

barrow with a motive power is worth more than a motive without it. So individuals and churches are not powerful to just the extent that they have the indwelling energy of the Spirit. And one mistake of this age is trying to increase power by multiplying wheels, instead of a more earnest supplication and a fuller self-surrender, that we may realize the presence and power of the Holy Ghost both among us and within us.

To-day we clasp the hands of associational greeting. Soon we must part again and go to our special departments of the Kingdom work. Some of us will go back to our pastorates, some to our places in denominational institutions, some to the foreign field, some to the old routine of household and business life. And as to-day I look in to your faces I am impressed with the thought that we shall not all meet again in this world. And realizing that fact, I would give you parting motto of service. It is this: "Love to Jesus for his love's sake; Love to the world for Jesus' sake." Following this motto we shall abundantly succeed, because the great incentive to successful service, is the realization of the Divine love.

Let us walk in the light of this perpetual vision,—the uplifted Throne. We dare not turn from it lest we forget the one source of our help. As we journey, the light will grow brighter till it is merged at last into the final vision which waits the eyes of all who are walking this blessed road. Shall we all behold it? Shall all who are here to-day see the King in his beauty and the Land that is afar off?

When the burdens of life shall at last be laid down,
And the cross we have borne shall be changed for a crown,
When we gather with gladness the harvest of years,
And reap with rejoicing that sowing of tears,
Shall I meet thee my friend at the Beautiful Gate,
Where the glorified saints and the bright angels wait?
Shall I meet you? God grant it may be so.

THE FINAL VISION.

Yes all we who have looked upon the uplifted Throne and there learned our sin and found the Divine forgiveness, shall at last behold it. We shall stand amid its brightness, in the perfect, eternal fellowship of the King. And oh what bliss to cast there our crowns of rejoicing, as we join the great anthem of the ages, ascribing glory and dominion to Him who has loved us. Amen.

Pauline Tact and Courtesy.

BY O. P. EACHES.

Paul's courage and hopefulness and eloquence and earnestness stand out conspicuously in all his writings. They could not be hidden. He was unselfish, caring more for others than himself. He was full of sympathy—if others were burdened he took a part of the burden on himself—he would not build on another man's foundation. He was efficient in organization—the care of all rested on him.

In the New Testament one figure, commanding and supreme, is found, Jesus Christ. Apart from Him the New Testament and Christianity would have no existence. Next to Him as organizer, defender, exponent, men instinctively think of Paul. There was in him a large native capacity in which the Holy Spirit could work. The Divine grace, humanly speaking, could not have done a first class work through a second rate man. By common sense Paul was a genius. He was not a man with an imposing personal presence—but he was a man of an imposing intellectual and moral presence.

But his success in life, his mastery of men and of affairs was not due simply to his commanding powers. He did not go through life depending on revelation and inspiration and genius to grant him success. His life was not like a cyclone, sweeping everything in its way. He had a genius also for good judgment, for tact, for the art of knowing men, for courtesy. He approached men in a kind and conciliatory way. He was not abrupt and rude, depending on the power of the truth to win its way.

At Athens the common version represents him as saying, "I perceive that in all things ye are very superstitious." It would have been an impossibility for Paul to have spoken in this way. Their minds would have been embittered against him and his message. How conciliatory does his address begin: "I perceive that ye are very religious." He would never trifle with the truth to please men—but his recognition of their devout spirit would conciliate them and make an opening for the utterance of new teachings. He was tactful and courteous. When Paul went to the conference at Jerusalem, about 50 A. D., he took a large stock of conviction and good judgment with him. It was a critical time in the history of the Christian churches. The question, in reality, was whether the Christian churches should be large and free, open to all, irrespective of race, seeing in Jesus something vastly larger than Moses or whether the churches should be adjuncts of the Jewish synagogues. Paul had conviction in the essential. He therefore refused to circumcise Titus; he blamed Peter face to face for cowardly turning his back on the truth (Gal. 2). The Pauline teaching won in the conference. But Paul showed his judgment in meeting the leaders of thought privately before the public conference began. The private conference of the leaders (Gal. 2:12); their agreement in the things that ought to be done, would prevent stormy sessions in public, the display of bitter feelings, and the formation of parties. Paul did not know the meaning of finesse or

the tricks of wire pulling—but he did understand human nature; he knew how to approach it in the best way, he knew how to use it.

How courteous and how tactful is his letter to Philemon. Nothing can surpass the delicacy and grace with which he makes requests and suggests obligations. When he would rebuke the Corinthians for selfish display, for partisanship, for unfitting behavior at the communion he prepares the way by mentioning the praiseworthy things about them. He has large and abiding truths to present. He adds to their weight and effectiveness by his courteous allusions to their gifts and graces. Abruptness and outspokenness would to a large extent have defeated the purpose had in view. Paul was everywhere and always a gentleman. He was cast in a fine mould. He won men to himself and to a favorable consideration of the truth by a transparent courtesy and manliness of manner. On shipboard he impressed the captain. Whenever he can find opportunity for saying a courteous word he makes use of the opportunity. Speaking before Felix (Acts 24: 10) he alludes to the many years during which Felix had exercised his judiciousness. Before Agrippa (Acts 26: 2) he expresses the pleasure with which he addressed him. He carried his truthfulness with him everywhere. His zeal for souls comes out in the words, "I would to God—such as I am" (Acts 26: 29). His unflinching thoughtfulness comes out in, "except these bonds." Paul was a man rooted in convictions. He had with him always a large and sensitive conscience. He would not trifle with the truth of God or with responsibility. But he was considerate of others, studied men and circumstances, was conciliatory in method, thoughtful in expedients, courteous and tactful.

Paul could not have done his large work and made so deep an impress had he been simply an inspired genius. Ten talents will not take the place of tact. No minister or man should be a time server or man pleaser. That belittles a man and gives no room for conscience. But Paul's, "I am become all things to men that I may by all means save some" (1 Cor. 9: 23) reveals a man who adjusts himself to changing circumstances. Fixedness of character and a generous and thoughtful consideration for others, these dwelt side by side in Paul. His ten talents made capacity, his tact made usefulness.

More men in public life fail through lack of tact, of consideration, of good judgment than from moral delinquencies or lack of ability. An abundant orthodoxy will not atone for the lack of forethought. Capacity and courtesy must be yoke-fellows. Paul was a genius. Paul became a gentleman. A gentlemanly spirit, having understanding of the times and of men is worth more to the world in effectiveness than a genius devoid of thoughtfulness and tactfulness. Large native powers, the grace of Christ and tact were a triumvirate that made Paul a commanding man.—Commonwealth.

A Comfortable Hope.

BY DAVID J. BURRELL, D. D.

Who would not have it? A man may reject the Scriptures and refuse the Messianic claims of Jesus, but it is hardly possible for him to be wholly blind or insensible to the charm of heaven. If an angel were to come and lay his hands upon the reader of these words saying, "God hath appointed thee to stand among his redeemed ones," would he not rejoice and shout for joy? Yet there are infallible signs and tokens by which we may know our standing before God, as certainly as though his voice had spoken it.

If a man is not accepted in the beloved, but an alien in the commonwealth of Israel, without God and without hope, numbered among the lost, we may know it. The marks are plain. Are we living far from God? Are we refusing the offers of salvation? Are we persisting in the neglect of known duty, above all that of confessing the Redeemer who was crucified for us? Are we putting off repentance until a more convenient season, knowing that every moment increases the burden of guilt and enfeebles our desire to turn? Or are we in the church living, as mere formal professors, a life that is a constant falsehood? Are we insensible to the fervent appeals which are frequently addressed to us, for greater zeal and faithfulness in the discharge of duty? Are we cold, idle, self-righteous, impure in our imaginations, or ungodly in our daily walk and conversation? If to any of these questions we sadly answer "yes," there is no ground for uncertainty. The plague spot is in our garments.

"There is no way," says Flavel, "for men to gain assurance of heaven, but by reading the work of sanctification written in their own hearts. I desire no miraculous voice from above. Lord, let me but find my heart obeying Thy calls, my will obediently submitting to Thy commands; sin a burden and Christ my passionate desire, and I never will crave a surer evidence of thine electing love to my soul! And, on the other hand, if I had an oracle from heaven to tell me that God loveth me I should have no reason to credit such a voice while I find my heart sensual, indisposed to spiritual things and averse to God."

What shall we do, then, if we find ourselves in this state? A prudent man will straightway seek to improve it. The Lord is ever waiting to be gracious. Will we be saved? The promise is, "Ask, and ye shall receive; seek,

and ye shall find; knock, and it shall be opened unto you." Come to Him, as a child to an earthly parent; not pleading any merit of your own, but the infinite grace, that your soul may be accepted in the beloved; and forthwith, by the divine veracity, it shall be done. God always meets a man more than half way. He will receive us into the family by the spirit of adoption, and he will put a new song into our lips, even the song of our salvation; "I love the Lord because he hath heard my voice; He hath taken my net out of the horrible pit and planted them upon the everlasting Rock!"

But this act involves an absolute and unreserved self-surrender. He who desires a portion among the redeemed in glory must give himself, time and talents, and possessions, to the master, and must assume his lot and portion among the redeemed. This is enrollment. It begins with a "surrender," an oath of loyalty. Whoever is willing to make this surrender may have the assurance of faith just now. The conclusive proof of sonship is being led by the spirit. If, as quaint Thomas Adams says, "thou hast found in thyself this sanctification, thou art sure of thy election." In Rome the *Patres conscripti* were distinguished by their robes, as thy name is enrolled in the legend of God's saints, if thy lively witness it, that thy conversation is in heaven.

If these tokens of redemption are found, it becomes us to walk circumspectly, so "making our calling and election sure." If indeed we are light in the Lord, let us walk as children of the light; for the fruit of the spirit is in all goodness and righteousness and truth. Are our names written in heaven? Then let us put away the spirit of heaviness and take the garment of praise. "Ye are no longer children of the bondwoman, but of the free." Stand fast, therefore, in the liberty wherewith Christ hath made you free! and be not entangled again with the yoke of bondage. Walk worthily of the vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace; letting your light so shine before men that they may see your good works and glorify God.

But if, after an honest self-examination, you cannot find these evidences of eternal life, what then? In that event it certainly will not be wise or prudent for you to waste the opportunity of one blessed hour. Put no confidence in the voice that speaks persuasively of a more convenient season. "To-morrow and to-morrow and to-morrow!" It may find you standing at the judgment bar of God.—Congregationalist.

The Next Duty.

Then, what is my next duty? What is the thing that lies nearest to me?

"That, I repeat, belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing to neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it and were not ambitious of great things."

"Ah! then," responded Lady Georgiana, with an abandoning sigh, "I suppose it is something commonplace, which will make life more dreary than ever. That cannot help me."

"It will, if it be as dreary as reading a newspaper to an old deaf aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the unknown fountain in your heart."—George Macdonald.

The New Life.

Anyone who reads the New Testament with carefulness notices that it sets before men a new life. A line is drawn between "the world" and all which is not "the world"—that is, out from the graves of men, and from their ways, there are those who come at the call of the Lord, chosen by him, and who henceforth live under his rule. St. Paul speaks of them as dead to the past and living unto Christ. They are not taken out of the earth when they answer to the divine call; but they live as the citizens of another earth, which is "their own." They have earthly wants and duties and experiences, but they have these as being for the time residents here. But they are under the flag of another country, whose symbol is often drawn as the cross; which may also be seen as a basin and towel; or, even better, as the throne of God and the Lamb. They are under the laws of heaven, which are summed up in the two commandments which are binding in all worlds. Their methods and usages are those of heaven, which are well adapted to this world. Thus, in business the men of the new life are diligent, enterprising, economical; and at the same time "fervent in spirit, serving the Lord." In society they are generous, thoughtful of others, seeking the well-being of the poor, the homeless; the people of the highways and hedges. To their feasts they call those who cannot make return. They seek rather to please than to be pleased; to amuse than to be amused. Their fashions are imported from above; their tastes, habits, preferences; their spirits and behaviour, and all which makes of life. They do not seek to be singular, yet consent to it, when to be peculiar is to be kind, helpful, in a constant ministering to others.—Alexander McKenzie.