

may be succinctly summed up in the question taken as the title of this article, "Is it worth while?"

First, in regard to the self-denials which are practised by him, the abstention from certain pursuits and occupations that others even of his fellow-disciples indulge in freely. In the first flush of endeavor, he gladly assumed the renunciation of certain pleasures which he had been accustomed to. Indeed, the only difficulty then was that it seemed there was no sacrifice sufficiently great laid upon him. But the results of it all seem so insignificant. He has not even been called upon to defend his course. His friends smile at him as a little peculiar, but that is the only taste of persecution he has known. And the temptation is to think he may relax a little the laws he has made for himself. The gain seems to be so slight, that it is hardly worth while to continue this discipline of self-denial. There are few temptations as insidious as this; but, if yielded to, there is sure to be a falling away from high endeavor, a lessening instead of a growth in spiritual things. Slackness of soul spells defeat and disaster.

In regard, also, to work undertaken in the name of Christ for others. When an architect plans a house, he may hope to see his thought embodied in brick or stone or marble. When a business man enters on a commercial enterprise, he may hope to count the gains in tangible form. But when one is working for the things "unseen and eternal," very often there may be no evidence which can be taken knowledge of with assurance. To the Sabbath School worker this temptation often comes. Sabbath by Sabbath passes, and there is so little evidence that a harvest is growing from the seed which was sown. And many answer the question, "Is it worth while?" in the negative, and drop out from the ranks of those who teach in the name of Christ, remembering that it "is not the will of your Father which is in heaven, that one of these little ones should perish." One sometimes wonders if this temptation comes to those who are greatly gifted and highly honored in the church visible. Perhaps theirs is a more insidious and terrible temptation. But it is certainly a frequent and trying temptation for those who toil in the ranks of the humble

unknown, never heard of beyond the confines of a contracted circle.

But when the servant's task is done, and we pause for a moment to think concerning him who has passed away, there are only two things which seem to us to have been worth while. First, what he had grown to in himself. And there is no real growth without much discipline of self-denial. Secondly, what he had done for others in influencing them to holy living. The money he leaves behind him, the fame he has had in his day, the pleasures which he enjoyed—the money belongs to others, the fame is forgotten in a day, the pleasures are but dust and ashes. But his character has not only affected many while he passed through: it is his one capital in the land and the life to which he has gone; while the work that he did in inciting and instructing others is like fruitful seed, ever bringing forth greater harvest in the lives he has influenced.

London, Ont.

For Our Confidence

By Rev. F. W. Murray

Every man is new. No man was ever made like him before. None like him will ever appear again.

The reason is, that each man has a special work to do in the world. A special equipment was given him, and he is expected to take hold of his work and go on.

He will never succeed in doing like any one else. Such a thing never was done, and there is only pain in the attempt. One's only hope is to do his work in his own way. He may acquire whatever knowledge and skill he can from the experience of others. But he must be original in his work, and he must fear to be otherwise.

And as to his beliefs, shall he dare to be original here? Rather, shall he dare to be aught else? Can any other see God for him? It is true we may be directed where to look. But we must use our own eyes, be they dull, or sharp, of sight. No helps that were ever framed have any other intent than to make a man a man—able to see for himself, and do for himself.

Conformity is what no church and no man