

that it was for no private or personal reason he had spoken, but because he considered it a duty to witness against wrong doing, shook him warmly by the hand and the game went on.

To that little party one of the most impressive sermons they had ever heard had been preached.

It is needless to say that right-doing never makes a club weaker. That one to which these men belonged holds the tankard, as being victorious in the Province where it is found, and has a reputation far and wide for its uprightness and good curling. Let us never be ashamed or afraid to stand up for the right.

#### CHRISTIAN MODERATION.

St. Paul exhorts his Philippian converts to let "their moderation be known unto all men." The word "moderation" here requires explanation. We sometimes use it to mean the virtue of self-government. The moderate man is he who has his habits and feelings under full control. But we also use it to mean what can scarcely be called a virtue at all—an abstinence from all extremes in opinion and practice, a *point de zèle* carried into everything. In this sense the moderate man is he who has no strong convictions, who "tends to look on evil with only cool dislike and on good with only a mitigated and philosophic love," and who, wisely or not, declares his preference in all things for "the golden mean."

But St. Paul is not referring either to this virtue or to its counterfeit. Not that any one should imagine that the Gospel inculcates a rash, untempered enthusiasm (a word by the way which does not occur in the New Testament, probably because of its old connection with the frenzy of Bacchic worship), or a heat which outruns light. The zeal of the Gospel is something nobler and more serene than the mere flow of animal excitement.

What the Apostle really means appears from a close examination of the word he used. The Revised Version renders it "forbear-

ance" (margin "gentleness," Wycliffe's version "patience," Tyndale's "softness," Luther's *Lindigkeit*, or "yieldingness." This last comes closest to the literal meaning. "Let your yieldingness be known." This "yieldingness" is not akin to weakness or indifference. It is a very positive grace of the Holy Spirit, flowing, as the context shows, from the fullness of Christ. What is it then?

In order to answer this question, remember how from another point of view the Gospel commands the most absolute *unyieldingness*. It knows how to impart power of resistance to evil. It can make the weak strong. Surely nothing is so unyielding as the will of a Christian sustained by the power of the Spirit, on any clear question of principle. Unyielding we must be when principles are at stake. But, on the other hand, our "moderation," our "yieldingness," must be shown where only self-interest is at issue and where our Master demands the surrender of our own selfish ends. Yieldingness in this passage of St. Paul is just *selflessness*. It is the considerateness which in remembrance of others forgets self, which willingly gives up purely personal claims for the claims of Christ and our brethren. It is not a virtue easy of attainment. Only a strong Christian can show it. It is meekness but not weakness. The grace may, as one has said, be passive in form, but it is active in meaning. It is nothing less than holy Love at her work of suffering long and being kind, vaunting not herself, bearing, believing, hoping and enduring all things, in the path of service. This grace will undoubtedly be known unto men if once it exists. It need not, indeed it cannot, be paraded, but in life, action and intercourse it will inevitably be recognized and respected, though it may baffle the world's experience.

An incident related by Principal Moule in his "Thoughts of the Spiritual Life" illustrates at once the unyieldingness and the yieldingness of the Christian. About sixty years ago an Englishman accepted a high military com-

mand in India, with a stipend of £10,000 a year, but only on condition that he should not be asked to give official countenance to idolatry. The East India Company did not observe this stipulation. The officer was required to sign a money grant to the idol temple, and after his refusal to comply he promptly resigned his command and returned to England without a murmur and without a compensation. Here in a conspicuous case was the unyieldingness of a Christian in what he believed to be a question of principle, and his yieldingness so far as his own interests and gains were concerned. He was jealous and sensitive for his Lord; indifferent for himself. His "moderation" was known to all men.

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#### THE ART OF NOT HEARING.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness.

If a man falls into a violent passion and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale.

If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of a man by heedless and ill-natured idlers were brought home to him, he would become a mere walking pincushion stuck full of sharp remarks.

If we would be happy, when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, or dress, or our affairs.—*Our Sunday Afternoon.*