

spectacles when about to eat cherries, in order that the fruit might look larger and more tempting." We all know the power of good cheer to magnify enjoyment. It also minimizes troubles. Sidney Smith once said: "I have gout, asthma and seven other maladies, but—am otherwise very well." John Wesley said: "I feel and grieve, but, by the grace of God, I fret at nothing." Then, too, it honors religion. The spies that went over into Canaan and carried back of the good fruits of the country thereby invited the Children of Israel to go forward and enter into the Promised Land. By our cheerfulness and faith in God under all circumstances we honor him and his religion and give a winsome invitation to others to enter into the land where such desirable fruits abound. A cheerful Christian shows to the world that he serves a good master.

A great variety of motives, therefore, move us to this grace of cheerfulness, especially our own well-being, our regard for the dear ones of our household and all about us, and loyalty to the Divine master we serve.

"Blessed are the joy makers."

" 'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore."—Christian Intelligencer.

The Deeper Reason of Gratitude.

BY LEANER TURNERY.

There are two worlds, each having its own blessings and requiring its own gratitude—objective and subjective, outer and inner. In man the invisible and visible, the spiritual and material worlds are represented. Most of our efforts and sciences are directed to bettering man's condition, and have to do quite as much with the world that attends him as with man himself. But the Christian religion has to deal with the subjective the inner, the purely human world. Jesus taught of a kingdom that cometh not with observation, and that is within us; of character greater than any externals of wealth and power; of spiritual nature in us to outlast the granite mountains, and to shine brighter and brighter in eternal youth when the very stars die of age. We may profitably think much of the goodness of God to us in the religion of the soul,—this inner world of man upon which all the seen world is but attendant.

The superiority of the world that is in us is forcibly brought before us in the teachings of Jesus. For instance, a familiar teaching reads: "Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and say all in unmerited evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Certainly this seems a strange setting in which we find the command to "rejoice and be exceeding glad"! To be persecuted for righteousness' sake, to be unjustly reproached, is surely strange ground for thanksgiving. But it was Jesus who so regarded it; and in his own matchless life it was Jesus who so proved it. While "a man of sorrows and acquainted with grief," he lived a life of serenity, of communion with his Father, and of "other-worldiness," for the joy that was set before him. According to true definitions, Jesus Christ was doubtless the most profoundly happy man that ever lived. But it was with a happiness that came from nothing external to himself. During their ministry his apostles were able to realize his conception of true blessedness and to make it a fact of their lives. Paul and Silas sang praises in prison. And Paul in one of his letters said: "Wherefore we faint not, but though our outward man is decaying, yet our inward man is renewed day by day." "We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." The explanation of the joy and thanksgiving of the life that Jesus taught is found in two things: the present superiority of character to all external, so that in comparison to it they are trifles; and the eternity of character, made more excellent and happy by the discipline of this present. These reasons may be stated as one: the possession by man of a character that is greater and better than anything else in this world, to which all else may minister. This is the deeper reason of gratitude everywhere presented in the New Testament. "In this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." "We rejoice in our tribulations, knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope." This is a teaching that seems peculiarly timely in an age which delights to count its dollars, its luxuries, its inventions and its great material achievements.

To Jesus the spiritual verities are the great things, the material interests are the small things. And he sees justly. Happy indeed would we be could we see the facts of being with his clear vision! But even as our spiritual faculties are obscured by the mists of material, one of our most profound reasons for rejoicing is that Christ has given us a glimpse, a hint, of the way things are viewed by God and the holy angels. We should also be glad of the character of that hint—the revelation of the high regard in which we are held, on our own account. Man is the pearl of great price; it is wrong exegesis to make Christ the pearl. We cannot buy him, but he bought us. We are the treasure

hidden in the field. And these parables teach plainly enough that we are much more valuable than anything else in the world, as God reckons values. Law may set a value on the life of a man accidentally killed; business may reckon the commercial value of a man at so many dollars; but God reckons one man worth more than all the houses, and ships, and railroads, and bank accounts in the world. Every man who is a true man is in fact of his manhood richer than all gold could make him, and greater in the dignity of his nature than the king or czar in the external grandeur of sceptre. To be a free man under the sky, to think thoughts higher than the stars and deeper than the sea, to stand before calamity unabashed, to bow the shoulder to the burden and dare fate to make it heavier than we can bear, to be true in the midst of falsehood, brave amidst dangers, in a world of enticements keeping to the path laughing at weariness unhindered by persecution, undiverted from our course by calumny, with love and hope and faith as strong as life and immeasurably stronger than death: this by the revelation and grace of God is the high prerogative of humanity. That it is so should occasion thanksgiving in us in the ascriptions of which the very hallelujahs of the angels would be drowned and lost! "He made us a little lower than God, and crowned us with glory and honor."

There is nothing that God can put into a human life as great as he has given in giving life itself. But to hold this view of manhood means a readjustment of one's view of things; for things become significant or insignificant, of great or of little moment, cause for much or little gratitude according as they contribute to character. He who sees thus cares not for luxury, station, wealth or power over men; but he cares to live in a region higher than these and superior to them, among things that will contribute to his self-control, his vision of truth and his love of righteousness. The natural view cared much for environment, for the fame about the picture; the new, the Christian view, cares much more for the canvas of life, on which God is painting with the touches of experience the likeness of himself. Many a man has been at pains to furnish an elaborate frame for an unpainted canvas. Lazarus in rags at the gate had more real occasion for thanksgiving than the rich man in his purple and fine linen in his banqueting hall. It may be that our time is unfriendly to the accumulation of riches by those who do not have a good start; it may be that the lax discipline of home and school in our time is not favorable to the formation of the most rugged moral and spiritual strength. But in this let us rejoice: that a man still has an opportunity, in the twentieth century and in the United States of America, to be a man. Better is it to be the humblest subordinate and a man than to be the head of the firm and something less than a man.

The New Testament was written under circumstances of hardship and persecution in themselves more dispiriting than the circumstances that have attended the production of any other important books; yet this literature is filled with uniform cheerfulness and optimism—yes, even with joy. The writers had found an inward joy in believing which was able to triumph over every outward pain and trouble and put into their hearts and lips a shout of praise. How was it possible? That question is answered when we note that the "hope of immortal glory" is the dominant note, the "motif" of their exultant song. Well says Paul, "If in this life only we have hope in Christ, we are of all men most miserable."—Standard.

The World's Need.

The greatest need of the world is to see Jesus. It was a great privilege to see his face in the flesh as the disciples saw him. But it was not the color of his eyes, nor the grace of his movement, nor the height of his stature, nor the majesty of his countenance that profited those who gazed upon him. It was rather his inner personality. Wise men looked beyond these external features of our Lord's person, but we know the inner life of our Lord quite as well as his first disciples knew him. He said, "I will not leave you comfortless; I will come to you." He is still with us. We may see him and we may make others see him also. Had he remained on earth in his bodily form only a few persons could have seen him, but now all the world may see him. He manifests to those who keep his word.

It is the duty of the church to set forth Jesus Christ before the whole world. This is the duty of all ministers of the Gospel. If they fail to cause men to see the Lord of glory their preaching is vain. It matters not what other excellent qualities the preaching may have, if it does not clearly set forth Jesus in his power to save from sin, the greatness of his love, and the wideness of his mercy, it can never accomplish the end for which preaching was intended. When the holy Sabbath dawns and multitudes bend their steps to the house of the Lord, most of them may have no definite idea of what they need most. If they could clearly understand their deepest need and frame it into words as they look up into the face of the man of God in the pulpit, their cry would be, "Sir, we would see Jesus."

All Christian people must unite with the minister in setting forth Jesus before the eyes of men. We cannot do this as it should be done by merely talking and writing about him. He intended that the world should see him in

the spirit and life of every Christian. The beauty of his character will not be seen until it is exemplified in the lives of his disciples. The Christian life is the light of the world. Every holy life is a transfigured Christ. It is well to imitate Christ, but it is better to reproduce him.

That little book entitled "The Imitation of Christ," by Thomas a Kempis, has been read with interest and profit by many thousands. Although it is an old book it has not lost its power. But the title does not seem so appropriate now as it was at first. To our mind that word "imitation" conveys the idea of something artificial. Here is a good tree, beautiful in symmetry, in the color of its leaves, the fragrance of its blossoms, and the ripe fruit which weighs the branches down. An imitation of that tree would be a painted tree upon a piece of canvas, or a tree manufactured out of the same kind of wood and colored with paint so that bark, leaves, and fruit would faithfully represent the original. It might be a perfect imitation, but there would be no life in it. Its flowers would shed no fragrance on the air, and its fruit would yield no nourishment.

Reproduction is better than imitation. Let a seed of the same tree be planted in the earth; let it grow and be nourished by the dews of heaven and the light and heat of the sun until it becomes a tree. It will put forth living branches, leaves, blossoms, and fruit, and we shall have a living tree bearing living and wholesome fruit. Thus may the Christian show forth the living Christ. Let a living seed of Christian truth be planted in a living soul; let it grow up and be nourished by the Spirit of God and prayer, and it will bear fruit unto holiness. Then shall men see the beauty of the Lord and taste the fruit of the tree of life. The Christian life is something better than an imitation of Christ. It is a reproduction. "To me to live is Christ," says the apostle.

We cannot make the world better by our own personal efforts, our best gifts, or our natural qualities. Our schemes of reformation and civilization come short. We cannot win men to Christ by our own genius, eloquence, or personal attraction. But when men shall see Christ formed within us the hope of glory they will be attracted to him.—N. Y. Advocate.

Conviction and Conversion.

The plain teaching of the Bible from beginning to end, is that we are sinners, and that we need salvation from the guilt and defilement of sin. Christ came into the world to save sinners. Those who realize that they are sinners, and who apprehend the awful nature of sin, will be ready to accept Christ as their Saviour as he is offered to them. To those who are satisfied with themselves Christ is not attractive and precious. The story of the Gospel falls unheeded on their ears, and his grace strikes no responsive tenderness or faith in their hearts. In order to an appreciation of Christ there must be a sense of need of his salvation.

The awakened or convicted sinner is in the condition in which he is most apt to accept Christ, and become saved. Those who realize that they are sick are anxious for the assistance that the physician can render. They who know that they are sinful and guilty and lost and ruined are ready to reach up the hand and voice of faith and welcome Christ as he offers to be their Saviour. John the Baptist preached repentance and prepared the way for the coming of Christ, and there must be the preaching of the same truths to-day if we would see Christ come savingly to human hearts.

The greatest revivalists have labored to show people that they were sinners, and then they have pointed to the Lamb of God, who takes away the sin of the world. Christ spoke the plainest words that were ever uttered as to the wickedness and the ill deserts of sin. His prophets and apostles, under the inspiring guidance of the Holy Spirit, spoke in thunder tones against sin. Ancient and modern evangelists have not shunned to declare the council of God on this point. One of the most tremendous sermons ever preached was the one by Jonathan Edwards on "Sinners in the hands of an angry God." Finney and Payson and Moody and Spurgeon have spoken as plainly as the lightnings of Mt. Siam on the fact that men are sinners. Newman Hall, whose "Come to Jesus" has been so wildly read, based his entreaties on the fact that Jesus is the only possible Saviour of lost and ruined sinners.

A successful teacher of theology insisted, in his instructions, that preachers should preach so that men would be convicted of sin. When once they come to realize their lost condition, they will be ready to be saved. It is wise to preach what the Scriptures teach as to Hell and the final and eternal portion of the persistently unrepentant. It is wise to assume to be better than God and leave the things unsaid that are calculated to, turn men away from sin to God.

The great revivalist, Mr. Nettleton, once requested a young woman who was indifferent to the whole matter of religion, to make the prayer, "Lord, show me myself," every day until he should see her again. She kept her promise, and she came to see herself as a lost and ruined sinner. When next Mr. Nettleton saw her, some weeks afterward, she was in definite conviction, seeking to know the way to salvation. Again he left with her a prayer, this time, "Lord, show me thyself." She came to see Christ as the one who died for her that she might be saved, and she trustfully and lovingly accepted him.

The great fact that underlies all successful gospel work is that Jesus Christ died to save sinners. When human hearts are made to realize their sinfulness, they are ready, as they could not be before, to accept the Saviour.—Herald and Presbyterian.