

it must be uphill work for his neighbor too. In reasoning from the capacities and habits of his own physical frame to those of his neighbor's, he reaches a just conclusion; for in bodily constitution, notwithstanding minor differences, both are essentially the same. But in reasoning by analogy from his own spiritual state to that of his believing neighbor, he errs fatally; for the one is the old man while the other is the new: the one soul is in bondage; the other has been made free by the Son of God. The Christian obedience is not the dragging of a heavy weight over the rugged ground by the sheer force of fear; it is the easy, fleet movement of the cloud after its constituent waters have been set free from earth and raised to heaven;

"Thy people shall be willing in the day of thy power." A ship outward bound has struck on a sunken rock ere she has well cleared out of the harbour. There she lies in the water, a mile from the land, with the ocean all clear before her from that spot to her journey's end; but she moves not. What will make her move? The mechanical resources of our time could bring an enormous accumulation of force to bear upon her, but under all its pressure she will remain stationary. How then? Let the tide rise and the ship with it: now you may heave off your hawsers and send home your steamers. Hoist the sail, and the ship will herself move away like a bird on the wing.

Elevated by a winning from above, the soul courses over life with freedom. "I will run in the way of thy commandments, when thou hast enlarged my heart."

But there is no time to be lost. If that ship be not lifted up by the tide to-day, she may be broken to pieces by the waves to-morrow. Yield to the mighty but gentle upward drawing which God's mercy now exerts upon the world, like the sun-heat winning water from the sea, lest you should be obliged to yield to the tempest in which the wicked are driven away in their wickedness.—Rev. W. Arnot.

#### WALKING IN THE LIGHT.

An intrepid man of science wishes to ascend the hitherto inaccessible Alpine peak of the Weisshorn. He lies, over night, in one of the clefts of rock on the mountain side; the ascent is too dangerous to be attempted in the darkness. In the early dawn, as soon as the first rays of the coming sun steal up behind the summit of the Alphodel, he is on the move. In that light he sees light. With a clear view of the hazardous pathway before him he creeps across sharp knife-edges of snow and cliff, and up dizzy walls of rock, until he swings his little flag in triumph from the lofty peak.

In like manner an ancient psalmist and prophet, desiring to know many things hard to be discovered, exclaims: "O, God, in thy light shall we see light." The first thing to be done was to put himself into that great element of light which flows down from the infinite fount-head of truth. He recognized God. He looked Godward. He waited on him "more than they that watch for the morning." This life has too many mysteries, too many hard problems, too many precipices and pitfalls for any of us to venture through it by the sparks of our own kindling. Happy will it be for us if we determine to walk only and constantly in the light of the Lord.

The supreme value of the Bible consists in the fact that it is divine truth put into a portable shape. We can carry it with us and find there just what we need for every emergency. The author of the 119th Psalm, remembering how often he had threaded his way through the dark and narrow streets of the Holy City, exclaims: "Thy word is a lamp unto my feet, and a light unto my path." This is the unanswerable argument for the book which no scoffer can overthrow; this makes it inestimably precious to those who study it and go by it. It is the only guide-book given under heaven and known among men that is invariably safe to be followed and never misleads us; the only lamp that

I dare to carry with me when I enter the valley of the shadow of Death. To Coleridge's famous eulogy of the Word of God, "it is the book that always finds me," may be added that it is the only one which always finds for me the one safe, sure path through a life beset with perils. The people who commit the worst blunders and stumble oftenest in times of temptation are not the people who walk in the light of their Bibles.

But the supreme glory of the Bible is Christ Jesus. As the chief object of the Eddystone tower is to lift high that blazing Fresnel burner that flings its radiance over the stormy sea, so is it the chief purpose of the word to show us God in Christ. In the face of Jesus Christ we get the light of the knowledge of the glory of God. We can only see and comprehend God in the person of his Son; the "only begotten Son, he hath declared him." There was no presumption, therefore, in the persecuted peasant of Galilee, when he said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Reading about Jesus in my Bible is not enough. Admiring, reverencing his wonderful character is not enough. I need to have him "formed within me, the hope of glory." I must open my inmost soul to him—every door, every apartment—and let him fill me with himself if I want to be illuminated and purified. The whole man is full of light only when full of Christ. The faith that profits me is not an intellectual opinion or assent, it is the act of opening my whole nature to the Son of God so that He pours into me of His wisdom, His strength, His righteousness, His grace. There is a great temptation to us all to follow other people, to be carried by currents and fashions; a still worse temptation to be guided by the false principles of mere expediency instead of absolute right. These are all transient sparks, often delusive Jack-o'-lanterns. A genuine Christian may be, ought to be so possessed by the Lord Jesus Christ, that Christ shall shine within him and shine out of him. How else can we ever become "lights in the world" such as our Master has commanded us to be? When we surrender ourselves so completely to our Lord that His will is our will and His word is our law, and His spirit rules, and purifies, and elevates and sweetens ours, then we actually walk in the light of the Son of God.

Here is a good test of character. Our All-Wise Master said of certain persons that they would not come to the light lest their evil deeds be reprov'd. I suspect that this is one reason why many people draw away from Christ; even some who profess to be Christians dread too powerful and searching a discovery of their own secret sins. Their blemishes look too ugly; they feel about their own inward selves as the sluttish house-maid did about her cobwebbed and dusty parlor, when she said: "The room looked decent enough 'till the nasty light came into it." Never can we hope to mend faults till we discover them, however painful to pride and self-conceit. Never can we see faults and deceitful sins in their false disguises until we look honestly at ourselves in the light of Jesus Christ. A whitewashed character is not a clean character; a covered cancer is not a cured cancer; a soul that will not bear the scrutiny of Christ's sin-revealing truth in this world will certainly not bear the tremendous glare of the last great day. The real difference between an un-sanctified heart and the genuine, humble, docile disciple of Christ is that the one dreads the light and the other desires the light. "Ye were once darkness," said the great apostle to his brethren, "but are now light in the Lord. Walk as the children of light; for the fruit of the light is in all goodness and righteousness and truth."

The world has a right to expect a great many things from all of us who call ourselves Christians. It is the business of a Christian, not to smoke, but to shine. The dark-lantern religion that never makes itself visible to others will never guide you or me to Heaven. We ought to reflect our Saviour as light-givers. When Moses came down from the mount he brought God in his shining face. The

impressive Christians—the Wesleys, Paysons, Albert Barneses of the pulpit, the William E. Dodges and Theodore Frelinghuysens in commercial and civil life—have been men who made Jesus Christ visible to others. Sandy Hook lantern does not sound a gong; it shines. They that walk in the light of the Lord fling the rays of their influence; their example is even a richer gift than their gifts of money or kind deeds of charity.

The world has a right to expect a cheerful, contented spirit; yes, more than that—a courageous joy in the Lord from all of Christ's followers. We ought to live above the fog-belt. The higher up the holier, the higher up the happier. A churlish, croaking, gloomy professor of Gospel-religion is a living libel; he haunts society like a ghost. But there is One who says to us: "I am come that your joy may be full." Let us open our souls to Him, and our faces will shine; He can make even tears to sparkle; we shall carry sunshine into the darkest hours; we shall catch instalments of Heaven in advance. "Come ye and let us walk together in the light of the Lord."—Cuyler.

#### SUGGESTIONS.

1. Give work to those who are able rather than give them alms, is a rule that needs but statement, though worthy to be accepted as a primary law.
2. Give to them that need charity in the spirit of the Divine Benefactor, whose gifts enrich the hearts of the deserving more than their stores.
3. Encourage the poor to be givers, and help them to learn that to give is more blessed than to receive.
4. Encourage the poor to save something for coming winters, emergencies, and age.
5. Teach the poor how to make the most of small means—to select and purchase wisely, to make up and cook skillfully, and to keep themselves and their homes neat and tasteful.
6. Encourage the poor to aspire to better things, and multiply and make the most of well-conducted agencies for helping them to improve their condition and that of their children.
7. But to protect the victims of strong drink against the temptation, we must also help them to arm themselves against its power—to overcome their morbid appetite. To do this we have need to broaden our platform to the Gospel rule of temperance in the proper use of every blessing, and the due restraint of every passion. We must go to the sources of the unnatural craving for stimulants consequent upon the vicious habits of living that prevail especially among the poor, and lead them in the great reform of temperance in all things. Of course we must at the same time point them to the great Helper in whose strength alone may they hope to stand.
8. We should give to our poor brethren in our own lives a Christian example of industry, patience, uprightness, and frugality.

#### Missionary.

##### MEDICAL MISSIONS.

An important meeting of medical students, representing the various hospitals in the metropolis, in furtherance of the object of the Medical Mission Association, was recently held at the Mildmay Conference Hall; much earnestness characterized the proceedings. Prayer having been offered by Rev. J. Wilkinson,

Dr. S. O. HABERSON, who presided, pointed out that in engaging in this great work of preaching the Gospel, medical men were but following in the footsteps of Christ, the Great Physician, who also gave this command to his followers: "Go into all the world and preach the Gospel to every creature." Very slow had his people been in obeying that command. But what opportunities and facilities had the earnest Christian doctor for such work amongst

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