

Our Young People

GET TO DOING SOMETHING.

Workers or Strikers ?

*Topic for July 23.—"Cumberers of the Ground."—
Luke 13:6-9.*

"Much Fruit."

BY REV. EDGAR E. DAVIDSON.

The fruitless fig-tree illustrates the fruitless life. God has created us with splendid possibilities of usefulness, and put us into a world where there are the largest opportunities for service. It is his plan for us that we should live in such a way that the world will be a brighter, better, sweeter world because we live in it. As we touch other lives, we should touch them for good. As we come into contact with others, we should help them to higher planes of living. Our lives are successful just in proportion as the world is made better by our being in it; and, if we do not make the world better, our lives are a failure, and we are but cumberers of the ground.

I think the fruitless fig-tree is intended primarily to picture the life of one who is not a Christian, one who has not given himself to Christ to be his follower, one who is still living a selfish, self-seeking, self-centred life.

Divine justice might well cut such a one down in his sins, remove him as a cumberer of the ground; but some servant of God has interceded for him, a praying mother, or wife, or child, or Sunday-school teacher has been praying; and God, in answer to such prayer, is giving the unsaved one another season, in which he may forsake his sins, and turn to God and bear fruit, and then it will be well with him; but, if not, then the cutting down must come.

But there may be Christians who are no longer fruit-bearers and who have become cumberers of the ground. Some years ago a man living in New London, Conn., had a stroke of paralysis. His wife, a very illiterate woman, was asked by a neighbor, "What is the matter with your husband?" The wife replied, "I could not just understand what the doctor called it, but as near as I could make it out, my husband has a stroke of uselessness."

There are many in the Christian church to-day who seem to have had a stroke of uselessness. They are professed followers of Jesus; but O, how little they do for the building up of His kingdom, or for the salvation of lost men! Let us be careful lest, while we bear the name of Christians, we are, after all, only cumberers of the ground.

The pastor who is thinking more of his personal success than of the spiritual life of his church, who does not have a real love for the souls of his people, and who is not doing his best to bring the unsaved of his congregation to Jesus is a cumberer of the ground.

The Sunday-school teacher who teaches only the letter of the lesson, and who does not get hold of the spiritual truths it contains and make them plain to the class, may be only a cumberer of the ground.

The Christian Endeavorer who is not true to his pledge, who is not willing to do his part in the work of the society, who is dull, careless, and indifferent in the prayer meeting, who does not want to be on any committee that has any work to do, who is always asking to be excused from duty, such a one is a cumberer of the ground.

God has said, "Woe unto them that are at ease in Zion." Unless we are faithful, we may be removed as cumberers of the ground, and others who will be more faithful than we have been will take our places as fruit-bearers in the Master's vineyard.

Eor Daily Reading.

Mon., July 23.—The vice of idleness. Prov. 10: 4, 5, 26.
Tues., July 24.—The activities of the inactive. Eccl. 10:18.
Wed., July 25.—Work a necessity. Prov. 6: 6-11; 20:4.
Thurs., July 26.—Work a blessing. Prov. 13: 11; Eccl. 5:12.
Frid., July 27.—Providing for one's own. John 10:25-27.
Sat., July 28.—Using opportunity. John 9:1-7.
Sun., July 29.—*Topic, Cumberers of the ground. Luke 13:6-9.*

Your Work.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will. And blessed are the horny hands of toil! The busy world shoves angrily aside The man who stands with arms akimbo set, Until occasion tells him what to do; And he who waits to have his task marked out Shall die and leave his errand unfulfilled.
—James Russell Lowell.

"What You Are."

A little boy was on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks, and swelled up like a little frog. But the playmate was the wiser boy. "Oho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves, and, yes—sometimes upon God Almighty, by the virtues we would like to have! It doesn't do a y good. You may impose upon your neighbor's judgment, and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave and loving, the e finest qualities are n ot moving him to be generous, brave, and loving. "You can only weigh what you are."
—The Wellspring.

Strange and Startling, if True

The following remarks respecting Germany and William II. are reported as having been uttered recently in a sermon on Revelation XVII. 11, preached by the Rev. A. E. Duncan, M. A., B. C. L., of Cannington, Ont.

"And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The German Empire of to-day is the lineal descendent of the Roman Empire. This fact is established. 1. As to title and character. The German historian, Dr. Auberlen says "The German Empire of Charlemagne found its highest honor in the title. "The Holy Roman Empire of the German nation." Fay, another historian, makes the following statement: "We shall see in our sketch of Charlemagne, Henry III, Barbarossa, that the Holy Roman Empire of Germany, was a continuation of the Rome of the Caesars." Again, the same reputable and recent historian of Germany, writes as follows: "Rome was the foundation of the edifice, the source of the river, the massive root of the stately

tree of the German Empire." On page 131 of the same work we find these very conclusive words: "From the year 962, the date of Otto's Roman coronation, to the final termination of the Empire in 1806, a period of 844 years, the Roman Imperial Crown was never placed upon the head of any other than a German sovereign."

In the character of the German Empire we can easily trace the lineaments of its ancestry. The King of Prussia and Emperor of Germany is to all intents and purposes, an absolute monarch. *Voluntas regis est suprema lex*, is his motto. In this respect, Germany is like Babylon of old. The Iron Chancellor Bismarck's great merit as a statesman, consisted in successfully maintaining the *jus divinum* of his sovereign. This fact will be admitted by any one acquainted with the recent history of the nation. Again, the greed of the Medæ—Persian bear may be seen in the wrenching of Sleswig-Holstein from little Denmark, in making Austria tributary at the battle of Sadowa and in taking Alsace and Lorraine, the Rhine Provinces, from France with a billion dollars of indemnity. Like Greece, the graceful leopard, Germany has become the modern home for all that is beautiful in poetry, painting, statuary and music as well as the profound in philosophy. Our students in Divinity, who distinguish themselves at American Colleges and Elsewhere, go abroad to Germany and get their finishing touches in rationalism and religious scepticism. But in no less a degree are the characteristics of the "Diverse Beast" traceable. Where in modern times can you find any Empire divided into ten circles as was the German previous to 1806? Where again can you discover any national phenomenon comparable to that of Prussia taking its rise, both as to time and geographical position, behind these ten circles, thus literally fulfilling the inspired verses 7 and 8 of the seventh chapter of Daniel? Prussia at the head of the German confederacy, with its six petty principalities and four grand duchies is nothing more nor less than the Roman Empire in epitome. In warlike power on land there is none superior. The German boast of being able to throw one million of armed men on its Eastern, and another million on its Western frontiers at the same time, is only too true. The Roman Empire therefore, of ten confederate European Kings, under the leadership of a personal Antichrist as it will appear at the coming of Christ, exists potentially in the German Empire of to-day.

The Prussian dynasty of kings is the only one of modern Europe that meets the requirements of prophecy regarding the Roman Empire during a little more than the last 200 years of its existence. We search in vain for anything corresponding to it in the history of other nations. Prussia became a kingdom in 1688, which is close upon the time when the required dynasty should take its rise, on the supposition that we are nearing the end of the Christian dispensation. Not only the kingdom but its first native king, Frederick William I, came into existence in that year. Frederick the Elector, who preceded him, was not born a king. He reigned merely by suzerainty of the Emperor Leopold I. The following were the seven kings of the Prussian dynasty:

Frederick William I, born 1688, reigned from 1713 to 1740.

Frederick the Great, reigned from 1740 to 1786.

Frederick William II, reigned from 1786 to 1797.

Frederick William III, reigned from 1797 to 1840.