

wound, when the fig tree does not blossom, and the vine will yield no fruit, then with Habakkuk to rejoice in the Lord, because His blessed presence is more enjoyed in adversity than in seasons of material prosperity,—this is the lesson of history in all ages.

But the ways of the world are cruel. Its cruelties have assumed finer forms, but this refinement has made them more intolerable. In former days there was much that reminded people of the sanctities of life, that made them think of higher things, and kept eternity before their eyes. All this is mostly gone. In the busy life of the world today there is little to keep in memory the things that are holy and eternal. In public life all thought of God is ignored. In some places church-bells are no more rung. Few days of prayer are appointed. God's name is no more spoken. No *memento mori* any more reminds us of death. Cemeteries are turned into parks. Sacred things are scorned. That which in private conversation and in the public press gives tone to theories is the delusion that heaven reaches no higher than the stars, that death ends all, that life without God is more apt to bring prosperity than life in the fear of the Lord. The habit of doing without God in public life puts itself as a stream between God and the God-fearing soul. To hold fast by God, against the current of this stream, takes strong faith.

This modern cruelty of the world offers special dangers to our young people and children. But let us have courage. All things are known to God. In tender compassion He will draw near to us, and to our dear ones, that we and they may be near