

sion of the former; where there is no light, vegetation and animal existence soon perish. But the more scientific fact may one day be demonstrated, that life is the source of light. It is at least so spiritually. And the human candle must be kindled by contact with Him who is the light of the world. You cannot make the lamp to shine by enclosing light about it; it must shine with some of the original fire potency. So the soul of man is not made luminous and luminating by having any amount of religious information put within its cognizance, by any familiarity with preceptive morality, but only by having the soul touched by that spirit of infinite truth and righteousness and love which shines through the Bible, the Living Word; by having imported a quickened conscience, a living faith, a lively hope.

In Eastern homes the light is not extinguished, even when the inmates retire for the night. A darkened house is the sign of death. This suggests the figure of speech used several times in the Bible, that the lamp of the wicked shall be put out. Startling appeal to the unlighted souls, God's candles untouched by the light of life! \*

#### ANTICIPATING TROUBLE.

*Sufficient to the day is the evil thereof.*—Matt. vi: 34.

No sin is more common than that of undue anxiety about the future of life. We are guilty of it continually.

1. *The nature of this sin.* It is a fearful, absorbing, cankering anxiety about temporal things that Christ condemns.

2. *The folly of it.* We cannot lessen future evils by dwelling upon them, but we may increase and intensify them.

3. *The evil of it.* Such a habit not only mars life's enjoyment, and often unfits for present duty, but often disqualifies us from meeting the evil when it comes.

4. *The sinfulness of it.* Dr. Maclaren says: "If we generalize the lessons that lie in these three great divisions of the Sermon on the Mount (Matt. vi: 24, etc.), we get these: (a) Anxious thought is contrary to all the lessons of

nature, which show it to be unnecessary. (b) To all the lessons of revelation or religion, which show it to be heathenish. (c) To the whole scheme of providence, which shows it to be futile. You do not need to be anxious. It is wicked to be anxious. It is of no use to be anxious.

#### THE LEPROSY OF MIRIAM.

*And Miriam and Aaron spake against Moses, etc.*—Num. xii: 1-15.

We should make diligent search after the truth for the truth's sake. We should seek the benefit of our fellow-men and the glory of God not for selfish ends. Selfishness leads inevitably to disease and death—to a fatal leprosy of the soul. It should not distress us that we are denied those gifts which secure the approbation of men.

#### LESSONS:

1. *We should submit humbly to the will of Heaven.*

2. *We should remember that in the distribution of gifts, what is best for one may be destruction for another.*

3. *To covet the gift of a neighbor is a wrong to him and an offence to God.*

4. *Each man's duty is to develop the gift that is in him.*

#### Revival Service.

##### HEART SERVICE.

*Serve him with a perfect heart.*—1 Chron. xxviii: 9.

1. God will not accept a divided service; the whole heart or none. "Ye cannot serve God and mammon." 2. God requires the whole heart: "My son give me thine heart." 3. The requirement is eminently reasonable and proper. 4. Not to serve God with a "perfect heart," is not to serve him at all. The purpose, the aim, the spirit, determines moral character.

Application: (a) God will be found of the seeker only when he seeks him with the "whole heart." (b) God will accept our service only when it is rendered with a "perfect heart." (c) "Search me O God and prove me," etc.

#### GOD'S CHALLENGE TO THE SINNER.

*Come now and let us reason together, saith the Lord.*—Isa. i: 18.

Sin is only and monstrously evil—