

## THE DOMINION-PRESBYTERIAN

### IN HIS LIKENESS.

The hope of the Christian is to be like Christ. The bold statement of Holy Writ is that the believer knows he shall be like his Master one day, though it does not yet appear what he shall be. The seeming contradiction here will disappear if it is borne in mind that the apostle gives the ground for the hope and the reason for the knowledge, "For we shall see Him as He is."

It would seem, then, that perfect sight is accompanied by perfect knowledge, and that in this perfect sight as a basis rests our hope of being like the Perfect One. We conclude at once that a correct vision of the Christ is essential to the perfect life, and we may correctly infer that the improving, developing life is one in which that vision is growing towards perfection.

We do not hesitate to draw the conclusion because confronted by the objection that such a view tends to the doctrine of some perception as the base of knowledge. We answer that through the senses only the things of sense can be perceived, and that this in no wise makes against that deeper, inner, more vital perception which might be popularized as spiritual perception—a seeing and hearing that which the bodily senses are not effected by. A splendid illustration is seen in the disciples; day after day they saw Jesus with their physical eyes, but their sad story of weakness, doubt and denial tells plainly the truth of the claim that only through a glass darkly did they catch glimpses of the real, living, incarnate Christ. The same truth is presented in a different and very striking, if seemingly paradoxical Biblical statement of the possibility of having eyes, yet hearing not, and having hearts which fail to understand.

So it must be very evident that he who makes the biggest claims is not necessarily most powerful, and that one boasting most meritorious actions is not always the most virtuous or worthy—for not every one who says Lord, Lord, shall inherit the kingdom, but he who does the Father's will. We may go a step further and boldly assert that one who professes to have had some special "revelation" or peculiar "vision" does not always portray in life what he claims to have caught in the night-vision. Something more is needed so to see the Christ as to develop in one a growing likeness to the Master.

He who day by day studies the life and character and work of the great Ideal, Teacher and Exemplar, striving to find out more and more of what He was and is, proves the possession of a vision of the Christ clearer, more perfect, real and helpful than any other. And as the view becomes continuously more distinct, the principles of the Christ-life show themselves in the life of him who studies. Often he is not fully conscious of the development or the evidence of it in his life; but others see it, and the Master sees and takes account, and will say one day, "You may have forgotten, but in as much as you did it unto one of these, My brethren, you did that thing for Me, so come, and receive your reward."

We may walk with Christ by the way, yet not see Him; He may abide in our house yet we not really behold Him. If we would see Him, we must have the eyes of our understanding opened, then He appears to us in all the truth, goodness and beauty we find in life; and as we incorporate this principle in our very being, we grow more like Him.

But we must behold more than Jesus, the perfect man, the ideal type for humanity; we must see Christ, the Divine, and in His unique person find not only perfect sympathy, but perfect power and willingness to extend that sympathy to

us through and in a complete salvation.

The most glorious thought connected with Him here, and joint heirs with the Master is, that we become co-laborers with Him here, and point heirs with Him in the heavenly kingdom.—Rev. F. M. Hawley in Presbyterian Standard.

### PROVING CHRIST'S DIVINITY.

If I were to attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or the theory of the atonement, I should simply tell you the story of his life and how he lived, and what he said and did, and how he died, and then I would ask you to explain it by any other theory than that he is divine. Reared in a carpenter's shop, having no access to the wisdom of the other races and people, he yet, when about thirty years of age, gave to the world a code of morality, the like of which the world had never seen before, the like of which the world has never seen since. Then he was put to death. He was nailed to the cross in shame, and those who followed him were scattered or killed. And then, from this little beginning, his religion spread until hundreds of millions have taken his name upon their lips and millions have been ready to die rather than surrender the faith that he put into their hearts. To me it is easier to believe him divine than to explain in any other way what he said and did.—Exchange.

### CONFORTAMINI IN DOMINO.

I am very weak; and once my prayer Was: "Master, my weakness see, And give me strength that I may bear The load Thou hast laid on me."

But Thou hast shown me a better way, And taught me a wiser prayer, To Thine Altar I go and my weakness lay A humble offering there;

And I plead: "Behold my weakness Lord, For serving Thee all unfit; O take it, according to Thy good word, And perfect Thy strength in it."  
—British Weekly.

### "MY MASTER IS ALWAYS IN."

A little boy was once taking care of a store while his master was out. Presently a man came into the store and asked for some goods. Then, seeing the boy was alone, he added, "Johnny you must give me an extra measure; your master is not in."

Johnny looked into the man's face very seriously, and said quietly, "My Master is always in."

Johnny's Master was the all-seeing God, and Johnny was trying to please Him all the time.

Whenever we are tempted to do wrong, let us say as Johnny did, "My Master is always in." If we take this as our motto and live up to it faithfully, we shall find that we can overcome every temptation that attacks us.

Who is there that does not hope for heaven? Deep down in the heart of all mankind is an ardent longing for something better "over there." The Christian, the infidel, the atheist, the pagan, the heathen, are all looking with eyes that shine with different degrees of hope into the "great beyond," where they expect to find the things which here they have searched for in vain.

### DAILY BIBLE READINGS.

Mon.—Elijah in despair (1 Kings 19:1-8).  
Tues.—Three bitter days (Acts 9:1-11).  
Wed.—The soul cast down (Psa. 42:1-6).  
Thurs.—The way out of despair (Psa. 91).  
Fri.—Faith's triumph (Rom. 5:1-5).  
Sat.—The peace that never fails (Phil. 4:4-7).

### SLOUGH OF DESPOND.\*

One of the most fruitful sources of despondency is envy and covetousness. We see some one else who has an easier time than we have, who does not work as hard as we work, or who does not work at all, and who yet is paid far better than we. He has a nicer home and more money and more toys and we compare our lot with his and are unhappy. If we would lay aside all jealousy and covetousness, we would be freed from our unhappiness.

At a certain suburban station each evening a little man is accustomed to get off the train on his way home from his work in the city. The little man almost always has bundles with him, for he has to do his shopping as cheaply as possible and save at each corner. Other men get off the same train and some get into their carriages and some into their automobiles and ride off. The little man walks. But he is full of cheer. Not an envious look does he cast at his rich neighbors. His eyes are up the road toward a spot where two children are waiting for him. As he draws near they run and take his bundles and hug and kiss him and all three walk off together to the simple home where another waits for him with eyes that grow brighter when he comes. He has learned the secret of freedom from despondency.

"But," some one says, "I would be happy, too, if I could have such greetings in the evenings. But those who once waited for me wait no more. The little feet that once came running to meet me are still now and the light went out, one dark day, from the eyes that watched for me in the evening. I am weary." "Yes, friend," we reply, "yours is the experience of all the world. It will come to the little man, too, in time. But this is not our abiding home. Look up and forward. There is a land full of little faces and the Lord himself has wiped all their tears away. There, beyond all pain and weariness, those we loved long since and lost a while are waiting for us.

Let us cease to compare ourselves with others. Paul tells us that this is not wise. And surely it is not. Our own life is our concern. What another man gets is not our concern. We stand to our own Master and should have our dealings with him alone, without reference to the way he has chosen for the education of other souls.

It is our unwillingness to do this and to trust God that makes us wretched. We want our own will rather than God's will. We are sure that our plan is better than his. It is not. We can't see three stages off. We want to alter his will, do wof Well, what would result from our plan, and what would result from that, and what from that? We cannot tell. Come, let us cease trying to replan the universe, and let us be willing to accept God's will and do our duty. Then we shall be content.

But sin is never God's will or our duty. And the world is full of sin. It breeds constant despondency and despair. If we accept these as the will of God, we shall only make our slough and the world's more dismal still. We shall escape from this slough by refusing to accept sin and all its consequences in society as God's will. We shall be happiest and most joyous in warring against them, against all the dejection due to bad sanitary conditions which should be rectified, against all the misery due to poverty and want which should be permanently relieved.

Draw lessons of endurance, faith, and hope from the lives of India's missionaries.

\*Y. P. Topic, Sunday, February 21, 1909.—Pilgrim's Progress Series. II. The Slough of Despond. (Psa. 69:1-4, 13-18; 40:1-3).