

world, engaged in trade and commerce. They had left the Holy Land, but they had not forgotten it. Paul regards himself a Hebrew of the Hebrews, and, with a degree of patriotic pride, calls himself an Israelite, and the seed of Abraham. The land and the city of his heart were Palestine and Jerusalem; and the heroes of his young imagination were not Horatius, Hercules, and Achilles, but Abraham and Joseph, Moses and David. He loved his nation, and was true to the righteous traditions of his people. But this did not prevent him from embracing in his sympathies other lands and other peoples. That patriotism is weak and narrow which ends at the confines of one's own country. Says Lessing, "According to my way of thinking, the reputation of a zealous patriot is the very last that I would covet; that is, of the patriotism that teaches me to forget that I am a citizen of the world." Whatever Paul's early predilections were, yet in later life we must regard him as a cosmopolite, a citizen of the world, one who had love for the entire human race, rather than an affection that meant only sectional patriotism. He had sympathies large enough to enfold all men as brothers. And this is the Christian ideal.

#### IDEAL CITIZENSHIP.

Paul's ideal of citizenship inculcates the ideal of submission to civil authority. And in this he is in entire agreement with the practice and precepts of Jesus. Government and not mob rule, civic control and not anarchy, is Paul's inspired teaching. And this for various reasons.

(a) It is impossible to secure successful action apart from organization. Union is strength, and orderly unity is strength at its best. For the very existence of citizenship, therefore, there must be recognized and effective civil authority.

(b) The avowed object of all government is to put down the wrong and enforce the right, to mete out justice to all. Crime is the citizen's enemy, and the Government suppresses it. Rulers are not a terror to good works, but to the evil." This is an unanswerable argument for Christian obedience to the State.

(c) It is admitted that by means of constituted authority not only is the race preserved but civilization is developed, and the happiness and well-being of man increased. Therefore maintain government.

(d) The only basis of commercial enterprise is a thoroughly substantial government. Political upheavals are a detriment to the trade of a country. A secure and righteous government is a necessity both for religious freedom and commercial enlargement. When Philip II., of Spain, pursued his unjust and suicidal policy in the Netherlands, merchants transferred their workshops to England. But Paul's citizenship means more than established government. It means Christian brotherhood. We are to render to the individual his due. And what men's dues are is measured by the fact that Christianity has taught men to consider each man a brother, and issues its mandate, "Love thy neighbor as thyself."

#### THE GOSPEL TEACHING.

We shall not understand the Gospel aright, says Burrows, if we do not bear in mind the fact that it is to teach men to be good citizens of earth as well as of heaven. Christianity leaves no part of the nature and no portion of society untouched; it speaks to rulers and to ruled, to kings and to subjects, to parents and to children. The New Testament lays down principles, general laws, by which men are to be guided in the affairs of life. The best citizen is the man who makes a sensible application of those laws in the management of his many-sided life. The Christian citizen is to bring

heavenly principles to apply in all his earthly relationships.

#### WORTH THINKING ABOUT.

1. Am I faithful to all my duties as a citizen?

2. Is my political service vitiated by prejudice, passion, ambition, or ignorance?

3. What do I really know about the great things God has done for my country in the past?

4. God is to be seen in history, and the study of the history of one's country is therefore a sacred duty.

5. The Church and State must remain separate, but God and the State must for ever remain together.

6. The most patriotic orator is not the man who lauds his country's achievements, but he who praises the kindness of God to his nation.

7. When calamities come, we are ready enough to remember God. Would it not be more gracious to remember him in the midst of the joys he sends us?

8. Though a nation grow as fast as France under Napoleon, its real growth is only as its people grow in manhood.

9. Not the nation with the greatest army and navy is the greatest, but the nation that is doing most to bring in the reign of the Prince of Peace.

10. Nothing is sadder than splendid statistics, manufactures unless they can be paralleled by equally good statistics of the manufacture of men.

#### POINTS FOR THE PRESIDENT.

Make this a thoroughly patriotic service. Sing patriotic hymns. Have a brief paper or address on "Our country, its extent, population, resources, advantages, and possibilities." Let the following be a paper or address on the topic of the evening: "National prosperity." Decorate the League room with flags, bunting, and national emblems. Convey the idea to the members of the League that it is part of our religion to know intelligently and love fervently our country, and to do all that lies in our power to exalt it in those qualities that constitute a nation's greatness. May the Epworth League of Canada be an irresistible force for national righteousness, and lofty patriotism that shall make its mighty influence felt from the Atlantic to the Pacific, throughout the length and breadth of our Great Dominion.

#### JULY 6—"THE FATHER'S CARE."

Matth. 6, 25-34; Ps. 103, 13, 14.

#### HOME READINGS.

Mon., June 30. "He careth." ..... 1 Pet. 5, 7-7.  
Tues., July 1. "Our Father." ..... Job 38, 28-31.  
Wed., July 2. "Who loveth." ..... Ps. 35, 16-23.  
Thurs., July 3. "Praise the Lord." ..... Ps. 147, 1-9.  
Fri., July 4. "Whom shall I fear?" ..... Jer. 17, 1-6.  
Sat., July 5. Blessed trust. .... Jer. 17, 7-8.

The Gospel begins by changing the inward life of thought and feeling and will; proceeds by transforming the outward life of habit and conduct and procedure; and results in the richest temporal blessings to the individual and the race. The Bible again and again promises temporal rewards for faithful service to God, and it rises to sublime heights of poetic imagery in its description of the outward prosperity and happiness which shall attend the supremacy of the Messiah's kingdom.

1. Temporal blessings, a natural consequence. (a) Christian truth teaches not only that God made all things, but that he controls all things. The outcome of such a doctrine is that God will so overrule the current of events, and so direct the affairs of his people, that their temporal good shall be secured. By temporal good is not meant that kind or that degree of outward prosperity

which the believer deems best for himself, but that which God deems best for him. There is often a wide difference between a man's views of his own wants, and God's view of his actual needs. (b) That Christianity leads its professors to the use of all right and necessary means for the attainment of temporal blessings is a second reason for saying that outward good follows inward grace. Christ's reign in the heart does not lead to indolence, but to industry; not to luck, but to labor; not to drifting, but to diligence; not to waiting for temporal good to fall like rain, but to planning and working, that temporal good may issue by the use of means. (c) The thorough-going Christian is the one who will exert himself to the full extent of his God-given powers for the enjoyment of that measure of worldly success which is best for him.

2. Temporal blessings, social as well as personal. We have seen that worldly good will come in due measure to the individual Christian. But it is well to note that the family, the community, the nation, participate in the good that follows the adoption of Christianity. The entire social organism is transformed by the influence of the Gospel of Christ. Society is purified and ennobled, and the national life feels a corresponding uplift. Look at the condition of society before Christ came, and then view it after the influence of his life and teachings had been in operation. As Farrar remarks, before the coming of the Redeemer was laboring under a triple curse—the curse of corruption, the curse of cruelty, the curse of slavery; but from the hour when through the starlight rang the first angelic carol which told that Christ was born, from that hour began the death of evil, the overthrow of tyranny and every tolerated crime. The corrupt customs of society gave way to reverence for womanhood, and respect for family life; the cruelty exhibited in the degradation and murder of children, and the horrible crimes of the theatre and the slavery which had oppressed the people with shameful bondage and insolent contempt was displaced by the freedom of Christ, who made the meaneast of men that believed in him children of God and inheritors of heaven. And this vast social revolution, resulting in untold temporal blessings, followed in the train of the Nazarene who founded the relations between man and man, not on selfishness, but on the new basis of universal love.

3. Material prosperity a result of Christianity. The change brought to the commercial world by the Gospel is as marked as if gold were substituted for brass, and silver for iron. The signs following the adoption of the Gospel truth are practical as well as spiritual, commercial as well as religious. Material improvement of heaven and the progress of Christianity as grass and flowers and trees and waving fields mark the course of the flowing river. To be impressed with the material blessings of Christianity, compare a poor man in Africa or India with a poor man in England or America. In the former the poor man must resign himself to abuse and neglect, lacking even the necessities for a healthful existence. But what do we find in Christian England or America? Enough and to spare. Food, clothing, shelter, social advantage, hopeful outlook are accessible to the poor man. He may worship in the most expensive buildings; he can read the Bible and the text books; he can be educated in free schools; he has access to public libraries and art galleries; he can ride in railroad cars, have his daily paper, enjoy music and have comforts such as only kings and princes could have had a few hundred years ago. Christ brings to the nations that serve him material comfort and happiness.

4. Physical well-being a result of Chris-