

## NOW OR MAY BE NEVER!

I was once in a country town, and I said to my host when I went to bed: "I have to be in London tomorrow, and I cannot get up in time for my work unless I leave by a train which I can catch readily enough if you wake me at six." Well, my host was an Irishman, so he woke me at five o'clock and told me I had only an hour to sleep. The consequence was that I missed my train. If he had only woken me at the proper time and said, "Now, you must get up," I should have woken at once; but as he said, "You have only a-oh-er hour to sleep," of course I slept, being weary. The same principle applies to you. I say to you Go home and think it over all the week. I shall be giving you a week in which to rebel against God, and I have no right to do so. I shall be giving you a week to continue an unbeliever; and he that is an unbeliever is in peril of eternal ruin, for "he that believeth not shall be damned." Worse than all, the week may lead to many other weeks, to months, perhaps years, perchance a whole eternity of woe. I cannot give you five minutes. God, the Holy Ghost, speaks by me now to souls whom God hath chosen from before the foundation of the world, and He says, "Today if ye will hear His voice, harden not your hearts." The Holy Ghost says, "Today, even today."—Spurgeon.

## PRAYER.

Infinite Father, we rejoice that it is possible for us to be workers together with Thee by giving our sympathy, love and help to Thy needy children. As Thou hast honored us by appointing us to such a gracious ministry, may we seek to honor Thee in return by trying to do Thy blessed will. In all lowly and gentle ways, may we do what we can to bind up the brokenhearted, to relieve the distressed, to strengthen the weak. Let none who suffer look to us in vain for some manifestation of the Christ-like spirit. May we so meet and treat the sad, the lonely, the tempted, that they shall take knowledge of us that we have been with Jesus. So may His heavenly teaching bear sweet fruit in our conduct and characters, and so may the Kingdom which He came to establish grow apace in the world. In His name. Amen.

## PERFECT TRUST.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration to your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them before hand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concerns.—François de la Mothe Fénélon.

The inconsistency of Christians is the stronghold of unbelief. The lack of vital joy in the Church is the chief cause of indifference in the world. The feeble energy, the faltering and reluctant spirit, the weariness in well doing with which too many believers impoverish and sadden their own hearts, make other men question the reality and value of religion, and turn away from it in cool neglect.

God often visits us, but most of the time we are not at home.—Joseph Roux.

## WORTH WHILE.

Edward Sanford Martin.

I pray Thee, Lord, that when it comes to me

To say I will follow Truth and Thee Or choose instead to win a better worth

My pains some cloying recompense of earth—

Grant me great Father, from a hard-fought field,

Forespent and bruised, upon a battered shield,

Home to obscure endurance to be borne

Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal

At one with wisdom and my own worn soul,

Then ever come to see myself prevail,

When to succeed at last is but to fail.

Mean ends to win and therewith be content—

Save me from that! Direct Thou the event

As suits Thy will: where'er the prizes go,

Grant me the struggle, that my soul may grow.

## "YE ARE MY WITNESSES."

Suppose a witness brought to court to testify in a case should spend most of his time talking of other things. Would the court allow it? And would the one whose witness he was be pleased and satisfied?

If we are true Christians we are sent of Christ to tell the world of His teachings, and His past, present and future work. In apostolic days that is what the Christians did, in the homes, streets, lanes and fields. Paul taught and warned the people by the river side, from house to house, in the courts, synagogues and prisons. "Day and night, with tears," and the persecuted, scattered church "went everywhere preaching the Word." The people of modern denominations in their early history were filled with the Word and the Spirit, and "out of the abundance of the heart the mouth" spoke, "both of the goodness and severity of God"; of his past present and future dealings with men, and there were acceptable witnesses, whose testimony was blessed of God to their own rejoicing and the salvation of multitudes.

But now of what are Christ's witnesses speaking? The world sits in judgment on Christ and his work. What does the world learn from our lips, pens, presses and lives? Can he for whom we witness be pleased when we occupy precious time and space repeating the claims and teachings of false leaders, to the exclusion of important testimony for him? Is the world convinced of Christ's power, authority, purity wisdom and love by our disputings over our own beliefs and our criticism of the beliefs of others?

Why, Christ and the apostles might have occupied all their time in repeating, contradicting and "showing up" the false religion of their day, but they were so full of truth they seldom had time to mention these errors. Let us use our opportunities to testify to a perishing world what God has done, is doing, and will do, so save those who hear and obey his word, and punish the disobedient and rebellious. Oh, that we might help men to see their lost condition, and how to be saved, and the bliss and glory salvation brings!—Selected.

## DAILY BIBLE READINGS.

Mon.—"Better things" (Heb. 1: 4; 7: 19, 22).

Tues.—More "better things" (Heb. 9: 23; 10: 34; 11: 16, 35, 40, 12: 24).

Wed.—Heeding the message (Heb. 1: 1-3).

Thurs.—The kind High Priest (Heb. 2: 17, 18).

Fri.—The anchor of promise (Heb. 6: 8-20).

Sat.—Faith's heroes (Heb. 11: 1-16).

## LIFE LESSONS FROM THE BOOK OF HEBREWS.\*

The great lesson of Hebrews is that the things which God gives are always better than the things which he gave, and that what he gives will be surpassed by what he will give. The Old Dispensation served its end. It did not accomplish what God had desired, for the great majority of those trained under it rejected the Messiah for which it had been designed to prepare them. But it had made some ready for the Messiah, and it had prepared the words and the ideas in which the Messiah could bring his truth home to human hearts. But it was never intended to be final, and when its end had been served God gave the better things.

Why do we not learn from such lessons to trust God? We persist in looking back for golden ages or in repining over what we once had but have lost. But nothing that God can give is inferior. It is an improvement on all that he has given, and the best is yet to be, the end for which all the beginnings have prepared. We need fear nothing.

"And so beside the silent sea

I wait the muffled oar;

No harm from him can come to me

On ocean or on shore.

"I know not where his islands lift

Their fronded palms in air;

I only know I cannot drift

Beyond his love and care."

The Epistle to the Hebrews shows us how some of the Hebrew Christians tried to win their fellow-Hebrews to the Saviour. They loved them and longed for their acceptance of Jesus. They recognized what was good and true in their common inheritance, but they were clear and fearless in pointing out what was inadequate and transitory and even vain. The blood of bulls and goats could never take away sin, Christ could. All that was true in what had been was only the foreshadowing of him, and he was its fulfilment. How foolish and wrong then for man to reject the complete for the sake of the partial, the truth for the sake of that which was true but in part.

Each Bible book can teach us some new thought of God, and each book in the New Testament some new thought of Christ. This book shows us his divine glory; but in ways which reveal also the full beauty of his humanity and bring him near to us, even into our very struggles. He was tempted as we are. He prayed with strong crying and was heard, just as we pray and are heard. Christ knew it all. He went from us with "eyelids that had known the touch of tears."

We learn in a vivid way from this Epistle the true secret of the great characters of the old time. The central principle of their being was faith in God. They went out on untired errands seeing him. They sought for a city eternal, and shrank not from following the vision of it through bloody death.

We learn that they are witnessing our lives, and are witnessing to our lives.

In the midst of all that changes, one order giving way to another and the thing that is good to the better, we learn from the Epistle that Jesus Christ does not change. He is the same yesterday, today, and forever! That is a great comfort and stay. We learn to know him better and to love him more. The change is in us, not in him. That is a blessed consolation. We need never cease changing. There will always be room for change for the better. Christ will never change. He is always perfect love and goodness.

God's children are but children, and understand and speak as children. Did we not need to be taught we should not need to be disciples. Christ's scholars are sure to be well taught.—Matthew Henry.

\*Y.P. Topic, Sunday, November 7, 1909.—Heb. 12: 1-7.