

King.  
"It is time for Thee, Lord, to work, for they have made void thy law."

**The Heart of the Gospel.**

A story is told of Lapaux, a member of the french Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

What is it? What is it? asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried; and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.

**When and What to Read,**

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple o put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.

**Peace, Obedience, Faith.**

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—Hurlburt.

In a remote churchyard in Cambridgeshire I read a few years ago an epitaph, nearly a century old, on two aged sisters. The text included in it was, "When the morning was come, Jesus stood on the shore." It seemed to me to sum up lives in which the patience of faith had been the guiding principle. These two forgotten disciples had trusted through the night and the toil. They were willing to wait. They knew it would be well to-morrow morning.—H. C. G. Moule, D.D.

**Our Young People**

**August 3. Obedience.**

**Some Bible Hints.**

God "tempted" (v. 1), that is, "tried" Abraham, but only as the chemist tries the gold to see whether it is pure enough for making coins.

If there had been other sons, or if Abraham had not loved Isaac (v. 2), it would have been no test at all. The proof of obedience is not in easy matters.

Whatever may bring loss, it is impossible that obeying God will bring it, either to ourselves or our dear ones (v. 12).

Men seek blessings from many directions, but there is only one way in which they come, and that is along the road of our obedience (v. 17).

**Suggestive Thoughts.**

There is no merit in obedience, unless it is hard; there is no grace unless we continue until it becomes easy.

The best school of obedience—better even than Abraham's mount—is the Garden of Gethsemane.

If even a worldly soldier's first duty is obedience, much more is obedience the first duty of the soldier of the Cross, for the Captain of our salvation never makes mistakes.

Obedience, begun in fear, is never ended except in love.

**A Few Illustrations.**

Obedience is fitly symbolized by its first letter: it must be entire—a perfect circle.

The sword is not brave, though it goes into the thick of the conflict. No one is brave who cannot fear.

A father asked his two boys to bring him a book. One said he would, and didn't; the other said he wouldn't, and did. Neither of them obeyed.

The auger may start at the right point but come out at the wrong one. Obedience counts only when it goes all the way.

**To Think About.**

Do I obey God because I love Him, or because I fear Him?

Is my obedience in the easy things, or also in the hard ones?

Am I trying to obey God in my own strength or His?

**A Cluster of Quotations.**

Obedience is more than the means of felicity; it is that felicity.—Vinet.

Obedience is dutifulness added to devotion.—Canon Carter.

The moment our lives are laid down in uncompromising obedience to Him, they are laid down in utter and uncompromising contrariety with the things He has told us we are not to love.—Speer.

Obedience is the organ of spiritual knowledge.—Robertson.

**Order!**

Reverence is the foundation of a good prayer meeting, but you cannot have reverence without order. Nor can you get order with buoyant young people without working for it.

Do not allow the members to stand talking after the leader has taken his place. Let that be understood as the signal for settling down, and for silence.

If any are persistently disorderly, let a general warning be given before the society, followed by a private talk from the president, or lookout or prayer-meeting committee chairman, if the offence continues.

Station some of the more stable members

in the back of the room, and among the groups of the disorderly.

Give the leader a few placards in bold type, that he may quietly display them when they are needed; such signs as: "Please stop whispering," "If You will not Worship, do not keep Others from worshipping," "Be still before God," "This is God's House."

If all other means fail, make an example of the worst offender by expelling him from the room and the society.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distress yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

**Prayer.**

Dear Lord, if I do not know Thee, it is surely my fault, not Thine. For Thou dost know me, and Thou dost long to have me know Thee. Help me to speak to Thee often. May my first thoughts and my best thoughts be associated with Thee. And speak Thou to me, my Master, even when I forget thee, and so call me back to a knowledge of Thy dear presence. Amen.—Selected.

**Daily Readings.**

Mon., Aug. 8.	—The first duty.	Deut. 4: 1, 2, 6.
Tues., "	9.—Our whole duty.	Ecl. 12: 11-14.
Wed., "	10.—It takes charge.	Josh. 23: 1-8.
Thurs., "	11.—Is blessed.	Ps. 106: 1-3.
Fri., "	12.—Shows good sense.	Ps. 111: 1-10.
Sat., "	13.—Christ's obedience.	Phil. 2: 2-8.
Sun., "	14.—Topic—Obeying when obedience is hard.	Gen. 22: 1-8.

One realizes the tremendous gravity of the work which confronts the church in performing its duty toward Mohammedanism on hearing the remark of some women in Egypt who attended evening meetings of the United Presbyterian Mission at Assiut. They said the Gospel was "like milk," and the prayers beautiful, if one word could be left out. What word? *Jesus*. Just leave out Jesus!

Does He sit beside you at the desk? Does He bend beside you over the counter or the stove? Does He swing with you the tennis racquet or the golf stick? Do these suggestions appear fanciful to you, half profane, or do they seem the merest every day occurrences? Would it be His *absence* from these common scenes that would be unreal to you, unbelievable, terribly strange?—Amos R. Wells.