

"WATCHMAN WAIT OF THE NIGHT!" ISAIAH 21, 11;

The old year with its joys and sorrows has grown white and hoary and is now ready for the grave. Should we be called upon to "epitomise" the past year of our life and as we lay it away in the grave of the past pronounce its "epitaph," what would be revealed?

It would be shown that God during the year has been very merciful and gracious unto us. That He has lavished blessings upon us both temporal and spiritual. In order to a better realization and appreciation of these blessings upon our part, let us ask ourselves a few questions bearing upon this subject. Have we been blessed with a fair measure of health during the year? If so do we know anything of the real value of such a blessing? To aid us in estimating aright its value; let us suppose that instead of health we had been prostrated upon a bed of sickness during the year. No, simply one day or week; but three hundred and sixty five days or fifty two weeks of constant pain and suffering in close confinement, instead of health and freedom. This has been the hard lot of some who were no more deserving of it than we. When we are wont to complain we would do well to think of these things. "To whom much is given" again.

Then again have we been blessed with a healthy mind? What if the mind should have been diseased? What if reason had been dethroned and you had spent the year in the mad house? How would this have effected your family and friends. Think again. Have we had sufficient food and clothing and shelter from the elements of nature to supply our necessities? How differently it has been with many who are equally deserving as we? God has been very good to us. How have we treated God? Have we been grateful and thank full unto him for his loving-kindness? Have not we in a measure been negligent and ungrateful and faithless toward God? He has been mindful of us but we have too frequently forgotten him. Moreover we have had religious liberty during the year. Who can properly estimate this benefit? From the cold grave the hollow murmur of the voices of our ancestors echo, "we can!" We were stretched on the rack; were sawn asunder; were burned at the stake, because we refused not to worship the God of Abraham, Isaac, & Jacob. Read our history your present generation it you would appreciate to any extent the religious freedom you enjoy.

Viewing the past year from the present standpoint, "Contemplating God," we have cause for gratitude, "Contemplating ourselves," we have cause for penitence. May these reflections lead us to better and better lives during the year upon which we are about to enter. In nature the decay of one year feeds the growth of the next. God helps us to profit by the experiences of the past. Volcanic mountains are rent by fissures, filled with molten rock, which fissures when the lava cools, set like vast supporting ribs strengthening the mountain mass; So it is with us, the sins which "first rend" may afterwards "buttress" life. The mistakes, trials, sorrows, afflictions and troubles of life are all turned to profit by the wise and thoughtful. Again we look upon the incoming year as a storehouse of opportunities. The past is gone. We cannot recall it. The present is ours. The future is veiled. So far as we are personally concerned

it will be very much as we make it. There are ways of thinking about the future which are not chimerical. We must not brood over uncertainty; but go forward hopefully and courageously endeavoring to make the most of it.

Instead therefore of being discouraged and led to despair by the sins and failures of the past; we should rather feel that if there is any meaning in redemption at all, it means there is a remedy for every human sin and weakness. Christ is at once the "Lord our Righteousness" and the "Lord our strength." A strong faith in Him will enable us to begin the New Year, not with shaking hesitancy, but with brilliant hope, courage and energy. One like unto the Son of man holds reins. He can open and no man can shut and shut and no man can open. The future may be sealed with the seven fold seal of secrecy but He is able to break and open every seal. The thunderbolts of calamity may be near at hand to burst upon us and blast what we prize the most; but it is in vain to worry and vex ourselves with these thoughts. Our call is to duty. The year upon which we enter will be as replete with these opportunities as any we have seen. Shall we seize these opportunities as they fly or let them slip? We are not our own we are bought with a price. If God spares us during another year what will the recording angel say of our stewardship? If we could only bring home to ourselves what we shall feel when our season of opportunity is cut short—as it will be with us all—we would not look upon these solemn truths as mere words. The feelings of remorse are bitter feelings. Let us as Christians engage more heartily and energetically in the Lord's work than ever before. And to the unregenerate let us say, begin the New Year with giving your heart to the Saviour. You have allowed many opportunities to pass by you without improvement. May this be true of you no longer. Look to Jesus as he is lifted up. Let the seed of faith blossom and bear fruit to the glory of God and the Salvation of your soul.

A. SCOTT.

"AS HE THINKETH IN HIS HEART SO IS HE."

In those words Solomon gives us the secret, or key of the character of the man, tells us what determines the life. As the man thinks so will he be in conduct and character. The wise man also says "Keep thy heart with all diligence; for out of it are the issues of life," thus showing that according to the process of thinking going on in the heart; so is the man in desire, purpose, word, and action. The thought in the heart determines the faith, and the faith gives direction to the life, and decides the destiny. The thought is the proximate cause of the act. Sin is thus the result of thought. Jesus said "Out of the heart proceed evil thoughts," and these are followed by murders, adulteries, thefts, false witness, "bitterness, wrath, anger, clamor, evil speaking, and malice." Words and acts grow out of thoughts. If a man's thinking be chiefly confined to evil, his words and acts will correspond. So of our religious belief, if a man's faith is a belief on Christ, and a belief of all He says, it will determine a life of obedience, and love that suffereth long and is kind, forbearing and thinking no evil. Pure doctrine, honestly held in the thought of the heart, begets a pure life, and Christlike character. Impure doctrine leads us wrong in thought and life, hence

the necessity of right thinking. Many believe they are right simply because they think they are right, while they are altogether wrong. Paul (referring to his former life) said "I verily thought with myself, that I ought to do many things contrary to Jesus of Nazareth." And he did so, giving his voice to put them to death, punishing them often, compelling them to blaspheme, and persecuting them. His thoughts and conscience were then wrong, but he thought he was right. He afterwards said "Let him who thinks he stands, take heed lest he fall." Wrong thinking has led to the present divided state of Christendom. The thought in the heart has devised creeds, dogmas, parties, strife, and human names, among those desiring to serve God. These cause division, while God's word teaches and enjoins union, "that they all may be one," is the Saviour's prayer. Our thinking, acting and speaking, must be in accord with the inspired words of the Apostle, who only were qualified and sent off by Christ to give to the world of eternal "the words of life." Men are found who appear to think they are equal to the Apostles. And so being exactly right themselves, are qualified to direct, counsel and guide others to the correct position they occupy; Those who will not heed them, but choose to think and do otherwise are of course wrong, and cast out as evil.

of his words, and led to the statement in scriptural fact. (According to the writings of some) and our world think a large part of work of "preaching the gospel," and bringing souls to Christ was being done by themselves, while all others who are "co-operating" and accomplishing work of this kind are "men who are greedy after reward," "false teachers," who "make merchandise of christiana," "hirelings" who when the cash is exhausted, "making religion subservient to their pecuniary gain," who say "the work Christ ordered may decay but our filthy rags is the work we want to be made permanent." Where may we look to find the strongest indications of decay of Christ's cause in Ontario at the present time? No doubt where there is more evil talking and evil speaking, than going out to preach the gospel. It is a cause for deep sorrow, that brethren will allow themselves to think, speak and act so unkindly, they can never win souls by pursuing such a course. Jesus did not say beat my sheep, but He said "feed my sheep." We pray that the time may soon come, when a change in the thoughts of the heart may lead christians to lay aside all malice, guile, hypocrisies, envies, and all evil speaking; and when they admonish one another, they will do so with "meekness, kindness, humbleness of mind, meekness, long-suffering, forbearing one another."

J.G.H.

WHAT WILL YOU DO WITH JESUS?

BY NATHANIEL NORTON.

What will you do with Jesus? The words come low and sweet As tenderly he bids you Lay your burdens at his feet. We are poor, and weak, and sinful But his mercy's full and free; What will you do with Jesus? What shall the answer be? What will you do with Jesus? The words come loud and clear, 'Tis the voice of God that speaketh, In tones that all must hear. Life immortal in the question, Joy through eternity.— What will you do with Jesus? What shall the answer be? Think of the King of Glory, Lord of heaven, to earth come down, Of his life, so pure and holy, Of his death, his cross and crown. Of his divine compassion, Of his sacrifice for thee.— What will you do with Jesus? What shall the answer be?

BOWMANVILLE, Ont., Nov. 20.

The special effort here, before noticed, resulted in 12 additions by baptism. Bro. Stevenson did all the preaching, and so did it well. Our prayer meeting and Bible class are prospering. The young men organized a young men's prayer meeting last evening to meet weekly one hour before Sunday morning service. We thank God for the happy union of the church at present. CONTINUED.—The church in this university town is decidedly looking up. There is devotion and peace. Bro. J. Wood recently baptized 2. This winter preached there two evenings this week and had the pleasure of taking the confession of Miss "Nellie." Bro. Wood's youngest daughter. More are expected.—EDWARD SIMPSON.—Standard.

"For all the promises of God in him are yea and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath appointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 1 Cor. 1, 20-22.

"And thou shalt speak my words unto them, whether they will hear or whether they will forbear, for they are most rebellious."—Exo. ii, 7.

For the Worker. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. A query has come to me to day, from an old christian friend, whom I have not seen for years, with the request that I would answer through the CHRISTIAN WORKER.

Was this expression of our Lord intended for his disciples, and the people who heard him only, or is it a truth of wider application, and applicable to us as christians to day, and must our righteousness exceed that of the Scribes and Pharisee; if we would enter into the kingdom of heaven? I am quite sure the Brother is not asking this for his own sake, but for others.

This is the favorite text of what we call Moral Men, they claim, and perhaps justly, that the word "righteousness," simply means "right doing," and it is true that in some cases it carries that meaning, as for instance in that notable passage, "Scarcely for a righteous man would one die yet peradventure for a good man some would even dare to die." Evidently there is a difference here, between the "righteous" or upright, or just men, and the good man, who to this same uprightness adds benevolence!

But do we not fall into a serious error when we divorce morality from spirituality? In other words, is it possible to be a Moral man without being a spiritual man? Can there be to day Morality without Christianity? Yet how common a thing it is to hear the man who refuses Christ, and his salvation, claim to be a moral man, and indeed christians often speak of some neighbor or friend as a good moral man, but not a christian. Morality without spirituality produces hypocrisy. It was this which made one class of the Pharisees, what they were in Christ's time and which called forth some of the strongest words of disapproval ever uttered by the Son of God. But I think it was not the righteousness of each Pharisee even, that the Lord would have us "exceed," but I understand that this scripture, and a host of others, call on us for a righteousness that shall exceed, the best product of the dispensation under which the best of the Pharisees lived.

Perhaps the Apostle Paul is one of the best examples of what I mean, before he became a follower of Jesus of Nazareth, he tells us that he was a "Pharisee of the Pharisees," "a son of a Pharisee," "that he had lived in all good conscience," and adds as "touching the law blameless." Now Paul was a type of what the "law could do" producing character, and he was not alone. The bible gives the records of others who are specimens of the fruit of it at same time.

But now the righteousness of the law is not that which will please God, and the Jews by not submitting themselves to the righteousness by faith, have sadly missed their blessing. If any man could boast Paul tells us that he could, yet he follows with heart and life, and at no matter what cost the higher righteousness, the righteousness that exceeds that of the Scribes and Pharisees, as much as the glory of the new covenant eclipses that of the old. "But what things were gain to me," (his zeal, his birth, his righteousness, his circumcision, his blamelessness) "These I counted loss for Christ; and the whole chapter, the third of Philippians is full of the same subject.

I think then, that our righteousness should "exceed," not the hypocrisy and sin of the Scribes and Pharisee; only: for that would be a small matter, but that it should exceed the best results possible, to the law of Moses under which those Scribes and Pharisees lived. If you ask why I reply, Because Christ died for us and rose again. Because we have been crucified with him and have risen to newness of life, because we have the divine example of the son of God. Because we have an advocate with the father Jesus Christ the righteous and because the new testament abounds with commands and exhortations, to come up to the higher position of "sons and daughters," "of kings and priests," "of followers of God as dear children" and places the limit of our growth, at the "measure of the stature of the fullness of Christ."

The world will always judge us by our character. Not by what we profess to be, but by what we are. As a people we have given much weight and care to the matter of correctness in doctrine. Let us give no less attention to correctness of practice. The world has always looked at the lives of the Christians and has been quick to mark their defects. This is just as it ought to be, and I trust the day will never come when the church will sin and the world not see it, for if they fall to see our short comings, it is likely they will fall to see our good works too, and the Saviour meant us to "let our light so shine that men might see our good works and glorify our Father in heaven."

May we all learn to recognize the claim the Lord has upon us. "To walk worthy of our high vocation." To keep our garments unspotted from the world. "To be holy and without blame before him in love." "To abstain from all appearance of evil." And may the very God of peace sanctify us holy and may our whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ. J. T. EDIARD.

More particularly for the benefit of your Scotch readers please insert in WORKER this expressive and beautiful little poem which I copy from "life and work" a Parish Magazine of Scotland. A. SCOTT.

O doon beside the lea-rig, There ran a bonnie burn, Wi' money a loup owre tane heids, An' mony a windin' turn: An' up the brae face, Within a grassy rig, There was a wee bit wallie, Frae a deep clear spring.

An' long as e'er the burn Kept up a steady flow, We stanna near the wallie, It drappit aye sae slow But when the sun in summer Was bleasit i' the sky, O sweet was then the wallie When the burn ran dry.

The wallie never failed us, E'en at our earliest need, But when the heat assailed us, We ran to it wi' speed; An' as we stoked our drouthy crags It kane was fa' o' cry— "It's braw to hae a wallie When burn rins dry."

O mony 'ik are freenly As lan' sye naething lack, But when we need a hand's turn They quickly show their back; Yet the traw frae that stand by us, When a' the fauce anes fly, Is just like a caller wallie When the burn rins dry.

But lika thing beneath the sun Comes to an end at last, An' life, we' a' it's ups and downs, Will soon be gane an' past; An' to a hope beyond this life, A treasure up on high, Is the best kind o' wallie When the burn rins dry. R. H. C.