

Learn Reverence

the plain, and his advantage is thrown away. We have a fortress, high and strong, whose impregnable walls are the grace and might of Christ. Let us have confidence in Him, and we shall not be confounded. Let us trust, and we shall triumph.

A place is for working in. Christ is the world's greatest Worker. First, as a carpenter, toiling with His hands, and then, in the far more arduous office of a teacher, He worked while He lived on earth. And His work was all of one piece. It grew out of, and was dominated by, love to God and man. With this motive controlling and guiding us, it matters not whether we labor with hands or with brain, whether our sphere be obscure or in the full blaze of public notice, we shall be working in Christ.

And a place is for looking out from. It means everything to have a right and clear view of life. Amid the multitudinous things that men strive for, what are the things really worth while? It is only when we look out on the world with Christ's eyes and Christ's heart, that we can answer this question so as to satisfy our deepest and truest self.

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By Rev. Robert Laird, B.D.

The feeling of wonder holds a large place in the mind of the child. It should not, therefore, be difficult to mould and cultivate this, until it assumes the form of genuine reverence for what is holy and true.

The surest method is not by words, definition, or formal teaching, but by the spirit that is enshrined in the teacher's own life. The influence of a reverent man is quiet and unseen, but none the less hallowing, for reverence is one of the finest and rarest qualities of true manhood. Those upon whom its spirit rests are nearer God than other men: they breathe a purer air; they "bathe in sweeter waters"; and in their presence men "think they walk in hallowed cathedrals." So gracious and uplifting is its power, that Shakespeare calls it the "angel of the world".

Nevertheless, if we were to judge our own age by some of its most manifest fruits,

we should be compelled to think that this good angel had vanished from among us. The blight of irreverence has settled upon us. We see it in men's faces; we hear it in their words; we find it marked upon their characters. To stay the flippancy, the secularism, and the vulgarity that threaten all the interests and sanctities of life, what we need, is a revival of reverence.

The irreverence that is so common, is in fact a reaction from the false reverence that does homage to the outward form, long after the spirit has fled. The heart of the worshipper is hardened by such homage, and to break it up, without endangering faith, men must first be taught that

"They may not hope from outward forms to win

The passion and the life whose fountains are within."

In the same way, we suffer from the cringing deference that is so often paid to wealth and position, irrespective of manhood and genuine worth. Many Canadians have yet to learn the lesson of manly independence taught by Robert Burns,

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

Probably the worst form of irreverence is the self-sufficiency that colors so much of our life to-day. This spirit is revealed in the loose and scornful language that defiles so many lips. It makes our boys rude in their play, unmannerly on the street, disrespectful in the home, and unwilling to come under wise restraint. It desecrates knowledge, by using it for selfish and ignoble ends; it dishonors even sacred callings by its gusty boastfulness. Many a soul must pass through sore travail, before this habit of disdain can be broken up, and that spirit of reverence revived which enriches and exalts man's life.

Whence this revival? It comes with a new and vivid sense of God's presence. With open eyes we must see everywhere about us His handiwork; with eager minds we must seek and venerate His truth; with a heart of love we must reach out to the eternal heart. This is the reverence that will make our knowledge deeper, our lan-