

CHRIST THE LIFE-GIVER.

(From Philadelphia Westminster.)

Jesus Christ is a great teacher. By the truths which he inculcated the laws of life and man's relation to his fellow-men and to his God, and by the principles of conduct which he deduced from those laws, he has exerted a greater influence upon human conduct and character than has been exerted by any other teacher; it would hardly be too much to say than by all other teachers combined.

Jesus Christ is a great priest. He proclaimed God's forgiveness of sin with a tone of authority before quite unprecedented. He never sent men to the Temple to sacrifice, nor to the priest to be absolved. To the penitent he declared, "Thy sins are forgiven thee; go in peace," and ever since his church has been proclaiming the same forgiveness.

Jesus Christ is a great leader. In his sermon at Nazareth he declared the purpose of his coming: "To preach glad tidings to the poor, to heal the broken-hearted, to proclaim deliverance to the captive and recovery of sight to the blind, to set at liberty those who are bruised by oppression, to proclaim the acceptable year of the Lord." After his death and resurrection he directed his disciples to take up and carry on his mission: "As my Father has sent me, even so I send you.... Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." His disciples accepted, although not without timidity and hesitation, this commission. They have attempted, although not without many short-comings and failures, to fulfil it.

But Jesus Christ is more than teacher, priest and leader. He is a Life-giver. Jesus Christ by the inspiring power of his own personality endowed those who were nearest to him with a new life quite unlike that with which they were endowed by birth or education. What made John the beloved disciple and the apostle of love? Not a native temperament. He and his brother James were called by their comrades "sons of thunder," so vehement were they. He forbade men from doing Christ's work unless they attached themselves to Christ's apostles, so narrow was he. He desired to call down fire from heaven on a Samaritan village, so vindictive was he. He came with his brother and his mother, as Jesus was on his way to his death, to ask for the best offices in the approaching kingdom, so ambitious was he. Out of such material Jesus by his life-giving power made the beloved disciple and the apostle of love. What made Simon, the son of Jonas, a rock—who was temperament was so vacillating that he came walking on the sea to meet Jesus, then lost his faith and began to sink in the waves; who assuaged with vehemence that he would never forsake his master, and then, a few hours later, swore with many an oath that he had never known him; who learned in a vision that the uncircumcised were not common or unclean, and yet refused to eat with the gentiles because he dreaded the anti-Gentile sentiment in the nascent church. The power of Jesus Christ's personality was so marked in its revolutionizing effect that even the persecutors of the Church could account for the new-born courage of Peter and John only by saying that "they had been with Jesus."

As his teaching, his pardoning, and his leading have been seen through all the centuries since his death and resurrection, so his life-giving. He has converted St. Augustine from a rone into a great theologian; Luther from a monk into an apostle of liberty; John Wesley from a narrow ecclesiastic into the broadest of churchmen; John B. Gough from a drunken actor into an unequalled minister of Christian temperance.

Religion is the life of God in the soul of man. This life Jesus Christ imparts to all those who come into loving fellowship with him. If to any of my readers this phrase, "life of God in the soul of man," seems too vague, let them substitute for it the life of faith and hope and love—these three. Or if they wish a more concrete definition, let them find it in the fruits of that spirit: love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control. To go to Jesus Christ and learn what are our relations to our fellowmen, what are our relations to our God, and what are the laws of healthful living, is to be Christ's disciple. To go to him with the burden of our past; to cast that past on him and leave him to take care of it; to trust him to undo our own undoing; and then to turn our faces to the future with a new aspiration of hope and a new resolution of high endeavor, is to be a believer in Christ. To go to him for our understanding of what we have to do in the world, to get our commission from him, and to set ourselves resolutely to the fulfilling of that commission; to make it our settled purpose to do his work in his way, is to be a follower of Christ. To come into companionship with him; to live in his presence; to imbibe his spirit; to share his experiences; to go with him alike unto his Mount of Transfiguration and into his Garden of Gethsemane, this is to receive him as a Life-giver.

SING NOT OF FAILURE.

By Margaret Scott Hall.

Sing to me no song of failure;
Sing of hope's bright star instead;
Sing of work right well accomplished,
And of victories just ahead;
Sing of toil that is rewarded,
Of ambition and success,
Till our tasks have all been finished;
Sing of hope and happiness.

Sing no chord of melancholy,
Or sad failure and defeat;
Tell me of a smiling future,
Sing of joy and tasks complete;
Fill to-day with worthy effort
That to-morrow may be blest,
For in every undertaking
Perseverance is the test.

Sing to me no song of failure,
Or man's faithlessness to man.
True to God, to self and others,
Let us do the best we can;
Sing of perfect love hereafter—
Sing of patient e. peace and rest,
Sure reward of every toiler,
Who has done his level best.

HOW TO PLAN WISELY.

No one ever originates wise plans for his work. God does all the planning; the best that we can do, and all that we ever need to do, is to learn from God what his plans for us are. When, therefore, we are faced with the need of planning wisely, and perhaps ask others to pray for us that we may plan wisely and that our plans may be blessed, let us realize rather that it is simply a question of whether we are ready to listen to God. We do not need to be nearly so much concerned to pray for God's blessing on our plans, as to pray that God will reveal to us his plans for us, and give us the will and the wisdom to carry them out. He will be sure to bless his own plans; if we are working with him in carrying them out, our blessing is certain. "Show me thy plans for me." is a better prayer than "bless my plans."—S. S. Times.

Holiness is not a rapturous triumph away up somewhere in the vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.—Mark Guy Pearse.

DELICATE CHILDREN
MADE WELL AND STRONG.

The little ones are frail. Their hold upon life is slight. At the very first symptoms of trouble Baby's Own Tablets should be given. This medicine cures colic, sour stomach, indigestion, diarrhoea, constipation, teething troubles and other minor ailments. It is equally good for the new-born babe as the well grown child. Mothers have the guarantee of a government analyst; that this medicine contains no opiate or poisonous soothing stuff. Mrs. Crossman, New Hamburg, Ont., says: "I have used Baby's Own Tablets for stomach trouble and constipation with marked success. I feel that my little ones are safe when I have a box of Tablets in the house." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A WORD TO THE WICKED.

By W. S. Danley.

This article is written to call attention to what the writer has heard more than once lately. He wonders if it has come to the ears of others. He wonders if there is any basis of truth in the charge included in the conversations.

A number of ungodly people have said to the writer, "We would not be so wicked if the preachers would speak more plainly about our sins and warn us concerning the consequences of our ways, as the preachers used to do. The ministers are too mealy-mouthed; they are entirely too easy nowadays. They seem to be afraid to say what they think."

One preacher has small chance to know how another minister preaches. The above complaint is probably only a smooth excuse for neglecting things spiritual and running into sinful excesses. Probably the world was never blessed with more courageous preachers than now.

The last one that charged the preachers with neglect of duty in regard to striking from the shoulder in the pulpit was a woman, and she got a good, plain sermon on the spot. She was reminded kindly, but earnestly, that the Bible is a plain book, and that it does not mince matters on the question of sin and its bitter results, and that she could in five minutes read what God says on the subject and what Jesus said on this theme. She was reminded that the soul that sinneth it shall die, that the wages of sin is death, that the way of the transgressor is hard, and that even now the axe is lying at the root of the tree that bears not the fruits of righteousness.

Her attention was called to the fact that through sin the first King of Israel and one of the shrewdest of the Apostles found suicidal graves. She was personally warned to prepare in fair weather for a day of storm, and the exhortation was enforced by the story of a wicked sailor as related in the Sunday School Times. His captain, a praying man, often urged him in vain to pray and change from his profane life to a life of purity and prayer. A dreadful storm arose in the Indian Ocean that struck terror to the hearts of the hardest seamen. The wicked mate then called upon the captain to pray for him. "No, sir," said he. "I do my praying in fair weather; now we must try to save the ship."

The sermon was followed by a secret prayer that the careless and godless woman would change the order of her ways.—Philadelphia Presbyterian.

The value of your religion depends upon how much of yourself is invested in it.