

and independency. Nor is the money spent on education laid out to the best advantage. The idea that all children can benefit equally by academic education is mischievous, and Principal Griffiths urges that more encouragement should be given to the promotion of research, and that educational authorities should have the greatest possible liberty of action. There is a general belief that these words are justified, and they carry their own message for us in Canada. While everyone should be given an equal chance of education, the futility of mere knowledge must be recognized. Success depends upon character rather than on the acquisition of knowledge, and if the teaching is mechanical and unintelligent the pupil will be injured by the knowledge. It must never be forgotten by those who are concerned with our young life that people only grow by what they assimilate, and they assimilate only what they are interested in.

### The Question of Amusement

Some months ago a leading English Methodist, who has great business connections in Canada, Sir Robert W. Perks, gave expression to the following piece of personal experience:—

"Methodist ministers are like ordinary mortals. There are times when they unbend and are as the rest of us. The Monday before I left New York I went to the weekly meeting of the Methodist preachers of the City at the large hall in Fifth Avenue, and there I found them in their moments of relaxation. A glee club from a Methodist school in New Jersey, which bears some sort of analogy to our Leys School, was giving a musical entertainment to the preachers, of whom there seemed to be more than 200 present. The programme was somewhat varied, 'Praise the Lord,' rendered as an anthem, being followed by 'De Backslidin' Brudder,' a quartette, and then a banjo song. As I had been called on to make a short speech at the commencement of the proceedings, and had important engagements 'down town,' I took the hint suggested by one of the glees, called, 'Cause I'd nothin' else to do,' and slipped away. I wondered, as my costly taxi jostled me over the streets of New York, whether Methodism in America will fulfil its great mission of spreading Scriptural holiness throughout the land as it did in the days of our fathers, should the musician succeed in squeezing out the preacher."

We are not so much concerned with the incident itself as with the question suggested by the writer. How far ought the element of amusement to enter into such lives as are here referred to? And what character should that amusement be? These enquiries go very deep down into the question of personal character and personal work.

### THE MARKS OF A CHRISTIAN

To ask the old question, "What is a Christian?" may seem too simple and obvious for attention; and yet the repetition of the enquiry ought to prove of service, since familiar things lose their force by constant use. The fact that great scholars have during the last few years been discussing the "essence of Christianity" is an illustration of the necessity and importance of the enquiry. As one of several ways of answering the question let us look at two texts: St. Luke xxii. 56, "This man was also with Him"; St. Luke xxii. 58, "Thou art

also of them." The people around St. Peter recognized him as a disciple of Jesus Christ by two things. They had seen him in company with Jesus; "This man was also with Him"; and they had seen him in company with the followers of Jesus Christ; "Thou art also of them." "With Him"; "Of them"; these were the two proofs of St. Peter's discipleship. They still remain the marks of the true follower of Christ, for a Christian is one who is united to his Master, and also to his Master's disciples. It will help us to think of this simple but twofold test of Christianity.

With Christ. "This man was also with Him." With Christ for *Salvation* is the first great necessity. As we review our past and become conscious of sin and the need of redemption, we know that it is only in connection with Christ that salvation becomes possible. "His presence is salvation" (Psa. xlii. 5). The sad facts of our condemnation and guilt by reason of sin tend to make us conscious at once of our own inability to save ourselves, and our absolute need of the Lord Jesus Christ as our Saviour, and Salvation is not found in what He said, but in what He did and what He does as our Divine Redeemer. His work on Calvary is made efficacious for us to-day by the presence and power of the Holy Spirit. He is a living Saviour, and because He lives for ever He is "able to save to the uttermost" (Heb. vii. 25).

With Christ for *Sanctification* is the second great necessity. There is a present in our life as well as a past, and the soul that has been delivered from the condemnation and guilt of sin is faced with its power in thought, word, and deed. How can this be met? It would be mockery to remove the burden of the past without providing for the needs of the present. The answer is also found in the presence of Christ, for, as St. Paul says, He is "made unto us sanctification" (1 Cor. i. 30). The Saviour Who died is the Saviour Who lives, and having been delivered from all the results of sin in connection with the past, the Atoning work of our Lord deals with the power of sin in the present, and enables us to realize and enjoy the Divine sanctification. The Apostle's great argument to the Christians at Rome turns on the encouraging thought suggested by "much more," since "If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be kept safe in His life" (Rom. v. 9, 10, Bishop Moule). The great truth of Justification treated in Romans iii. and iv. is followed by the corresponding and essential truth of Sanctification in Romans v.-viii. The same Lord Who is our Righteousness for Justification is our Righteousness for Sanctification, and His presence in us and with us is the secret of power against temptation and victory over sin. For everything connected with Sanctification, "To me to live is Christ" (Phil. i. 21).

With Christ for *Satisfaction* is the third great necessity. There is a future to be faced as well as a past and present, and the soul that is conscious of redemption in regard to the past, and holiness in order to face the present, looks forward to the future, whether connected with this life or with that which is to come. The only satisfaction for the future is found in Christ Jesus, and the Bible is full of references to the present consciousness of spiritual rest and enjoyment which will find their full fruition in the future. "Satisfied with favour, full with the blessing of the Lord." "Who satisfieth thy mouth with good things." "Satisfy us early with Thy mercy." These statements are not mere rhetorical and rhapsodical expressions, but testify to the reality of fellowship with God, which provides perfect satisfaction and enables the soul to

"rejoice with joy unspeakable and full of glory." The Christ Who died and lives is the Christ of the present and of the future, and whether we think of His "real presence" by the Holy Spirit now or His coming again as revealed in His Word, the soul of the believer cannot but feel satisfied, and the experience of the Psalmist becomes repeated, "My soul shall be satisfied as with marrow and fatness." There is nothing to compare with the "blessed hope" of our Lord's coming to give satisfaction and inspiration to the soul. The words of the familiar hymn are expressive of absolute reality:—

Thou, O Christ, art all I want,  
More than all in Thee I find.

With Christians. "Thou art also of them." Oneness of *Life in Christ* is a characteristic of true discipleship. The salvation that comes to each individual is the same in character to all, and the consciousness of union with Christ carries with it the consciousness of union with fellow-Christians. It is an unspeakable joy to realize that the Divine life animates all members of the Christian body and makes us one in our Lord.

Oneness of *Love to Christ* is another characteristic of true discipleship. We love Him, and for this reason we love one another in Him. One spirit animates all believers. The love of God is shed abroad in every individual heart by the Holy Ghost given to us, and this love from Christ naturally expresses itself in love to one another. "We love, because He first loved us."

Oneness of *Labour for Christ* is a third characteristic of true discipleship. There is only one purpose set out in the New Testament as the object of Christian endeavour, and that is the purpose of extending the Kingdom of God. We are to "lengthen the cords and strengthen the stakes." We are to evangelize and to edify, to win and to watch for souls. And when this simple, yet all-embracing object is realized, it simplifies our Christian service and makes it increasingly real and powerful.

As we review these considerations we notice that they provide two simple tests. All that is worth while can be summed up in two questions: What is Christ to me? What are Christians to me? If Christ is not real and precious, and if we are not found in the company of Christ's people, we do well to take heed and examine our position. Our Christian life can always be settled by the answers to these two enquiries.

But the subject also suggests two simple calls. In all our life Christ and Christians may be said to sum up all things. In all our labours and difficulties we shall assuredly recommend Christianity if we seek to live in the presence of Christ and to have fellowship with Christ's disciples. All our work is to be done in this spirit, and even if we are called upon to contend for the Faith, we must never forget that it is the Faith delivered "to the saints." As it was to God's consecrated ones the Faith was delivered, so it will be by God's consecrated ones that the Faith will be preserved. Only in the spirit of Christ can service for Him be rendered and blessing in Him guaranteed.

And so we have in this meditation two simple secrets. We are called upon to trust in Christ and to love one another. Faith and fellowship; faith in our Master and fellowship with our Master's followers. When these two actuate our lives, when we love God and love our brother also, when we trust Christ and show our trust in self-denying, loving service to those around us, we shall, indeed, assuredly be Christians, followers of the Lord Jesus Christ in deed and in truth.