

## SELF-MADE MEN.

Some men are said to be self-made men. The meaning of this is that they began life without means and with meagre advantages, and by dint of their own energy and industry have risen to distinction. Many take all the credit to themselves for their attainments and their achievements. A great king once said, "Is not this great Babylon which I have builded?" There are modern men of like passions. They have never learned the lesson taught in the Bible that they have nothing which they have not received. They have not made all, nor earned all, nor won all, but received all.

Saint James says: "Every good gift and perfect gift is from above, and cometh down from the Father of lights." It is written in the Psalms, "The Lord hath done great things for us whereof we are glad." And the psalmist sings this to his soul: "Return, my soul, unto thy rest, for the Lord hath dealt bountifully with thee." No man is self-made. God has made all that is good in us, and has freely given unto us all that is worth having. These mercies have come down to us through various channels, but all have come from God.—N. Y. Christian Advocate.

## LET THE ELDERS BE TAUGHT.

Nothing is so out of line with the high educational ideas of Presbyterianism as the abounding ignorance in its eldership about its creed. Some facts emphasize the practical evil of the defect. Think of a large session made up of men noted for their relative high general intelligence, some of them professional men of liberal culture, yet ignorant literally of the fundamental doctrines of the Church. Their preacher is naturally preaching unitarianism or universalism day after day and they are unable to see it and lack the knowledge which shows that such preaching spells revolting results by and by whatever the state of affairs may be now. Every pulpit must ring clear and the elders should be able to discover it. The Lord Jesus Christ, who not only lived a life of purity and self-denial and died a death of devotion to His convictions, but died in the place of, instead of the lost as a sacrifice to satisfy divine justice. In view of the consequence of such ignorance one presbytery not long ago undertook to assemble all its elders to teach them the doctrines of the Church.—Presbyterian Standard.

## THE HALF-WAY HOUSE.

Let me describe the consequences of tarrying at any half-way house. To obey the Lord partially is to disobey Him. If the Lord bids Abram go to Canaan, he cannot fulfil that command by going to Haran. Haran was not mentioned in the call. You cannot keep God's command by doing something else which pleases you better. The essence of obedience lies in its exactness. Although something else may seem to you to be quite as good as the thing commanded, what has that to do with it? This is what God bids you, and to refuse the thing commanded, professing to substitute a better thing, is gross presumption. You may not think so, but so it is, that half obedience is whole disobedience. We can only obey the Lord's command as it stands; to alter it is as great a treason as to make erasures in a king's statute book. It is will-worship, and not God's worship. If I do what I choose of the Lord's work, and leave a part undone which does not please me quite so well.

Moreover, half-way obedience increases our responsibility, because it is a plain confession that we know the Lord's will though we do it not. Abram had received the call, and knew that he had done so, else why had he come to Haran? He admitted, by going as far as Haran, that he ought to go the whole way to Canaan; and so, by his own action, he left himself without excuse.—Charles H. Spurgeon.

## WORLDLINGS IN THE CHURCH.

Worldly people in the church is not a good asset. Even one is very bad. If a member is to be considered in good and regular standing who is not under the fire of the processes of discipline then a single bad member is a menace. Under the general or particular invitations of workers to join the church the worldly member is a standing temptation to outsiders. His is the model life in mind as they consider the proposition to enter the fold. Naturally wanting to give up least of the things loved and to assume least of the burdens they think would be hardest to bear, the life of the sole worldly member becomes the fatal lure that leads to the sad step. There are too many in the church, the preacher, the elders, and the people know, ought not to be in it. And these worldlings themselves know they are unfit to be in it. There is too much looseness about the admission of members. The settlement of the question whether or not this and that man shall be admitted is one of the most solemn and responsible duties the pastor and session have to discharge. It does not appear to be so regarded. If there was in the ministers and elders a deeper sense of the wrong wrought by unfaithfulness in this work we are persuaded the church would not be so handicapped or weighed down with a worldly membership. Yes, there are too many members on our rolls. Well may we read with deepest interest these days about large ingatherings into the fold. The future weal of the church is to be imperilled if the work is done unscripturally and the danger of death at last to the new members themselves increased.—Presbyterian Standard.

Christian. It takes men to win men, and it takes Christ-men to win men to Christ. It is the life that counts.

Thou must be true thyself.

If thou the truth would teach;

Thy heart must overflow.

If thou another heart would reach.

It takes the overflow of heart

To give the lips full speech."

Little crosses, little cares,

Little things that give us pain,

As we bear them ill or well,

Turn to endless loss or gain.

Little trials now may bring

Golden lessons to the heart,

Which, perhaps, in after years

Stern sorrows must impart.

—Countess of Rothes.

## A CHALLENGE.

If the men are asked why they do not come to church, they lay the blame anywhere and everywhere except upon themselves. They are not irreligious and indifferent; they are not unconverted heathens—of course not. The trouble is always with the church. The services do not attract them and do them no good. The preacher is stiff and not practical enough. His sermons do not contain enough virile thought. Preachers are not manly and modern enough—and a great deal more of a similar nature.

Ho, ye preachers, here is a challenge for you. God knows you are blamed for a thousand things of which you are not guilty. But take the men at their word and see whether you can not annihilate the last flimsy excuse they have for neglecting the church. Do more practical work than ever; measure up to your responsibilities and opportunities more fully than ever.

And will not the women join a holy campaign for the winning of their husbands for Christ and the Church? Surely they can do more than the pastor. Will they live their religion more fully at home than ever before? Ho, ye wives, here is a challenge for you! The marvellous influence of a good and noble woman cannot be exerted more nobly than in bringing some one to Jesus. The Church's great "man problem" will never be solved until the woman seriously help in the attempt to solve it.—The Moravian.

## BIBLE TEXTS THAT HELP ME.\*

By Robert E. Spear.

David Livingstone found help in a time of need from Bible words which have comforted and fortified many a soul. On the evening of January 14, 1856, he wrote in his journal: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations—and lo, I am with you always even unto the end of the world.'" It is the word of a gentleman of the most sacred and strictest honor, and there is an end or a I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude to-night, though they may be the last. I feel quite calm now, thank God."

Adoniram Judson found guidance and peace in the great commission, as it is recorded in the Gospel of Mark. "Some one asked me not long ago," said he in an appeal to young men at home, "whether faith or love influenced me most in going to the heathen. I thought of it a while and at length concluded that there was in me but little of either. But in thinking of what did influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once that last command seemed to come to my heart directly from heaven. 'I could doubt no longer but determined to obey it at all hazards.'"

Samuel C. Armstrong found help in all that uttered God and that God uttered, and rested in the promise of Christ's rest. "One Scripture," wrote he, "is to be interpreted by another; a clear head and common sense are, I believe, the best means of right study of the Bible, and hence the reason why so many illiterates—even babes—speak and see such wondrous things, while we who are more cultivated bring our reasoning powers to bear and are sadly perplexed. I think, too, that the state of the heart has as much to do with getting at the more intricate Bible truths as that of the head. It is true, there is a difficulty as to prayer: God knows and does all, yet asks us to pray for what we want. There is in the compound of complex action of this and the human will on the wants of life, an absolute mystery,—I cannot explain it, but elsewhere he says, 'I will give you rest.' We need the spirit of little children."

We must be open to all the words of God to men. "As the art of life is learned," says John Ruskin, "it will be found at last that all lovely things are also necessary!—the wildflower by the wayside, as well as the tended corn; and the wild birds and creatures of the forest, as well as the tended cattle; because man doth not live by bread alone, but also by the desert manna; by every wondrous word and unknowable work of God."

## DAILY BIBLE READINGS.

Mon.—My help in weakness (Phil. 4: 13).

Tues.—My help in want (Psa. 23:1).

Wed.—My help in sickness (Jas. 5:13-15).

Thurs.—My help in sorrow (2 Cor. 4: 18-19).

Fri.—My help in living (Gal. 2: 20).

Sat.—My help in dying (2 Cor. 5: 1-5).

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God that we might have got by praying.—Andrew A. Bonar.

\*Y.P. Topic.—Sunday, February 13, 1910.—Bible Texts that help me. (Psa. 119: 97-104).