

take its glorious life and its exalted principles, and practice them by renewing ours, and by bringing about applied Christianity in our own conduct and in all the relationships of life, and in all the activities of the world. Practise Christianity; practise it.

#### LOVE FOR OTHERS.

The topic Scripture speaks of love of the brethren, and it is such a love as leads us to self-denial and service for the sake of securing their highest well-being. That man must be a new man in Christ Jesus, who really cares for his brother in such a way as to enable him to give up his own things for his sake and to do it continuously. "We must not make ourselves the central point of our life; must not look to self first and make all things else circle round our hopes and fears. But we must learn to look out into God's great world of life and make others the centre round which we circle, and doing good to them our great moving purpose."

#### THE WORLD UNKIND.

"Marvel not, brethren, if the world hateth you"—is indifferent to you, takes no interest in you, and even scorns you. The world often shows positive enmity to God's people. Everywhere earnest piety is spoken against and frequently ridiculed. It is the hate of the world in this sense which we are told to expect and not to be surprised when it comes. Our Lord impressed on his disciples that being not of the world the world would be sure to hate them, despise them and count them of little value. This should be no occasion of anxiety to us. In entering on the Christian life we should take account of it, expect it and be prepared for it. Then it will not come on us as a surprise. We may so satisfy ourselves with God's approval that we can be easily indifferent to the world's smiles. God's world is kin with the believer; man's world never can be.

#### THE LOVE OF THE BRETHREN.

Inasmuch as we are to expect the enmity or indifference of the world, we should all the more cultivate and display the spirit of brotherly love toward one another. If there is happiness in the family circle, the hatred of the foe loses its power. Boldness, indifference, not to say hatred, should be inconceivable among the members of the Christian brotherhood. In them the great human law, "Thou shalt love thy neighbor as thyself," ought to be embodied in this: "For Christ's sake thou shalt love thy Christian brother better than thyself, and be constantly going out beyond thyself in loving ministry and service to him." Then the idea of John may be put in the form of this contrast: "Marvel not, my brethren, if the world hate you; but marvel much, my brethren if you are found hating one another, even if it be only in the mild sense of being indifferent to one another, and loving yourselves better than your brethren."

#### HOW TO ENGENDER LOVE.

The great motive for love to men is Christ's love for us and our love for Christ. We, as believers, are one family in him, and as members of the one spiritual family we love one another. This idea takes still a wider sweep when we consider the Fatherhood of God and the brotherhood of man. God is the All-Father, all mankind constitute the family and the result should be love, a right relation to the entire human race. We should do good unto all men, especially to them who are of the household of faith—is an ideal ever to be borne in mind. But over and above these leading motives for the practice of love to others, is the fact that love is engendered by expending it—giving is getting. The principle is this: Do nothing for your brother and you will find that you very soon become heedless of him, indifferent to his interests; you may even come to dislike him. But do something for him, spend yourself for him, give up something of your own to secure his

well-being, and you will be surprised how love to him grows in your heart; how easy, then, it is to love the brethren. Activity for the good of others keeps up love for others, and delivers from all evil feelings. You can never dislike those whom you are actively serving for Christ's sake.

#### SPARKS FROM OTHER ANVILS.

1. What is love in word only?
  - (a) It is saying fine things in the prayer-meeting, and then doing ugly things at home.
  - (b) It is praying for missions, and then giving to God only one-fiftieth of our income.
  - (c) It is bowing our heads in the church, while our hearts are in our business.
  - (d) It is calling ourselves Christians, when we are not willing to deny ourselves in the least for Christ.
  - (e) What is love in deed?
    - (a) To "practise" Christianity, as to "practise" medicine, something more is needed than hanging out our sign.
    - (b) "Practising" Christianity is a little like "practising" music; we must go over the same piece of work again and again until it becomes almost automatic.
    - (c) "Practising" Christianity is a little like "practising" law—you cannot do it apart from other men.
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3. Christianity is, above all other religions ever known, a religion of sacrifice.—Stanley.
4. Christianity is not so much the advent of a better doctrine as of a perfect character.—Bushnell.
5. The substance of all realities is in this religion of Jesus Christ; but it can be real only to those who will do his will.—Gladstone.
6. Act upon the supposition that Christ is a divine teacher, and you will soon have a demonstration of its truth.—Thomson.
7. The real difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried.—Liddon.
8. Practical Christianity does not mean merely the doling out of food or old clothes to the needy. That may be the easiest but not the wisest thing to do. We should carefully consider our brother's condition and give only after we have thoughtfully considered what will do him the most good.

#### POINTS FOR PRACTICE.

An excuse you must hunt for, Christ will never accept; it must be an excuse forced upon you.

An excuse acceptable to the other endeavorers should never be acceptable to you unless it is also acceptable to Christ.

If your sickness would not keep you home from a party, it is not an excuse for a prayer-meeting.

If you are too sleepy at night, or too hurried in the morning, to say your prayers, or read your Bible, consider what caused your sleepiness or your hurry. Was it of as much importance as prayer and Bible?

If you think you cannot afford to help support the Church and its missions with your money, bethink yourself whether on these terms God can afford to continue giving you money.

If you are tempted to keep silent in the prayer meetings, do not take counsel from your pride or your fear, but from your knowledge of Christ's will. The question is not, "Can I say what John or Lucy will approve?" but, "Shall I refuse to say what Christ wants me to say?"

#### POINTS FOR THE PRESIDENT.

Appoint a half-dozen members of the society a week in advance to bring in brief written answers to the following question: "What have I done lately to show my Christian love for others? It is surprising how little of service for Christ we discover when we sit down and write it on paper.

Appoint another half-dozen members to bring in brief written answers to this question: "What might I do for Christ in serving others during the next month?" Let the president answer this question before the members present.—"What is our society doing for others in Christ's name?"

#### The Blessedness of Giving.

That saying of our Lord, recorded by the apostle Paul—"It is more blessed to give than to receive"—does not apply alone to the giving of money. Peter had neither silver nor gold, but he gave to the lame man something which money could not buy. Any man worthy of the name desires to be of some use in the world; he wants to do something for God's glory and humanity's good.

Now, there is no place in which one can render service so close to God, and so fruitfully as in connection with the Church of Christ. The Church abides while instrumentalities of good outside of it have a more or less brief career. If their roots strike down into the soil of Christianity, which is made fertile by the streams which flow from Mount Zion, they are virtually a part of the Church, and partake of its abiding character.

So let it be repeated that he who is ready to test the truth of our Lord's utterance will find that he can do the best and most effective work in the Church rather than outside of it.

Further, the work that the Church does is at the foundation of things. It aims at regeneration rather than reformation. He who would have the blessedness of giving service may have the comfort of feeling that through the Church he is exerting influences that will go on from generation to generation.

Still further, it is work so varied that one can find therein opportunity for the exercise of any talent of which he may be possessed.

We are coming to understand this variety better than ever before. We are learning how many lines of service open out before the Christian worker. It is no narrow field which the Church presents to him who would give personal endeavor to be of use among his fellow-men, and who would find that giving is more blessed than receiving.—*New York Observer.*

#### An Anti-Scandal League.

Dr. Horton, a well-known English preacher, in a recent sermon said: "I believe that there is no single vice in England—no, not even the worst and grossest vices which does such constant and irremediable damage as the talk of idle tongues, that kind of talk which simply results from empty minds. You remember that scathing line of Pope's in describing the talk of women in his day, where he says,

"At every word a reputation dies."

I have come to the conclusion that Pope's remark is true still, and that among women who would be horrified to be charged with anything like vice or sin, their tongues are killing their reputation and the happiness of their fellow-creatures."

Dr. Horton's sermon has led to the suggestion that an anti-scandal league be formed, having for its motto, "Flies spy out the wounds, bees the flowers, good men the merits, common men the faults." The vice of scandal with all its bitterness and woe is not confined to England. There is in America also a large opportunity for the good work of an anti-scandal league, which might adopt as its rule of action that of Miss Mitford, who, when any scandal was suggested to her, quietly answered, "Now, I'll just put on my bonnet and we'll go and ask if that's true." Scandal could not long exist in the face of such efforts to ascertain the truth.