

the proverb. "Whom God purposes to destroy, He first dements." So here Christ was "very God." Satan knew he must be prescient and omniscient. Knowing all things, and knowing all things always, even from eternity, Jesus foresaw this temptation in all its parts—where it should take place, when, how, and how it should end. "To be forewarned is to be forearmed," and armed Jesus was, awaiting the attack. Satan knew, too, that if Jesus was God He was omnipotent and possessed all power in heaven and earth. One word from Him would suffice to lay the tempter low; one flash from his fiery eye and Satan must fall paralyzed, did Jesus only exercise his divine prerogative. But, assuming what I think we are warranted to hold, that for the moment Satan doubted or disbelieve the divinity of Christ, it is not so strange that he rushed to conflict. In proof of this view see verses seventh and tenth, where, twice in close succession, Christ asserted his divinity and summoned Satan to take note of the fact. "Thou shalt not tempt the Lord thy God." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." God alone is to be worshipped, this is the doctrine of Holy Writ. Worship rendered to any object whatever, save to God, is idolatry.

Should any being save God claim worship for himself he would be guilty of treason against the Almighty. Now on this occasion Jesus did claim to be God. He did not only demand service from Satan, but *worship* as well. But could He do this, would He do this, were He not, as He claimed to be, the true and living God—God incarnate.

In all Scripture where can be found a more conclusive proof of Christ's divinity than this temptation-struggle supplies? Blessed, thrice blessed fact—Emmanuel with us, we are surely on the winning side.

#### "WILL YOU GIVE ME A LIFT TO-DAY?"

This is a question that some persons are always asking. They seem to think that it is the business of somebody else to carry them, not merely to pick them up when they are flat on their backs and unable to get on their feet without a helping hand,—not merely to tide them over an occasional emergency, when a little outside help may bring everything right again, but they expect us absolutely to take them up in our arms and *carry them*. So far as you can see, a man who thus drops down upon you is just as able to walk as you are; he has the same organs that you have, he is apparently as strong as you are, he can eat as much food as you do,—if you will *give* it to him,—and there is no more reason why you should carry him than that he should carry you. And yet he is sure to regard it as a great wrong if you tell him to shift for himself, as other people do. In all departments of life there is a certain proportion of men who turn out to be failures—not always through any fault of theirs—and they must be aided, or left to starve. And the higher the vocation the sadder is the failure, when it comes,—a clergyman, or a lawyer, or a physician, with nothing to do, is more hopeless than a day labourer. The latter has fewer wants, and may manage to earn a penny by sawing wood, or cleaning the sidewalks, which the decayed gentleman is hardly prepared to do. Let us be very pitiful to those who have tried to fill a hole that is too large for them, and have dropped through. A little outside help may well be bestowed upon those who have tried to earn their own living and tried in vain; but what claim have those persons who never really try,—just hanging around and waiting for somebody to give them a start, and wondering why they do not get on in the world like their neighbours? Must we let them starve, too? An occasional twinge or two in this line might do them good. Again: no man has the right to ask for help when he has reason to believe that, while it may not suffice to rescue him from ruin, it will be very likely to ruin the friend who furnishes the aid. "Only let me have the use of your name for thirty or sixty or ninety days, and I shall then be sure to be in funds, and it will all be right,"—how many men, who have earned a competency by their own efforts, and retired from business to enjoy the fruit of their honest toil, are living in poverty to-day,

because they had not the strength to say "No" to this appeal? I believe that the community would be better off if every man were obliged to stand on his own merits and the whole system of endorsements were swept away. I know what may be said about enterprising young men who, starting without any capital of their own, if they can only get a lift for a year or two, are almost certain to make a good business and get rich; but if, in the beginning, his own arm is long enough only to reach the lowest round of the ladder, let him take hold there and lift himself up gradually by his own strength, instead of striking off to hit the middle or top of the ladder at one leap, with a fair prospect of breaking his neck in the attempt. Excessive reliance upon other people, or "outside help," is one of the great causes of our late financial distress.—*Bishop Clark.*

#### TAKING THINGS FOR GRANTED.

Half the failures in life result from the habit so many people have of taking things for granted. The business man assumes that his credits are good, or he takes it for granted that his wife knows what style of living his income will warrant, until the logic of addition, subtraction and multiplication proves too much for him, and down comes his business in ruins. The young professional man takes it for granted that veneering instead of solid acquirements will enable him to succeed, because there are so many notorious examples of men's rising and maintaining themselves in public life through pure audacity, native wit, and an utter lack of conscience. He will find too late that it won't do to play and risk a career by the exceptions rather than the rule. The farmer keeps no accounts; crops his farm according to the season, or last year's markets, or his neighbour's success; takes it for granted that the laws of nature and of trade will accommodate themselves to his necessities; sinks deeper into debt, and wonders why farming doesn't pay.

And so on to the end—men everywhere want success without paying its price in thorough preparation, honest hard work, intelligent calculation and foresight, patient attention to details. They take for granted things which it is their business to know, and trust that to fortune which common sense and experience should teach them is controlled by law.

In domestic life the same fatuity is felt. The unhappiness unconsciously and thoughtlessly inflicted aggregates a good part of the total felt in the average life. How many husbands take it for granted that their wives know they love them, and so never shew it in the old lover-like way! How many take it for granted that wife will ask for money if she needs it,—heedless or ignorant of the pain it gives a sensitive woman to ask for every dollar she receives! How many fathers take it for granted that daughters need nothing but a home and clothing,—that boys cannot suffer for want of amusement, recreation, sympathy or companionship,—that the tired mother would herself plan and execute a vacation rest if she needed it!

There is of course something to be said on the other side; but as a rule women are much more thoughtful in such matters than men are. If, however, any of them who read this conclude, on reflection, that they are receiving a little too much as a matter of course the results of a husband's toil and fidelity, they will know how to make amends. The splendid devotions and sacrifices of manly men, illustrated every day and in all walks of life, are not matters to be accepted in an unsympathetic, listless, matter-of-fact way. It is not enough in this world to "mean well." We ought to do well. Thoughtfulness therefore becomes a duty, and gratitude one of the graces. Alike in the fine things of life, and in its common work and duties, let us not take—or leave those whom we love, to take—too many things for granted.—*Golden Rule.*

#### MATERIAL BENEFITS OF MISSIONS.

Human nature being what it is, we are quite sure that the division of Christendom into different sects or Churches, if it be an evil, is not without a compensating good. Probably more is thus effected than

could be were the forces of our entire Protestantism massed, and wielded by a single organization. These many subdivisions secure a careful and detailed supervision, a vigilance and economy, that are frequently wanting in large and complicated enterprises, such as the missionary work would be were it carried on by a single agency. If we may trust a recent computation, the seventy missionary societies of Protestant Christendom have now about 2,500 missionaries scattered over almost the entire heathen world, with 20,000 native labourers and probably 700,000 communicants, and 1,650,000 native Christian adherents. It costs a great sum, in the aggregate, to maintain this "salvation army" in the field (nearly seven millions of dollars a year); but these figures are insignificant when compared to the army or naval expenditures of even one of the smaller powers of Europe. It is asserted on high authority that the American Government has spent twice as much every year, for forty years, in fighting the Indians on the borders, as all the missionary societies of the world are spending for the conversion of the heathen.

The educational work of missions is a great one, and without intending it, it is at some points the leading interest, but it is Christian education, thoroughly so, of which we have in our own country rather the tradition than the reality. A half million scholars are being taught in twelve thousand of these Christian mission schools, and thus the kingdom is coming in many obscure places, literally without observation.

A great preparatory work has been done, in the way of a many-tongued Christian literature. That main reliance of Protestantism—rather, we should say, of all enlightened Christians—the Bible, has been translated into 226 languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries.

Christianity carries civilization with it. Thus as an incident of missionary influence, we just now hear that there is an increasing inquiry from the remote countries where they live and teach, as to the cost of agricultural and mechanical implements. It is probable that the demand for our products of this description will soon be very considerable, and it is not impossible that the next generation of our countrymen may thereby reap a substantial return from the wise economy, as well as Christian liberality, of their predecessors.

But we are not to regard a work so sacred as that of Missions in a mercenary spirit. It is to be prosecuted for the glory of Christ and the salvation of men. And notwithstanding the Providential divisions to which we have alluded, there is a real unity. The spirit that animates is the same, and the ends to be accomplished are identical. That great consummation, the conversion of the world, will carry with it all the minor and the material blessings that go along with Christian civilization.

#### BE TRUE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or a slender bit of news and pad it with added words, and paint it with high-coloured adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass.

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.