

filled with the fruits of righteousness which are by Jesus Christ." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against which there is no law."

Such fruit is only by Jesus Christ. The Belgravia lay in New York harbor. All the passengers were gathered on deck ready to land. The hour for Mr. McKinley's funeral came. The band began to play Chopin's funeral march. Every head was instantly uncovered except one. He refused. A revenue officer, being suspicious, removed the man's hat for him. A shower of silver spoons fell to the deck. A man who refuses to honor the death of Jesus Christ can not glorify and praise God.—Herald and Presbyterian.

Compensation in Mountains.

To the Jews, a mountain stood for difficulty and struggle. They were a people of the hills. The Holy City was built on the mountains. Its walls overhung great precipices. Its approach was a steep ascent. Turn which way the people would, there were hills and mountains which meant toil and labor and fatigue and often held danger from robbers and wild beasts. Yet those very mountains became dear to them, and developed a nation whose impress on the world will never be effaced.

If the mountains have their difficulties and dangers they also have their compensations. The dead level of the plains stretching out in unbroken sameness, mile after mile, is the perfect type of monotony. Even the sea is restless, and changing with its passing humors, but the plains are always the same, and one grows homesick for a sight of the hills, with their rugged beauty.

The hardy rugged mountaineer, snapple of limb, strong of lung, bold and ready in action, is the product of the very difficulties he has had to face as part of his daily life. And, except for a life here and there, that meteor-like, has swept across the vision to shortly disappear, leaving a passing trail of glory, the great men of the earth have always been the mountain conquerors. It is not the men whose lives have been made smooth and easy for them, but those who have overcome mountains of difficulty in their surroundings, in the obstacles which barred their way, and in the work which they put behind them, whose names have come down to us crowned with glory and honor. The greatest kings have been the hardest workers; their boyhood and their manhood, spent in study and toil such as only men who rise to eminence apart from birth can know.—The Lutheran Observer.

Daily Readings.

Mon., July 14.—Like a palm-tree. Ps. 92: 10-15
Tues., " 15.—Like a lily. Hos. 14: 1-9
Wed., " 16.—The growth of evil. Ps. 90: 1-7
Thurs., " 17.—"Built in Him." Eph. 2: 18-22
Fri., " 18.—Perfect. Heb. 13: 15-21
Sat., " 19.—Filled with fruit. Phil. 1: 3-11
Sun., " 20.—Topic—Means of growth.
Phil. 3: 12-16; Col. 1: 10-14

Growth is not a matter of occasions. You may not say, "To-morrow I will grow; to-day I will take a vacation from growing." The tree that is growing is growing all through the day and the night, on bright days and dark days, in the storm as well as in the sunshine. If a human being would grow, he must make up his mind to do everything just as well as he can.

Our Young People

Means Of Growth.

Phil. 3: 12-16; Col. 1: 10-14.

The Christian Endeavor Prayer Meeting for July 20.

The two passages from Paul, which we are to study to-night, give us four means of growth.

The first is humility. "I count not myself yet to have apprehended," says Paul.

The word "humility" comes from the Latin *humus*, which means "ground." It is the ground virtue, the foundation virtue. No growth can be built up except on the teachable spirit. Not even God can help us until we acknowledge that we need help. The reason why so many are not growing in the Christian life is because they think they are already full grown.

The second means of growth is to be seized by Christ. "I was apprehended by Christ Jesus," says Paul. It is as if the gardener should take the seed and plant it in the soil. Not in a thousand years could the seed plant itself in the soil. Christ must put us in the way of growth, or we shall always be pigmies.

The third means of growth is to let go of the past. "Forgetting the things which are behind," says Paul. It is like the seed breaking through the soil, and coming up into light. "Who delivered us out of the power of darkness," says Paul again. Our sins are the black prison in which we have lain so long. We can never grow except as we burst through them out into the light. The reason why so many fail to grow is because they are hanging on to their past.

The fourth and the last mode of growth is to reach out toward the future. "I press on toward the goal," says Paul. A tree can grow without knowing or caring what it is growing toward, but not so a man. The reason why many do not grow is because they have no spiritual ambitions, no heavenly goals. They do not look forward to the coming of Christ's Kingdom on earth, and so they do not grow in missionary knowledge. They do not keep before them the ideal, "the measure of the stature of the fullness of Christ," and so they are satisfied with their puny spiritual attainments.

But if we take for our own the goals that our Lord sets before us in His gospel, we shall need to develop every power we possess, and complete every noble achievement that is possible for us. To that end let us all labor and pray.

Hints on Topic.

We are to "press toward the mark of our high calling." The lofty aim brings growth. If our life has no goal worth growing toward, we are not at all likely to grow.

Dr. Watson declares that it is better to fail, aiming at the highest, than to succeed aiming at the lowest. One who fails that way will find himself farther along than one who succeeds the other way.

Canon Wilberforce said that he had seen beneath the microscope a seed three thousand years old start instantly into germination when touched with warm water. And so there are many who seem to have stopped growing, but at a single touch of the water of life they begin to send out new beauty and powers.

How far would a rose grow if it should insist on sending its branches downward into the dark ground, if it should hide its blossoms under the dead leaves? Plants grow by looking ever upward to the light, and men grow in the same way, by bathing their spirits in the light of God's Word and of communion with Him.

Many do not grow simply because at bottom they do not care to grow. They are well satisfied with themselves as they are. But that is because they do not see themselves as they are. What a sad, what an awful revelation is before them on the day when they shall see as they are seen! What an array of defects will be disclosed by the unsealing hand of death!

Charles Kingsley bids us thank God every day that we have something that must be done, whether we like it or not. Our necessary duties may be distasteful and monotonous, but we may be sure that our very best growth will come along the line of faithfulness in them, just as the very best growth of a corn field comes through the regular order of tillage, and not through the scratching of artistic diagrams into the ground.

The gardener plants a seed at the foot of a trellis. The trellis marks out the gardener's thought for the plant's growth, and if the plant grows along other lines than along the lines of the trellis, the gardener gently but strongly brings it back to the trellis and ties it there. Let us learn to recognize God's plans for our growth, and however attractive side lines of growth may seem, let us reject them all, and stick to the course God has marked out for us, knowing well that it is best for us and for the world.

Prayer.

Our heavenly Father, we would love the Saviour with undivided love, and because we love him we love all beautiful things and all things that may be redeemed. We would live in Christ until we become as beautiful as himself; the last wrinkle taken away, the last spot of evil removed, the last vanity destroyed, and the whole work finished by the touch of his own hands. Help us to live in the inspiration of the hope that this will yet be done. Lifting us up from the dust where we have been sitting so long, take away from us the rags of our vanity and the whole clothing of our shame, and upon us do thou set the beautiful garments of holiness. Whatsoever things are pure and lovely and of good report may we think upon until we weave them into the texture of our character and they become our unconscious habits and final disposition. Let our homes be precious unto thee. Do not break up the family. When father and mother forsake us may the Lord take us up. When children vanish from our homes and their music is hushed forever, wilt thou compass us about with songs in the night. Thou wilt be our refuge and help, a very pleasant help in trouble. Thou wilt dry up the Jordan for us, and the wilderness shall be carpeted with green sward, and the rocks shall be beautiful as gardens in the sunlight. This is our hope in Christ, and this we ask in his name, Amen.—Selected.