

thus to save them from Hell in eternity. The certainty of success should operate as a powerful motive. There can be no real failure here. The gospel is adapted to man, and has all the forces in it to reach men. It is adapted to the human soul as sunlight is adapted to the eye. It is the power of God unto salvation.

The grandeur of this work should incite to Christian work. The work from its very nature is ennobling. Those who engage are co-workers with Christ, the great central character in the world's history. The examples of the grandeur of this come up before us. This is what makes life worth something. Every selfish life is a failure, while every life of Christian activity, however humble, is a grand success. All mere worldly success is a failure; every life dedicated to the service of Him who went about doing good is grand in itself and attended with corresponding results. The late Sir William Dawson is a striking example. As a scientist, educator and Christian philanthropist, his career looms up before us in most lofty grandeur. Every man in his sphere can make his life a noble success.

Lovest Thou Me?

All through the four Gospels the tender love of Jesus Christ, the Saviour, His sympathy for poor, sinful, fallen humanity, is taught in soothingly sweet and impressive lessons. But one of the most beautiful, striking and important lessons He taught, for it contains the whole Christian faith in a single sentence, is the question he asked Peter: "Simon, son of Jonas, lovest thou me more than these?" How full of meaning this question, and can we answer as did Peter: "Lord, thou knowest all things; thou knowest that I love thee?"

Love for the risen Saviour; implicit obedience to all his commands; faith and trust in him—this is genuine religion, and this we must have if we are His, if we would be among the saved in Heaven. Pray and work, trust and believe, and the blessed Spirit will always be around and about us to direct our erring footsteps, to keep us from falling into sin.

It is recorded of Demosthenes that when asked in what oratory consisted, he said: "Action! Action! Action!" In this reply he expressed a grand, an impressive truth, which will apply with as equal force to Christianity as to oratory. Action!—work!—love for Jesus and for fellowmen!—these are the first, second and third requisites of true godliness of character.

We should always remember that for success in our worldly business we are dependent upon God, and whenever we receive earthly blessings they are from Him, who openeth His hand and supplieth the wants of every living thing. The Psalmist said: "Commit thy way unto the Lord, trust also in Him and He will bring it to pass"—that is, accomplish in the best way, the most desirable ends for our temporal and spiritual welfare.

But one of the hardest things to do is that here indicated by the Psalmist; and to do this, trust and faith in the Saviour are required, and much earnest, heartfelt prayer. We are not only to commit ourselves, soul and body, property and possessions, but what we do—our work,

whether it be done by hand or purse or in whatever way—into His hands. We are to wait, commit ourselves unto the Lord, and in his own good time he will bring those things to pass that will be best and most desirable for us. Christian Observer.

A Dedication Hymn.

BY GEO. W. ARMSTRONG.

This house, how pleasantly it stands;
Type of the house not made with hands,
The dwelling place of God:
Here may the Holy Spirit stay,
His witness give, His power display,
And seal atoning blood.

Here may God's great redemption plan,
Restore the nobler temple—man,
To faith and hope and love;
And living stones prepared by grace,
Polished and cut and set in place,
The builder's wisdom prove.

Christ is the one foundation stone,
Rock of all ages—God alone;
'Tis Him we build upon.
And may the structure that we raise,
Be crowned with honor and with praise,
To Him, the glorious Son.

And when the top-stone shall be placed
By God's own hand Divinely graced,
Thine own Eternity prepare
To join the welcome, joyous tone,
Of angels and unsinning ones,
Their heavenly rapture share.

When the Great Architect surveys
This living temple to His praise,
Complete and firm and sure,
The "precious corner stone" shall stand,
And see the work of His own hand,
Eternally endure.

London.

The Crescent And The Cross.

These two symbols of Christianity and the religion of Mohammed have confronted each other ever since the false prophet of Mecca began his career in the beginning of the seventh century. In all the fierce conflicts of these representatives of the two great religions of the world, they have stood over against each other, and hundreds of millions of their followers in all the Oriental nations have recognized them as their banner of battle and conquest.

Mohammed assumed Moses and the Old Testament patriarchs as his models or types, and embodied them in the Koran as the basis of his religion. Thus he availed himself of these elements of the true religion, and these gave plausibility to his imposture.

The Cross of Christ is the most powerful symbol in the world at the present day, and is drawing millions upon millions more under its sway from year to year. Christ and his atoning mission of redemption are better understood and acknowledged, and the symbol of the Crucified on Calvary is held up more and more throughout the world, in spite of all its foes. Sir John Bowring's hymn is in place here:

"In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime.

"Bane and blessing, pain and pleasure,
By the cross are sanctified,
Peace is there that knows no measure,
Joys that through all time abide."

—The Lutheran Observer.

The Heavenly Rest.

BY REV. R. A. WATSON.

As God's children, even here, we have rest. "We which have believed do enter into rest." Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is rest, however, disturbed, broken. The rest above is rest complete, perfect. The evil heart of unbelief will trouble no more. Satan will tempt and annoy no more. Light will no longer struggle with the darkness, nor faith with doubt. There will be no rending of the feelings, no inward strife. One half of the man will not be fighting against the other half of the man, as is often the case here on earth, conscience calling us to the right, while passion, or gain, or temper, or whim is dragging us to the left. All these wearisome struggles and conflicts will be over forever. We will rest, too, from sickness, sorrow, pain and death. John says in his vision, "and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." We will have rest in heaven, but not in the lazy sense of that term. Heaven is not a place in which we will have nothing to do. Who could think of being doomed to remain stationary? How irksome any condition would be in which there could be no possibility of improvement; forever inactive, forever idle. To be confined to the bed, for even a few months, is a terrible thing; unable to move the limbs, or change the position; but there is something more dreadful: it is to be bedridden in soul, with no power to exert the mind or employ the thoughts. Yet this would be the rest of heaven, if rest meant doing nothing.

Jesus Christ Himself has entered into rest. Isaiah foretells that His rest shall be glorious, and yet He is not idle. He is busy there. In His character as Lord and King he has been ruling the Church, and preserving it from a thousand dangers, ever since He was parted from His disciples at Bethany. He rests in action, and so shall we. We shall not be worked beyond our strength nor against our will. We shall be strong in His strength, and our wills will be swallowed up in His. We shall serve God day and night, and serve Him with the whole heart. As we read of Elijah, that in the strength of the meat, which the angel brought him, while he slept under the juniper tree, he went forty days and forty nights to Horeb, the mount of God, so we shall be strengthened to do God's will with the readiness and zeal of an ever-growing affection; and this not for forty days and forty nights alone, but always. Yes, forever and ever will the redeemed be journeying toward God, ever coming nearer and nearer to Him in his more attainable perfections. This shall be our rest, forever to do the will of our Father from our hearts, and to flourish in the courts of our God and King.—Herald and Presbyterian.

Sorrow enters into every life, but it is only into the hearts where Christ dwells that sorrow unlocks her casket and bestows her jewels of divine grace.