

## HIS WONDERS IN THE DEEP.

"Where I am, there shall also My servant be,"  
St. John xii. 26.

BLESSED SAVIOUR, hear us

When we pray to Thee,  
That Thou wilt be near us  
On life's stormy sea.

In each trial hour,  
Dark with clouds of ill,  
Speak Thy word of power,  
Say Thou, "Peace! be still."

To the shore eternal,  
As we onward toil,  
And the hosts infernal  
Our best efforts foil.  
Make no long delaying,  
Draw in pity nigh,  
Word of comfort saying,  
"Fear not, it is I."

Though we seem forsaken  
Through the toilsome night,  
And have nothing taken  
By the dawning light,  
Bless the weak endeavour,  
Cheer the fainting heart,  
Till we rest for ever  
With Thee where Thou art.

## SAINT PAUL AT ATHENS.

He was a very brave man. He was ready to testify even before kings, and was not ashamed of the Gospel of Christ.

On Mars' Hill he had a difficult task to perform. He spoke to the wise men of Athens. And it was his duty to show them that he had a higher wisdom to teach them. They knew not the true God or the true worship. He was to set before them the truth concerning both.

St. Paul wisely noticed the altar with this inscription, "To the Unknown God;" and said, "Whom therefore ye ignorantly worship, Him declare I unto you."

He did not tell them that they were all wrong, and that nothing in their religion was good. He came in quite a different spirit. He told them they were religious people, devoted to the worship of a number of gods—for that is the meaning of the term he applied to them, when he told them they were "too superstitious." This religion of theirs was, by its own confession, an imperfect religion. They worshipped an "unknown God." An altar was set up in honour of the great "Unknown." St. Paul knew what they knew not. He had a right to assume that the God whom they ignorantly worshipped was God that made heaven and earth, all things seen and unseen, all persons known and unknown.

He confessed, you see, that the people of Athens had a great deal of religion; and he further told them that they were ready to receive more knowledge about sacred persons and things "unknown."

But, at the same time, he rebuked their "ignorance." Wise as they were, they must "become fools" that they might be wise. He told them of the resurrection of the Lord Jesus, Who died and rose again for us. He told them the doctrine of the Cross which is to the Greeks, and which proved to those Greeks at Athens, "foolishness." They mocked at the resurrection. But he warned them of judgment to come, and in God's Name bade them repent of their sins.

And as to the subject about which he began to teach them. St. Paul did not neglect to show the true nature of worship, and the meaning of the Christian Temple. Idols of wood, and stone, and silver, and gold, were put away. Graven images were not to be used in the worship of the true God. "We ought not to think that the Godhead is like

unto gold, or silver, or stone, graven by art and man's device." Acts xvii. 29.

So far has St. Paul taught us in the matter of worship. But is there no more to say on this point? There is a great deal which we, as Christians, ought to know.

We must not expect, however, to get a clear view of the Christian doctrine in the words which I have quoted. It was not the custom of the Apostles to tell to the heathen all that members of the Church of Christ could learn. The Lord Himself said to the Apostles, "I have many things to tell you, but ye cannot bear them now."

We must remember this. We, as Christians, must do "more than others," and we must also learn more than others. Compare, for example, the teaching given by St. Paul to other Greeks in the eleventh chapter of his first Epistle to the Corinthians. His first sermon to the heathen at Athens is an introduction teaching the folly of heathen worship: his first Epistle to the Christians at Corinth dwells on the joy of Christian worship. At Athens he showed that God dwelt not in the temples made with hands; to Corinth he gave a revelation which warns us not to "despise the Church of God." 1 Cor. xi. 22. Hear what he says: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me." 1 Cor. xi. 23-25.

## WITH ALL MY STRENGTH.

To read is not the same as to study. To be at work is not the same as to work. Many men read a great deal, and yet learn very little. Many men spend long hours tied to tasks, and yet do almost nothing. The reason is that they do not give their mind to what they are about, and work with a will. To gain an end in this world, men must not only work, but work in the right way, and with a right earnestness.

So in the things of the soul and God. It is not from the time spent in religious duties that success comes. Men may go on saying prayers till they lose all thought of any good to come from them. Men may read the Bible through and through, and yet grow no more wise unto salvation. Men may go through a long course of meditation, and find no truth of God more real to mind or heart. And there is much of this aimless waste. Men who could not be at ease while neglecting religion altogether, often quiet themselves by going through a course of duty. They use means of grace with regularity, but without setting before them any grace to be sought for by these means. Their desires are not roused, their strength is not put forth to reach any aim. So, no wonder that so much of what is called prayer, and looks like religious work leads to nothing but mere coldness, and unbelief, and sloth. God withholds what men do not long for and mean to use. He hides Himself and His truth from those who do not care to know Him.

Into each prayer should be thrown the whole strength of mind, and heart, and will. The answer should be counted on from Him Who is more ready to give than we are to ask. Each effort to learn more of God should be an earnest, reverent looking for the light that comes to those who draw near the awful Presence. All is read that passes between the soul and God. God does not trifle with us, or call us to Him without purpose. We cannot go away as we come. We have trifled with God and our eternal interests; or else we have received gifts which will bind us to do more work, and enable us to have more joy.

## WORK AND WAGES.

THE wages that sin bargains for with the sinner are, life, pleasure and profit; but the wages it pays him are, death, torment and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.

## BUSY PEOPLE.

TAKE earnest heed, lest, while you are going higher and thither, mending many things, tossed in a hurry of worldly affairs, the enemy run not away with your soul. Oh, beware that the world doth not secretly steal away your heart. Consider that, whatsoever your business be, you must and will have an eating and sleeping time. Oh, be as solicitous every day to keep your praying times, which are a thousand times more necessary than a time to eat in or sleep.

## ECLIPSE OF THE SUN.

THE sun was dark one day: part of its light was gone. Did all men see it? Did they miss the light? No. And why? One man said to his friend, who spoke of it, that he had not seen it; and this was the cause,—he had so much to do on earth that he had no time to look up to the sky.

This is just the way with men now: We all have lots of things to do. All our thoughts are spent on things on the earth; we will not look up to the bright place, where Christ, our Sun, sits at the right hand of God.

Sad it is, yet it is true. But why should it be true of us? Let us look to God more; let us seek His Face. Let us think that He sees all we do, and that He can help us in our toil. Then our life on earth will be bright, and Christ will come some day to take us to the place of joy that has no end.

## WHAT IS RIPENING?

How pleasant are the bright, green fields on which the summer sun shines down! Countless plants are rising up slowly and surely, as God's hand forms them out of what the soil, and the air, and the dew, and the rain supply. The sun's light and warmth cheerish the beauty and the life of each. Day by day the promise of the Autumn harvest is more plain, and man can learn new lessons of the goodness, and wisdom, and truth of God. The farmer, as he looks over his fields, knows what to expect in each. He has sown wheat in part of his land, and he is sure that there oats or barley will not grow. He does not need to ask what is springing up in one field or another; it is enough to look back to the seed-time, and he has no doubt what he can look forward to reaping at harvest-time.

There is another harvest coming with which we all shall have to do. What are we to reap when the end of the world comes? We can know, and we ought to know, just as the farmer can tell us what sort of grain his land will bear. From what he has sown he knows what he shall reap. So may we. Day by day and hour by hour the slow work of ripening goes on. Angels see it, and the evil ones who hate us see it too. Are we, who are above all interested, content to be careless? If we have sown to the Spirit, and sown plentifully, what hope, what joy to think of the good harvest coming! How blessed to watch and labour, lest the growth unto perfection be hindered. If we have sown to the flesh, if only the thorns and briars of sin fill up God's ground, if that ground has been left uncared for, is it not well to know the truth before the "harvest be past, the summer ended, and we not saved." That evil sowing may yet be rooted out. The good seed of God is still offered. His grace is still ready to make our natures fruitful to His glory, and our eternal wealth.

## THE RIVULET.

TELL me, little rippling brook  
Whether hast away so fast;  
Dost hope to find a quiet nook  
In the ocean wave at last?

Vainly, vainly wilt thou try  
Rest and quietude to gain;  
When in ocean thou shalt lie,  
Thy journey must begin again.

First a bright and silver cloud  
Shall thou from the deep arise.  
Like an angel from the shroud  
Wing thy way towards the skies.

Then on the mountains mossy top,  
In purest dew thyself shalt hide;  
Till gathering in a pearly drop  
Thou trickles down the mountain's side.

And hastening on thou'lt meet a brother,  
Just on the self-same errand bound,  
And then another, and another,  
All like thyself as bright and round.

And softly murmuring side by side  
As separate down the hill you run;  
Begin to think you'd easier ride  
If all the forces joined in one.

So now a little rill behold  
As gathering, gathering, on you go,  
At last a brook, so bright and bold  
Here at my feet again you flow.

## JAPANESE BOYS AND GIRLS.

NORMAN. Come, auntie, please tell us some more nice stories about Japanese.

AUNTIE. Well, what would you like me to tell you?

EDITH. Oh, tell us about the children this evening.

NORM. Are children in Japan just like English children, auntie?

AUNTIE. In some respects they are; but they are generally much quieter and better behaved. Before they can walk or talk they are taught to be very polite. If you give a present even to quite a little baby it will raise the gift to its forehead and make a bow. And as they grow older they are taught all sorts of polite expressions and etiquette. For example, when they come into school, and when they go out again, they fall down on their knees, and touch the very floor with their foreheads, saluting their teachers.

ED. What is a Japanese school like, auntie?

AUNTIE. They do not have such nice rooms for their schools as little boys and girls in England have. Their rooms are low and small, and far from clean. (This does not, of course, refer to the Government schools lately instituted.) When you are walking in the street you can always tell a Japanese school long before you come to it by the great noise, for the children all say their lessons together in as loud a voice as they can. The teacher stands at a blackboard and writes a word down, and then the whole school shouts the word out. Although the Japanese children are very quick at learning, you will be surprised to hear that it takes them many, many years before they can read and write.

NORM. Why is that, auntie?

AUNTIE. Because they have not got the same kind of letters as we have in England. There are twenty-six letters in the English language, and it generally takes a good many of them to make one word. But most of them are made up of a great number of strokes, and are very hard; and then no one is considered well educated unless he knows a great many thousand of these signs.

(To be continued.)