

kind. It contains the only reliable history of the human race before the Deluge, embracing a period of more than 1,500 years from the creation of Adam to the time of Noah, and were it not for the Hebrew annalist, the antediluvian age would be a blank to all succeeding generations.

ITS GREAT EXAMPLES.

The Bible gives us the record of the most memorable and most momentous events, and of the most eminent men recorded in the world's history. There is scarcely a notable incident to be found in Scripture that may not serve as a text for some moral reflections, and it may be said, there is not a single virtue that is not embellished by the luminous example of some patriarch or prophet or apostle or king. For an example of unshaken faith and hope in God, where will you find it more beautifully portrayed than in Abraham? In David we have a conspicuous model of tender piety toward God, and of generous treatment toward his enemies. Chastity and filial affection shone forth in Joseph. Martial heroism is strikingly exhibited in Gideon, domestic affection by Jacob and Leah, and burning zeal and apostolic courage in St. Paul. Thus the great characters of the Bible may be cited in demonstration of its great value as a reforming and evangelizing factor in human life—and in this modern age these heroic and ancient monuments of God's grace illuminate the pathway of the believer.

AN UNFAILING FOUNTAIN.

The Bible is the unfailing fountain from which the theologians and fathers of the church of the early centuries have copiously drawn. While their pulpit eloquence has been surpassed in this age, there is a freshness and vitality in their sermons that rarely have been equalled by modern preachers. Their great strength was the result of the invigorating nourishment on which they fed, the principal book of divinity consulted by them being the Word of God.

The great host of consecrated Epworth Leaguers would do well to note this undisputed testimony.

LITERARY EXCELLENCE.

Apart from its inspired character, the Bible is a model of literary excellence. What classic author, ancient or modern, can excel Isaiah or St. John in sublimity of conception, or the books of Samuel or Kings or the Gospels in the charm or conciseness of historical narrative; or Jeremiah's Lamentations in pathos and tenderness; or Job in majestic and terrible images; or David in poetic thoughts? The grandest creations of poetic genius pale before the palmistry of the royal prophets. Milton and Dante have borrowed their noblest images from the pages of the Bible, as may also be said of almost all eminent literary leaders who have graced the annals of history.

WHY READ THE BIBLE?

1. For spiritual development. It contains the truths we are most interested in knowing. It teaches what we ought to know, believe, love, and practise.
2. For intellectual development. It contains the only authentic history of the early ages. Its teachings constitute one of the leading elements of modern civilization. It is a collection of matchless literary productions. It is a rich source of doctrinal instruction.
3. The Word is the weapon of the soldier of Christ. He must know (1) his weapon; (2) how to use it. The Rev. Dr. Meyer has said, "The whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible-readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by

the growth of our love for private Bible study."

"No book claims so much for itself as the Bible; no book has so mercilessly assaulted all evil as the Bible; no book has been so bitterly hated or so dearly loved, no book has met with such bitter opposition from men, from fire, edict, and denunciation; no book stands to-day translated and studied in so many languages, by so many different people of so many different grades of intellect. (a) It claims for itself divine authorship.—2 Tim. 3. 16. (b) It claims for itself eternal existence.—Psa. 119. 89; Matt. 24. 35. (c) It claims for itself absolute truth.—Psa. 119. 151; John 17. 17."

PERTINENT PARAGRAPHS.

"Make it your first business every day to understand some portion of God's Word, and then make it your business for the rest of the day to see that you obey what you understand."—Ruskin.

"A whole Christ for my salvation; a whole Bible for my staff; a whole church for my fellowship; a whole earth for my parish."—St. Augustine.

"To the Bible we are indebted for all the progress in true civilization."—Gen. Grant.

"Set apart at least fifteen minutes a day for study and meditation."—D. L. Moody.

"Always ask God to open the eyes of your understanding, that you may see the truth, and expect that he will answer your prayer."—D. L. Moody.

"Study how to use the Bible so as to 'walk with God' in closer communion; also, so as to gain a working knowledge of Scripture for leading others to Christ."—D. L. Moody.

AN ACROSTIC.

The following acrostic will direct how Christians and the unconverted may read the Bible with pleasure and profit.

SEARCH THE SCRIPTURES.

Systematically. Luke 24. 27.

Carefully. Psalm 1. 2.

Reverently. Psalm 119. 7, 11.

Intently. 2 Peter 1. 19-21.

Prayerfully. Psalm 119. 33, 36.

Trustingly. Acts 24. 14.

Understandingly. Heb. 5. 12.

Retentively. Jer. 20. 9.

Every Day. Acts 17. 11, 12.

Savingly. 2 Tim. 3. 15-17.

W. H. PARR, Winnipeg.

NOVEMBER 3—GOD'S LEADING IN OUR LIVES.

Psalm 35.

HOME READINGS.

Mon., Oct. 28.	God our Preserver.	Ps. 31. 14, 24
Tues., Oct. 29.	Our Father's plan.	Ps. 45. 1, 13
Wed., Oct. 30.	Working out God's will.	Heb. 13. 17, 21
Thurs., Oct. 31.	Need of conversion.	Acts 22. 14-21
Fri., Nov. 1.	Led by little things.	2 Kings 8. 7-13
Sat., Nov. 2.	The light that guides.	John. 8. 12; 12. 35, 36, 46

"This little psalm is an idyl of great beauty, describing the calm delight which dwells with one whose trust is wholly in God. David's authorship, asserted in the title, is highly probable. We cannot fix the poem in any special period of his lifetime. We can only say that he is beyond the days of boyhood, having all ready enemies, and that he had known what it is to be in danger of death. But when he writes he is experiencing a time of rest and refreshment (1-3)—nay, of prosperity and abundance. His thoughts are happy thoughts—he lacks nothing; he has no fear; God's mercy and goodness are with him. He feels assured that they will continue with him all the days of his life. He has but one desire for the future, namely, to 'dwell in the house of the Lord—for ever.'"

"The Twenty-third Psalm is the nightingale of the Psalms. It is small, of

homely feather, singing shyly out of obscurity; but, oh! it has filled the air of the world with melodious joy, greater than the heart can conceive."

It is the sweetest shepherd song of joyous praise that David, the shepherd boy and shepherd king, sang. The Lord's leading is beautifully described in each of the verses with the scenes and imagery of the pastoral habits with which he was so familiar.

WHO CAN ORDER HIS OWN STEPS?

"Teach me thy way, O Lord, and lead me in a plain path." (Psa. 27. 11). A sensible supplication, for every man must be conscious of his personal weakness and ignorance. He cannot trust himself to direct his own paths, for oft has he found that the way that seemed right was the way of death (16. 25). The steps of even a good man are ordered of the Lord (37. 23). "It is not in man that walketh to direct his steps," says the prophet Jeremiah.

"I loved to choose and see my path; but now."

Lead thou me on!"

GOD'S LEADING IS DISTINGUISHED.

By divine guidance. "He leadeth me beside the still waters." In the path of righteousness for his name's sake. Leading forth the flock from the fold, he guides them to pastures and waters. He brings them to fruitful ground and pure, sweet streams. He must direct through the shadowy way of mine eye.

By ceaseless vigilance. He is diligent to watch over us. "Behold, he that keepeth Israel shall neither slumber nor sleep (Psa. 121. 4). He guards his own with untiring care, for they are the sheep of his pasture.

By powerful protection. Like a royal host whose table is a banquet, he spreads a feast "before me in the presence of mine enemies." The Lord is a strong tower, a shield, and a rock.

By abundant provision. "I shall not want." My cup runneth over." The manna shall not fail. The riches of his grace are in exhaustible. His word is as wine for the faint, and light to the doubting. It furnishes weapons to the warrior and a beacon to the lost and benighted traveller.

THERE IS GREAT COMFORT IN GOD'S LEADING, FOR

It is reassuring and competent. "I will guide thee with mine eye." When God bids Abram arise from his idolatrous shrines, and enjoins him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee," he leads him forth not to wander, bewildered and hopeless, but in divine security. This eminent servant of God, who is called his friend, leans upon his staff with eye open to every cloud and pillar of fire. With ears alert to every whisper and still small voice, he journeys over highways unknown. By the guidance of him who knows the way, as birds follow their trackless way, so he enters the land of promise. And his strong arm can lead forth a chosen race despite the watchful interference of a mighty master, to the designated land, flowing with milk and honey. The darkness shall not stop their march, nor powerful tribes that dwell in Abram's heritage cannot defeat the assured conquest of the land.

It is always successful. He leads us in the "right way." He shall bring it to pass (Psa. 37. 4). "Every one of them in Zion appareth before God" (Psa. 84. 7). Mercy and goodness have crowned the yesterdays. They will follow me all the coming days of my life. Napoleon led the Old Guard in the bitter struggle of Waterloo, but not to victory; for he pressed his steed to the swiftest foot in flight toward Paris. Wherever and whenever a man will commit his way to the Lord he is led "O'er moor and fen, o'er crag and torrent;" nor