONE.

We see not, know not; all our way
Is night—with Thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burdens up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest, by Thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of thy destinies!
The minor of thy lofty strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—John G. Whittier.

THE BLESSING OF PRAYER.

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection, but it preserves the strength of the whole spiritual fibre, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet that dreadful hour with prayer, cast your care on God, claim him as your father, though he seems cruel—and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The answer to prayer is slow; the force of prayer is emulative. Not till life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooke.*

THREE DELUSIONS.

A friend with whom I was conversing in one of our inquiry-meetings, lately said to me, "I know that I ought to become a Christian: I fully intend to become one. But O how I wish it was over with!" I said to her, "My friend, suppose you came into a dining-room very hungry, and when you were invited to sit down to a loaded table, you should say, 'I feel half-starved, but I wish I was well through with this business of eating this dinner.' The Lord Jesus has spread for you the amplest provisions of his grace, and says, 'Come, all things are now ready.'"

Another delusion which locks thousands in a perilous slumber, is that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This

delusion is in the air to a degree never known before. The mighty bell which God rings over our heads sounds out the signal "Now" is the day of salvation; but against God's imperative "Now" thousands close their ears and allow the devil to whisper into them his delusive "To-morrow."

Another delusion is, "I am trying to do the best I can," and these very words come from those who refuse to do anything for Christ, or let him do anything for them. Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by this word "feel" he means thinking, he is right, for thought is indispensable; but if he means acute distress, he is denying Christ point blank, for the Saviour never said that feeling is the essential thing. To accept and obey Christ is vital, but these are acts of the conscience and the will, and not matters of emotion.—*Dr. T. L. Cuyler.*

A SET OF RESOLUTIONS.

The following resolutions may be accepted as applying to individuals or churches, as the reader may deem expedient:

1. *Resolved*, That we will read the Bible only on Sunday, as it is not convenient to read it during the days of the week.
2. *Resolved*, That we will attend church whenever we get a pastor who is the smartest man in town, and can "draw" the largest crowd.
3. *Resolved*, That we will never attend a prayer-meeting on rainy evenings, nor when the weather is such that there seems to be danger of catching cold.
4. *Resolved*, That we will not subscribe for our pastor's support, unless he preach according to our views of the Bible, and abstain from anything like personal applications.
5. *Resolved*, That, if the pastor suits us the year through, we will agree to pay our subscriptions quarterly, in advance, with the understanding that we are at liberty to change our minds and not do so.
6. *Resolved*, That we will never say an encouraging word to our pastor about his work or his sermons, for fear that it would make him conceited and self-important, and tempt him to produce better sermons than he is giving us.
7. *Resolved*, That we cannot afford to give anything to the support of either Home or Foreign Missions, nor a cent to any benevolent institution, because we need our money to purchase as fine a piano for our daughter as our neighbour has.
8. *Resolved*, That we will not subscribe for a good religious paper of our own denomination, because we do not care to know what our churches are doing for the glory of the Master, and what are the needs of the great field of missionary enterprise, and the consequent demands upon the prayers and means of the members of our churches.—*The Examiner.*

YOUR LEADER.

As surely as that he breathes, every young man is choosing a guide. It has been truly said that the most of us live by faith in powerful men. In war, in literature, in politics, in trade, this is true. And even when one denies that his eye is fixed on any human example and leader, it is true that his mind is turned towards ideas and principles that inevitably become incarnate in men. Whoever stands conspicuously for those ideas and principles becomes the guide and leader of the multitudes that hold them.

Whom will you choose for a leader, young man? What ideals will you adopt and follow? You cannot avoid choosing. You cannot think without perceiving. You cannot will without choosing. You cannot live without following. In view of this necessity of our nature, seek to understand what Christianity means. It means that since we

need a teacher, One is given us, "wiser than all the sons of men." It means that since we need a guide, One is given us who knows the safe path through the tangled wilderness of this world. It means that since we need a leader, One is given us who, according to the testimony of one of the greatest military geniuses in history, (Napoleon Bonaparte) can inspire his followers with a deeper and finer enthusiasm than could any one else who ever wore the human form.

Let us glory in Christ our leader and Saviour. It is related that in one of the Napoleonic battles a corps of British troops were sorely pressed and began to waver. Just then the Duke of Wellington rode in among them with his calm face and steady bearing. One of the veterans raised the cry, "Here comes the Duke, God bless him! The sight of him is worth a whole brigade." And what a shout went down the heaving lines! Thus let the Christian take joy and receive strength from the assured presence of his risen Lord and Redeemer. He is "mighty to save."—*Morning Star.*

CONVERTS ON MIDWAY.

Not all of Chicago's visitors on the Midway Plaisance will go back to their own countries in the homelands in which so many of them came here. Prof. W. F. Black of the Central Church of Christ, Indiana avenue and Thirty-seventh street, has converted and baptized one of the Royal Commissioners of Japan, another who is connected with the commission, and has a round dozen Japanese, Syrians, and Turks in what he calls "the church's porch."

S. Minano, a Commissioner from Satsumabori, Nishiku, Osaka, was baptized and received into the Christian Church Sunday evening, having followed in the footsteps of I. Yoshikawa, Royal Commissioner from Sarugakuchio, Kanda, Tokio, who was baptized a few days before. Both these men are said to be high officials in Japan. Mr. Yoshikawa has been a teacher in the government schools, and is a court interpreter. The Japanese Government sent nearly 400 men to the Fair. The Rev. Mr. Black says he expects many more will embrace Christianity now that their leaders have done so.

"I consider the Japanese by far the cleverest of the Orientals," said Mr. Black. "In many things they are the equals, if not the superiors of Europeans. Both these men are highly educated, and trained thinkers. This was perhaps a help, as the highest class of Japanese are atheists. Consequently I had no other creed to combat. Both these men appear to have sought long and earnestly for a religion in which they could trust. Mr. Yoshikawa has travelled much, and has spent three years in Europe. It was not until he came to America that he gave much thought to our belief he tells me. On coming here, however, he saw our civilization; he saw to what we had attained, and that though the youngest, we were the foremost of the nations. With the mind of a thinker, he asked himself why it was so. He found cause and effect in the fact that this is a Christian country. Now, he and Mr. Minano are working earnestly among their people here. They are leaders both in thought, and I hope that these two believers may leaven the whole mass.

"Yes, I sought these men out. I am in the Fair grounds a great deal, and it was there I met them. Their scholarship and their shrewd knowledge of things impressed me, and I invited them to visit my church. They came again and again. They then brought their friends and their friends brought others. I suppose the news spread along Midway, and the Turks began to come. Then the Syrians followed until Sunday the church has begun to look quite Oriental. The Mohammedans are by far the hardest people to shake. But Dorn Haguien and Shish Manian are well nigh persuaded. Nearly a score of others are in the porch of the church, and I am hoping for a wholesale conversion on Midway Plaisance.—*Chicago Tribune.*