

verted by faith in Christ, it is not intended that we remain as we are until we see Him as He is; rather it is intended that correction should immediately begin, and that heart, mind and body, throwing off the evil and taking on the good, should make progress back to the position whence they fell. That which characterized Christ upon the earth and made him the chief among ten thousand and the altogether lovely is the point to be reached. That characteristic was the beauty of the Lord of which the psalmist speaks, "Let the beauty of the Lord our God be upon us," we commend as a practical prayer.

Even in the matter of physical comeliness we do not know that we should be out of the way in indicating the influence of the grace of God. For certainly obedience to God's commandments, resignation to his will, together with the trustfulness which that grace involves, must in the end tell favorably upon the exterior man. Other things being equal, the man who governs his life according to the counsel of the Lord is a better specimen of physical humanity than any one who neglects that counsel. David, Daniel and the three young Hebrews were noted for personal beauty, and their adherence to God's law had not a little to do with it. Every one is familiar with the face grown old in sin, and has noticed the contrast between it and the countenance of one who has grown old in the service of God. Beauty in old age is reserved for the holy. This is something practical. This touches very closely the spirit of the age. Personal beauty is sought after and applauded, and more highly distinguished perhaps than in any previous time. It is well to recognize that even this very desirable thing is among the "all things" for which godliness is profitable.

We are speaking correctly and we hope not trivially when we say that the subject matter of this petition is something which may be made helpful in all mental endeavor. Certainly a mind under Christian influences, and so trained, has a stronger grasp, and has nicer perceptions than the same mind not so influenced. Grace has something to do with the quality of thought and surely ought to be a power of no small influence in matters of taste and culture. Here again is something practical. These are the days of *Æsthetics*. A thirst for the beautiful pervades society and makes its way into our homes and our churches, as to their decorations; and upon our lecture platforms and into our