

A Personal Religion.

One of the difficult things for men to realize seems to be their personal relation to God—that God cares for them as individuals, and that they owe him a love and a service which shall be real and practical.

When, some years ago, in the British naval maneuvers the Camperdown was sunk by her sister ship, the sailors struggling in the water had no trouble to realize that the boats which were put out by the vessels of fleet were there to save them. Each one knew his personal safety was sought, and where one had a shipmate in the boat, who called his name and sought him, it had a special meaning, though that sailor knew his friend would be seeking others even though he were not in need.

So Christ seeks us, and calls us by our name, and day after day labors for our salvation. His love is personal and real, and reaches down to everyone.

But it asks a return in love and service. The story is told of a young officer, dying of consumption, a good enough fellow, who lived up to the ideals and standards of his set, not immoral, honest, brave, everything a man could be, except that Christ had no place in his life. He kept on planning for the future, and had no special dread of death, relying on his "record." One day a clergyman friend talked to him about his soul. His reply was to point to his spotless life. His friend turned to him, "Jack, what have you ever done or not done that would have been different if you believed there was no God? Or, I'll put it differently: What have you ever done or not done for the sake of Christ your Saviour? If your life has been moral, hasn't it been godless?" "I see it now," he replied. "Leave me and let me think about that question." It brought him to Christ and the feeling of a real personal relation to his Lord.

Morality will not answer. The standard of heaven is so high above our standard that our own lives would make a poor showing.

What is our relation to Christ? What are we doing for his sake? What are we not doing because He disapproves? The intimate relation with our Lord, the personal relation, is what we need, giving him love and service in return for the great salvation he is offering us and for the love which he bears to us.

Our religion is a personal religion, and our love must be a personal love for the Christ of Galilee.—*The Lutheran Observer.*

God Remembers.

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes when God is so great, so terrible in majesty, that he uses so little violence with us, who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust.

We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all—molding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of his omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul which was more than voice or language through all his after life.—*Henry Drummond.*

Our Young People

Nov. 6. Cheering Promises.

Topic.—*Some of God's promises that cheer me.*
a Pet. 1: 1-4. (A promise meeting.)

Some Bible Hints.

Faith in the promises is not something already in us at the start, but it is something to be obtained; and Christ will help us to it (v. 1.)

The promises are for "all things that pertain unto life and godliness," not for all things that pertain to our own ease, perhaps, or our own freedom from trouble and pain (v. 3.)

Judge by the amount of time and strength you spend upon each, whether it is the promises of the world or the promises of God that you really consider "exceeding great and precious" (v. 4.)

The object of the promises is not that we may become partakers (v. 4) of what will please our earthly desires, but "partakers of the divine nature;" and that includes all other good things.

Suggestive Thoughts.

The first step toward receiving God's promises is to know what they are. Read your Bible through once, and mark every promise with a "P."

The Bible promises are dry branches till you try them in your life; then they blossom and bear fruit.

No promise that is not too great for your faith is too great for God's accomplishing.

Through the pleading of one promise, you will strengthen your faith successfully to plead another, until you become a promise athlete.

A Few Illustrations.

Spurgeon called the Bible "The Check-book of the Bank of Faith," And the checks are all signed.

There are not many estates left vacant for lack of claimants, but your Bible is full of spiritual wealth to which you have not yet laid claim.

A mining claim is not valid until some work has been done on it; neither is a Bible promise.

A promise is like money in the bank; prayer is what puts it in circulation.

To Think About.

What Bible promises can I point to as having been proved in my experience?

Am I exploring the Bible for new promises?

Have I committed the promises to memory?

A Cluster of Quotations.

The assurance that we are to have a particular blessing is worthless if detached from the conditions upon which the blessing is to be sent.—*Sunday School Times.*

"God's Word is full of promises as the heavens are full of stars."

For every sorrowing thought of the heart, God has a counterpart and corresponding comfort.—*Macduff.*

Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace and goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—*Salter.*

Our Attitude Toward Discouragement.

There is the discouraged member. Help him by a word of praise for whatever he does, however small. Help him by co-operation with his plans. Help him by putting him in positions of responsibility.

There is the discouraged officer. Show him that one Endeavor, at least, is with him. Second his proposals promptly and heartily. Aid him efficiently in carrying them out.

There is the discouraged committee. Get up in the society meeting and tell of some good thing it has been doing. Go to the members and commend them.

There is the discouraged society. Give up your meeting some night, and visit it in a body. Arrange for exchanges of leaders, now and then. Hold union socials with it. Arrange for joint committee conferences.

In short, be your brothers' keeper, and Christ will bless you and the cause.

Seek the Ideal.

The strength of life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it. And the strength of your wish depends upon the sincerity and earnestness and tenacity with which you fix your attention upon things which are really great and worthy to be loved. This is what the Apostle means when he says, at the close of his description of a life which is strong, and inwardly renewed, and growing even in the midst of affliction—"while we look not at the things which are seen, but at the things which are unseen." It is while we look that we learn to love. It is by loving that we learn to seek. And it is by seeking that we find and are blessed.—*Henry Van Dyke, D. D.*

Influence.

Every Christian is producing two sets of influence. Two currents of power issue from him. One is the unconscious, involuntary influence of his real character, the other the voluntary influence of what he consciously says and does—what he says and does for a special purpose. Now these two currents that flow from him may be opposed to one another. The character may be saying one thing and the lips and conduct another. A man preaches love to Christ and to men, but if his own heart and life are not saturated with love—if it is not an experience in his own heart, he will preach in vain; for the language of his nature will be opposed to the language of his lips; the influence of his character will contradict the influence of his words. The power of character arises from its truthfulness.—*Hugh Macmillan.*

Industry tends to keep one cheerful. The man who labors has a sweeter song than the loafer on the street corner. "Employment so certainly produces cheerfulness," says Bishop Hall, "that I have known a man come home from a funeral in high spirits because he had the management of it."

Daily Readings.

M., Oct. 31.	Of pardon.	1 Kings 8: 47-50.
T., Nov. 1.	Of peace.	John 14: 25-31.
W., Nov. 2.	Of wisdom.	Prov. 3: 1-8.
T., Nov. 3.	Of companionship.	John 14: 18-21.
F., Nov. 4.	Of perfection.	2 Cor. 13: 9-10.
S., Nov. 5.	Of heaven.	Rev. 22: 1-5.