

"I Have Chosen Thee in the Furnace of Affliction."

Yes, 'tis Thy will—unerring, wise;
And thou, methinks, dost say,
"To prove thy love and faithfulness
They joys I take away."

"But not in anger, not caprice,
Do I thy plans uproot;
The branches of the Vine I prune
That they may yield more fruit."

"Though in the furnace, I am by
To watch with utmost care;
The gold to purge and purify,
And stamp Mine image there."

"I have thine hand, thou need'st not fear
Upon the flame to tread;
Wilt thou not suffer for Me here
If I sustain thy hand?"

Ah! yes, dear Lord, if Thy strong arm
Be round about me cast,
I will not fear the flood nor flame,
For Thou wilt hold me fast."

Clasp me to Thine own tender breast,
And mercy's story tell;
Then will my spirit have sweet rest,
And I shall Thee well—

I could not—weary and alone—
Shis suffering pathway take;
But, with Thy gracious presence shown,
I'll bear it for Thy sake."

With Thine own hand present the cup
Thou hast prepared for me;
And, leaning, I will drink it up,
The sweetest that can be!

Blest Lord! it is Thy precious love
Which lightens every care;
Which sheds bright sunshine on the path,
Of sorrow every where;

Which measures every drop of woe;
The art, the cure, divine;
Oh, well may all my bosom glow,
If Love and heaven be mine!

J. P. C.

The Still Hour.

Why fleest thou from solitude? Why dost thou shun the lonely hour? Why passeth thy life away, like the feast of a drunkard? Why is it, that to many of you there cometh not, through the whole course of the week, a single hour for self-meditation? You go through life like dreaming men. Ever among mankind, and never with yourselves. Lo, my brother, if thou wouldst seek out the *still hour*, only a single one every day, and if thou wouldst meditate on the love which called thee into being, which hath overshadowed thee all the days of thy life with blessing, or else by mournful experience hath admonished and corrected thee; this would be to draw near to thy God. Thus wouldst thou take Him by the hand. But whenever, in ceaseless dissipation of heart, thou goest astray, the sea of the Divine blessing shall surround thee on all sides, and yet thy soul shall be athirst. Wilt thou draw near to God? * * * Then seek the still Hour.—*Tholuck.*

What doth superfluous drink add to a man? They that take of alcoholic drink know not. It is an evil desire. It puffeth a man for a time, but doth him no good at last. It warmeth his stomach and deceiveth his brain, but at last it leaveth him dry. It maketh him silly and wanton. Then he knoweth not where he goeth or what he doth. He loseth himself and doth evil.

Oh! they that sup and are temperate are the brothers of them that drink too much. One man is strong and another is not, but an evil custom hurteth the weak at all times.

What doth it profit a man to chew a poisonous thing that he might spit, or to draw smoke into his mouth that he may puff it out again? Is the brain lacking, that it requireth something more than food and natural drink? Is he sick, or aroused that he must be soothed? He pullteth his breath and knoweth it not. His clothing is unsweet, and he forceth it upon us when he cometh. He liketh it himself, or hath become insensible of its unsweetness. These also are evil desires, and he doth as he doth without reason. If he must do so because he hath done so for a long time, he is a slave and not a strong man. W. D. K.

As to religious reading I am more than ever delighted with the four Gospels. I like daily to read something that our

blessed Saviour said, or did, or suffered whilst on earth. There are four things remarkably noticeable in His character; majesty and meekness, power and gentleness. The greatest man on earth is he who is most humble. An old hym speaking of searching for the Savior when he was upon earth has this line.

"Mark the lowest, that is He."

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