

## Dickie's Second Thought.

BY SALLIE CAMPBELL.

Dickie had just come. So, of course, he had to look at everything on the place. It took him the most of the day, for there were the chickens and the geese, and the turkeys, and the pigeons, and the bees, and the pigs. There was old Dan in the stable, and there were the plow horses, and the frisky colts in the meadow.

Late in the afternoon Dickie, his tour of inspection ended, sat down on the side porch to rest.

"Well," asked Uncle Jack, "what do you think of 'is'?"

"I think everything is splendid," said Dickie, "except—" He paused. He did not wish to be impolite.

"Except what?" said Uncle Jack. "Not me?"

"Oh, no!" answered Dickie quickly. "Not you, Jonas."

Grandmother, who was looking over the top of her knitting-needles, and grandfather, who was looking over the top of his newspaper, both smiled.

"Jonas is not pretty on the outside," said Uncle Jack; "but," picking Dickie up, and swinging him to the rail of the banister, "let me give you a piece of advice, youngster. It doesn't always do to make up our minds too fast,—about human beings or other things."

Dickie thought of the big, awkward, hired man in shabby blue overalls, with a fringe of wild hair under his wide, broken straw hat. He had a great beard, too, and there was a long, scar beside one eye. Dickie said nothing, but he did not believe that he would change his mind.

Next morning, after breakfast, Jonas stopped his horses outside the kitchen window in the lane.

"I thought p'raps," he called in, "the boy'll like a ride atop of my load."

"Will you go with Jonas?" Uncle Jack asked Dickie, with a twinkle in his eye.

Dickie hesitated only a minute. What boy could refuse the lofty seat on all that mass of sweet-smelling hay, even though Jonas was his companion! He went.

They had not got far up the road when they overtook a little bent old woman, who walked with a limp along the dusty side path.

Jonas pulled in his horses.

"Good-morning, Mrs. Green," he said. "What's that you've got,—a letter? I'm going past the office, if it'd be any accommodation to you."

Every wrinkle on the old face smoothed out a little.

"Well, now, if that ain't good!" she cried. "I can get right back to my work."

Big Jonas lumbered down off the hay, and took the letter.

"Don't you worry, Mrs. Green," he said, "I'll be careful of it."

The little old woman chuckled.

"I won't worry," she promised,—"not a mite."

After the horses had started again, Dickie stole a side-wise look at Jonas. The ugly scar was toward him.

Jonas caught the look, and said in a tone of apology: "Mrs. Green is too old and too poorly for such walks in the sun. She's getting up in her years, Mrs. Green is, and she hasn't any of her folks around to do for her."

Dickie told this to Uncle Jack later in the day.

"I suppose," said Uncle Jack, "Jonas didn't tell you who it is that chops her kindling, and carries her coal, and 'does' for her, without being any of her folks."

"No, he didn't say," answered Dickie.

"I suppose not," said Uncle Jack.

Then he walked out of the room, and left Dickie wondering who it was he meant. Could he mean Jonas?

When Dickie came into the house at supper time, he said.

"I asked Jonas how he hurt himself on the eye."

Uncle Jack laughed.

"Did you? Well, no doubt I asked a few questions myself when I was a boy."

"You did," said grandmother.

"What did Jonas say?" asked Uncle Jack.

"He said that something fell on him there once when he was running away from a barn that was on fire."

"Did he tell you that the barn belonged to a man who had cheated him out of his money, and told means lies about him, and that he was saving that man's horses and cows from the fire when the beam struck him?"

"Why, no!" said Dickie. "Was he?"

"Jonas is a foolish man," said Uncle Jack. "He has a bad habit of leaving out the best part of his stories."

After Dickie had been a week on the farm, he announced, one day, rather shyly:

"I think Jonas is an awfully nice man."

"You do!" said Uncle Jack. "I thought you said that he was the one thing in the country that wasn't nice."

"But that was when I first came,—that was the first day. You know a good deal more in a week than you do the first day."

"Very true," said Uncle Jack; "still, Jonas is not a beauty."

"But it doesn't matter," protested Dickie eagerly, "what you look like, whenever people think about you, they just think about being kind, and watching out to help everybody. I guess God likes to look at Jonas, anyway, and so do I."—Sunday School Times.

EDITOR,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

## Daily Bible Readings.

Monday, March 10.—Acts 28:30, 31; Philippians 1:1-11. "Until the day of Jesus Christ" (vs. 6.) Compare Phil. 2:16.

Tuesday, March 11.—Philippians 1:12-20. "For me to live is Christ" (vs. 21.) Compare Gal. 2:20.

Wednesday, March 12.—Philippians 2:1-18. "Lights in the world, holding forth the word of life" (vs. 15, 16) Compare John 1:5, 8.

Thursday, March 13.—Philippians 2:19-30. Seek the things of Jesus Christ (vs. 21.) Compare Rom. 15:1.

Friday, March 14.—Philippians 3. All things loss for Christ (vs. 8.) Compare John 3:16.

Saturday, March 15.—Philippians 4. "Think on these things" (vs. 8.) Compare Romans 14:18, 19.

All will be glad to come in touch with Dr. Trotter this week, through his first article on the "Sonship of Believers."

## Prayer Meeting Topic—March 9.

Moses: The Secret of Endurance. Heb. 11:24, 27; Exodus 33:9-22.

The extraordinary powers of the men whose names are enrolled in the eleventh chapter of Hebrews were not due to natural causes. To read the record in this way is to miss the point of the teaching. The illustrious men differed from others in one respect, and that one characteristic was common to them all—they saw the Invisible. This is the secret of their endurance. It is true that Moses was a man among men. He was versed in all the learning of his age; but his success was due to the fact that his soul was linked to God.

This was the secret of his endurance.

1. In separation. When he came to the maturity of his powers he occupied a leading position in the royal court. Josephus says that the Ethiopians had invaded Egypt, defeated the army, and threatened Memphis. Moses was chosen as commander of the troops. He took the field, surprised the enemy, and returned laden with honor and spoils. But in the midst of his prosperity he left it all for the sake of his own people. Had he followed reason he would have said: "I'll use my influence on behalf of my people and remain where I am." According to human judgment his position at court would have seemed providential; but to the surprise of all he exchanged honor for shame, riches for poverty, pleasure for hardship, the palace for the hovel, and the society of the elite for the doubtful friendship of the ignorant. Why did he do so? He saw the Invisible. He not only closed his eyes to his prospect in Egypt, but he opened them to something better. It was the same steadfast gaze into the face of the Invisible that led another to say that the things he once counted gain now he regarded loss for "the excellency of the knowledge of Christ Jesus our Lord." A vision of it cannot fail to lead to self renunciation.

This was the secret of his endurance.

2. In patient waiting. From the brilliant court of Pharaoh he went into the lonely life of the desert. There he remained forty years. What a discouraging wait! Many men have faith in God but have not faith in God's methods. But here is a man who endured, knowing that the God who had called him into his service would some day, when the work of preparation was complete, lead him into his proper sphere. "Lord give us such a faith as this."

The discipline of life is in its endurance. "Blessed is the man that endureth temptation." We grow strong thus. Only thus we gain experience. Not otherwise will life open its secrets, and great natures that govern and endure, admit us to her mystery and fellowship.

J. H. MACDONALD.

## The Sonship of Believers.

I am to write four articles on this interesting and important subject. They will cover the following topics:

1. The Fact of Sonship. 2. The Privileges of Sonship. 3. The Discipline of Sonship. 4. The obligations of Sonship.

It will be well to recall at the outset the substance of that pertinent and instructive article which appeared in connection with the recent discussion on the Fatherhood of God, entitled "The Figure of Fatherhood." In that article it was pointed out that the term Father as applied to God is figurative, and as a figurative term, is very elastic in its meaning. The same sort of commenting is in place when we begin to discuss the Sonship of Believers. A man is literally the son of his earthly father and mother by natural generation. When the Scriptures call him a son of God, they designate a spiritual relationship which has been established between him and God, by the use of a figure borrowed from the literal human

relationship before described. The natural earthly sonship is not more real than is the spiritual sonship in the case of a believer, but the resemblance between the two is one simply of analogy at certain points. The purely human relationship which we call sonship, though at its best a rich and blessed relationship, shadows forth but faintly and imperfectly the dignity and blessedness of that sonship which is spiritual and divine. In the present study we are to consider

## THE FACT OF SONSHIP.

I. Note, first of all, that the Sonship of Believers is a New Testament truth. True believers there were in the Old Testament times and many of them, but they were not called sons. In the Old Testament the sonship of believers lay in shadow. If God is named Father it is of the collective Israel, not the individual unless in one or two instances. "The promise of this blessedness had never been explicitly given under the Mosaic Covenant. The assurance quoted in II Cor. 6:18 is pieced together from scattered hints of prophecy." The Old Testament saints were not conscious of sonship; that is not the conception under which they thought of their relation to God. They were "His people, the sheep of his pasture," his "servants." The sonship of believers is one of the glorious disclosures of gospel times; the filial consciousness is a distinction of the church of Jesus. "The apostolic writers," as has been said, "are full of it. The unspeakable dignity of the relationship, the boundless hopes which it inspires, have left their fresh impress on the pages of the New Testament. The writers are men who have made a vast discovery. They have sailed out into a new ocean. They have come upon an infinite treasure." (See Gal. 4:4, 7; Rom. 8:14, 15; I John 3:1, 2.)

II. Note, secondly, how this great privilege of Sonship was brought into the experience and consciousness of men.

1. "God sent forth his Son," Gal. 4:4. That is how. It was the coming of the Son of God, revealing and redeeming, that unveiled this glorious privilege of sonship for men.

(a) The advent of Christ furnished an actual instance of manhood lifted up into divine sonship. Christ was the eternal Son of God. Coming to earth he took upon him a human body and a human soul, making these the organ of his life, as the manifested Son of God, and this human nature glorified he cried with him into the skies. Of course there is something unique about the Sonship of Christ, something quite alien and incomprehensible to us; but while His Sonship transcends that which is possible to us, he makes common cause with us as far as this is possible, and in a real sense "the firstborn among many brethren" (Rom. 8:29). And if he has lifted up human nature into identity with his higher sonship, how much more is this fact a demonstration of the possibility of human nature being lifted up to that lower sonship which is set forth in the gospel for men.

(b) The advent of Christ also furnished the ideal of the life of a human son of God. If men are to be called sons of God, what is the ideal life for such? There it is in the thoughts, the speech, the spirit, the choices, the doings of the man Christ Jesus. (Phil. 2:4; I Peter 2:21; I Cor. 11:1.)

(c) Still further, Christ came that he might be the ground and source of sonship for believing men. "God sent forth his Son . . . that he might redeem them that were under the law, that we might receive the adoption of sons," (Gal. 4:4, 5.) His mission was a mission of redemption. So long as men were under the broken law, their conscience burdened with its condemnation and curse, there could be no consciousness of sonship. They needed redemption from bondage and doom. This redemption Christ wrought by his death, (Gal. 3:13.) His mission is also a mission of self-impartation. Christ stands ready as the Son of God to give to men of his life, making them also sons of God with him (John 10:10; Col. 1:27; Eph. 3:17).

2. To bring this privilege of sonship into the experience and consciousness of men, God not only "sent forth his Son," but also "sent forth his Spirit," (Gal. 4:6.) Christ has brought sonship into the world of men, the blessed Spirit brings it into the hearts of men. He takes of the things of Jesus and shows them unto men, (John 16:13-15.)

(a) He convicts of sin, etc. (John 16:8, 11.)

(b) He imparts the new life, the life of the Son of God, to the soul, making men new creatures in the sphere of the affections. (John 3:5-8; II Peter 1:4.)

(c) He produces in them the sweet consciousness of sonship, (Gal. 4:6; Rom. 8:16), and all the gracious fruits of the new life. (Gal. 5:22, 23.)

3. In bringing this privilege of sonship into the experience and consciousness of men, God also imposed a condition on men—the condition of personal faith in Christ. This, of course, is a necessity in the case, men being the free moral beings that they are. The condition is constantly insisted upon. (See John 1:12, 13; Gal. 3:26; I John 5:1.)

And as it was in the beginning of the gospel, so is it to-day; the unspeakable blessedness of sonship is open to us through the revealing and redeeming work of Christ, applied to our hearts by the Holy Spirit, as we in humble, penitent faith cast ourselves upon the Saviour's grace.

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