

time and travel. The various matters relegated to the committee were fully discussed and resolutions unanimously arrived at, which only await the joint action of our Eastern committee to assume final form. When the General Synod meets in Winnipeg in 1896, I have every reason to believe that the Church will be proved to have made a great and memorable step in advance by the achievement of Consolidation.

MAKING THE MOST OF LIFE.

BY THE RIGHT REVEREND DANIEL S. TUTTLE,
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[From *St. Andrew's Cross.*]

[CONTINUED.]

Then consider how one can amplify and perpetuate one's life through the lives of others. Subtle forces of heredity and plain influences of affection and reverence make the statement true for parents and children. But it is true also for men in general. Spiritual forces go forth from one to shape the lives of others for bad, alas, or for good, thank God. And so one man's life is projected into and multiplied by a multitude of other lives. If the influence of your own life be for good, this mode of multiplying it is a sure way of making the most of life. You need not consciously be setting yourself up for an example. You need not pharisaically shout out, 'See how good I am,' and 'Come now, I beg you, be like me.' You need not poise yourself conceitedly for the central figure and tell the radii to run out, the messengers of your greatness, to the listening circumference. You would spoil it all were you to do so. Deep, sweet, strong, holy influences, move never along such lines or from such orderings. Only be kind and true yourself. Hold, love, and live out the kindness and truth; and then, without your ever knowing of it to the full, and long after death has hidden you in the grave, others shall in blessed fashion be making the most of life for you and from you. The mighty power of unconscious personal influence! It is like the never ceasing force of gravity. Make it at the centre good, and it shall go out in ever widening circles of beneficence to bless the world.

Young men of America! Our country calls on you, almost never before so loudly, to be such central forces of truth and kindness. Estrangement is chilling the heart of brethren. Bells calling to union ring false or jangle out of tune. Outcries for rights are strenuous. Acknowledgment of duties scarce counts a whisper. Antagonisms grow fierce. Interests clash. Selfishness waxes hard. Patriotism wanes and pines. Physical force, the strong right arm of the law, will, I doubt not, support order and suppress anarchy. Such heroic remedy, however, is not the constitutional cure for the maladies of the body politic. The constitutional remedy is truth and kindness believed in, held to, acted out. Truth is the essential right of things. Kindness is the loving way in things. Your country asks you each one to be a centre of truth and kindness. So you may do much for her. So you may find one way of making the most of life.

Furthermore, 'life' is not limited to this earthly existence. The grave is not the end of it. When one counts the 'most' to life then the stretch of the count must be far off into the life eternal. We are in training for another world. Success here may mean failure there. The child with abundance of candy and rattling toys may seem successful and happy. He may be really unfitting himself for the robust duties of later life. Failure here may win, by God's grace, success there. Another child failing to find sweets and playthings may walk straight on to victories of after life. 'Most' is some-

times an adverb. Failure and success range themselves in the light of eternity according to their accompanying adverbs, the 'how' of worldly success, the 'why' of worldly failure. The triumph of self-assertion in behalf of an inferior cause is ignoble. The capacity of self-surrender to a great cause is heroic and god-like. We are assured by the highest authority that there are 'lasts' here which shall be 'firsts' there. Often dying martyrs 'make the most of life' rather than hard-fighting, living leaders. To make noble character is to 'make the most of life.' For character shares in the indelibility of the eternal. And often failure strengthens character. Quite as often success weakens it. Bishop Smythies, open-eyed and stout-hearted, went in his Master's service to face the deadly malaria of Central Africa. He failed and died, you say. Died, yes. Failed, no. *A Te Deum* and not a *Miserere* the great sea chants over him while holding safe his sacred body unto the resurrection morn.

III. WHOSE ARE WE? We are not our own. We are bought with a price. We are children of God the Father and younger brothers of Christ, our dear Lord, and temples of God the Holy Ghost. No such thing as making 'the most of life' can there be to us outside of loyal duty to the Blessed Trinity. But the loyalty means more than mere sentiment of devotion. It means sturdy effort to do duty all around 'in that state of life unto which it shall please God to call me.' 'Shall please God,' not 'hath pleased God,' as the traducers of our Catechism misquote. 'Shall please God,' leaving room for all wholesome discontent and all outreach of honest ambition. The loyalty means unworldliness, I have no doubt, but not the sort of unworldliness which is impracticalness, not the other worldliness, which is unmanliness and laziness. 'When you put off the old man,' says Spurgeon, 'you need not put on the old woman.' To be a Christian is to be a soldier. Our baptism at the very ministering of it taught us that—a 'faithful soldier and servant unto our life's end.' A soldier is ready for duty, a servant goes off cheerily to serve. If God makes you a hammer, strike hard. If an anvil, stand steady. If He appoints nettles in your path, grasp them strongly, for so they do not sting. Play the man. The Holy Ghost is within you to guide. Heed His Voice. The Lord Jesus Christ is on high to help in the sympathy of His full humanity. Lift heart and eye to Him once and again. Then on to do what any man may dare and do that is right and true for Him and for fellow men.

Life is a mystery. Quite as much so as is death. It is a tangled yarn of good and ill together. You can make much of it by cultivating self, but not for self's sake; the nobler self, to the lower self's death and the higher self's robust invigoration. You can make more of it by losing your life in the saved lives of others, by projecting your potential influence into the multiplied activities of others, and by giving to your aims and plans and deeds the weight and worth which the balances and stand-point of eternity accord. You can make most of it by faith. Faith in God. Faith which is not lazy, but works. In the swift sweep of your life into the hungry past, you can make most of it by giving the reins to God the Holy Ghost, Who is near you and beside you, and if you will, within you abiding.

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MY NEW YEAR'S RESOLUTIONS.

By REV. H. G. YOURD, Vicar of Whitegate,
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"I am resolved what to do."—*Luke xvi. 4.*

Nothing plays a more important part in the life of man than his will. The brain thinks, the heart feels, but the will acts. Hence all the practical part of a man's life depends upon his will. The will more than aught else gives force to a man's character, power and effect to a man's life. A weak will means a weak character, a strong will a strong character, a life full of force and activity, for good or bad. Now that which determines and governs a man's will to a very great extent is resolution. Resolution sets the will in motion, gives the will stimulus and energy to act. Hence the value of good resolutions made in the right spirit. He who resolves little will probably accomplish little: and he who resolves much, if in earnest, will probably accomplish much. When Napoleon I. asked one of his generals what was in the way of his entering Russia, the general replied, "The Alps." Then said Napoleon, "There shall be no Alps." Practically there were no Alps after this resolution of Napoleon. He accomplished much because he resolved much. Now this is certainly the case in things religious. "The kingdom of heaven suffereth violence, and the violent taketh it by force." He who never uses the force, the violence, which results from an earnest resolution, will never accomplish much in matters spiritual. His religious life will be a weak, forceless, sickly thing.

The beginning of a new year is surely a very fitting time for resolving what to do. The text furnishes a notable instance of one who made a famous resolution; but alas! it was a dishonourable resolution. You are asked this first Sunday in the new year, in an earnest and reverent spirit, to imitate this man in saying, "I am resolved what to do," but not to imitate this man in doing what he resolved. Some resolutions suggested.

1. *I am resolved to offer myself afresh to the service of Christ.*

It is a custom of the old Wesleyans, on the first Sunday in the new year, to hold a service for the purpose of rededicating themselves to Christ; and a very good custom it is. We require frequently to renew our dedication vows to our Lord, that they may be kept vividly before our eyes; and not cease to be a reality. There before your Lord's holy table, on this first Sunday in the New Year, reverently kneel and humbly say, "Here I offer and present unto Thee, O Lord, myself, my soul and body, to be a reasonable, holy, and lively sacrifice unto Thee." Let your resolution be to think more, to trust more, to imitate more, to live more for your Saviour in the new year. This resolution represents "*your reasonable service*"; for remember that your Saviour has all claim to your whole life. You were created by Him and for Him: you were redeemed by Him and for Him; and therefore the dedication and rededication of yourself to Him is your reasonable service, your bounden duty, your unspeakable blessedness. This resolution really comprehends all resolutions.

2. *I am resolved to make a better use of the means of grace.*

God's grace, let it be remembered, comes to us by the use of *means*; and he who despises, undervalues, or neglects such means hinders most seriously his growth in holiness, and imperils his spiritual salvation. Therefore resolve to attend with greater regularity the Church's services to be present, not as seldom, but as often, as possible at the holy Sacrament. Re-