

## The Laws of God.

BY GEORGE W. ARMSTRONG.

we advance in years we are in danger of losing the simple truthfulness which is one of the distinctive features of the Christian character. It is difficult to know how much hideous vice, hollow deceit and foul treachery there is in the world, and yet keep ourselves free from cynical suspicion. The man of mere worldly spirit becomes onesided; as he watches sin in its myriad manifestations he loses faith in sincerity and purity. He even boasts that he has seen life and found out all its shams. According to him, every man has his price, and no woman is worthy of perfect trust; thus he glories in his littleness. The really great man triumphs over the littleness of life. He possesses the spirit of God in such measure that he can know the full extent of human depravity without drinking in the spirit of universal suspicion; he can face the mysteries of life and yet manifest in his conduct the simplicity of a little child.

Greatness means also the harmonious union of strength with humility. The godly man is a man of healthy spirit. Where there is health there is the joy which springs from conscious strength, the exulting delight produced by the possession of real soul energy. The grateful soul never forgets that God is the giver of every perfect gift; and this remembrance causes the grace of humility to manifest its spiritual loveliness. The great men of the Bible know themselves to be spiritually strong; they have drunk at heaven's fountains; they have fed on angel's food; they have tasted the powers of the world to come; they declare that the joy of the Lord is their strength. Rejoicing in this thought they go forth to do battle with gigantic foes or to discharge common tasks in that pure spirit which makes the ordinary life resplendent with divine beauty. But in their impulsive raptures they never forget to praise God. The incense of flattery lost its charm as they realized their real unworthiness. If they boasted in the name of the Lord, it was because they had first humbled themselves under the mighty hand of God. Such is the greatness of God's saints—an enlightened simplicity sweetly linked with lowly strength.

## A Minister's Wife's Duties.

"The duty of a minister's wife, it might properly be considered, is to keep herself informed concerning the work of the mission boards of her denomination," writes "A Minister's Wife," in the September Ladies' Home Journal. "The wife of a minister may be a valuable and yet not an overburdened member of the missionary societies if she quietly hold her societies in league with denominational work. No one else can do this so well, because the minister will supply the needed information. On occasions where it is necessary for the church to be represented in the women's councils it is fitting that the minister's wife should go, if she feels inclined. If she has a wise head and a kind heart she will not do more than is right, and she will do whatever is necessary; but the parish must realize that there are many demands socially, and that her life is to be planned out in accordance with her own ideas of right. She needs her strength, her brightness, her restful home. She should give to the church only such service as every other Christian woman ought to give, and no more, for we are saying to-day, with a new and sensible emphasis: 'The church engaged my husband—not me!'"

In my previous article I pointed out some of the characteristics of God's Laws. I wish now to show that it is essential to success in life that these laws be rigidly observed. In tendering advice to Joshua, God said: "observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou may'st prosper whithersoever thou goest." If Joshua made such counsel it is much more needed now, in this age of commercial enterprise and travel, when international exchange of products is reaching forward to universality. Amidst the absorbing excitements and personal self centering interests which extensive trade creates and demands, it is necessary that a check should be applied or the laws of God may be ignored.

Law is everywhere, the universe is governed by it, and without it all would be confusion and chaos. It has its springs in the throne of the eternal, and its effect is the harmony of all things. Creatures of every degree from the lowest to highest recognize it, are subject to it; and with uniform consent acknowledge it is necessary for their comfort and happiness.

The laws of God may be broadly stated as two-fold—physical and moral; and to disobey either the most terrible penalties are inflicted.

Men have bodies as well as souls; physical as well as moral natures. And the welfare of each is equally dependent upon the operations of law. Disregard the law of health, and disease is the result. Refuse the necessary food to sustain the body and death from starvation is certain. Touch fire, you are burned: and so regards all the laws of God—disobey them you are punished, obey them and it shall be well with you.

It is requisite that we obey the physical as well as the moral laws of God; that we study how best to promote the well-being of our bodies: for, if these are decrepit and diseased physical harmony is destroyed and our happiness and success in life can never be accomplished; we therefore must not neglect the laws of health and life.

This I think will be admitted and so I shall discuss the observance of moral law as an essential to success. Success! we are told men worship it; but when we speak of success, what do we mean? The opinions of men differ very widely on the point. The student, for instance, pores over his books late and early, that he may make himself acquainted with the arts and sciences, and with the thoughts and lives of the great men of the past. The politician in the senate labors to gain a name; the warrior on the field of conflict to gain renown; and the merchant labors to increase his wealth; but if each succeeded in fully accomplishing the object of their desire and obtained nothing beyond, such success would be little better than non-success. "I have seen the wicked in great power, and spreading himself like a green bay tree," but, alas! "What shall it profit a man if he gain the whole world and lose his own soul?" I hold there can be no real, no true success in life but that which secures not only happiness and pleasure in this, but also a hope blooming with immortality as it regards the life to come. Our life here is a mere speck in an existence—there's an eternity beyond! and if we succeed in preparing ourselves for the enjoyment of that, though we die poor as Lazarus, our life here will not have been a

blank but a glorious success. But we have to live in the present as well as the future, and God has surrounded us with so much that is beautiful and worthy of admiration that if we spend our lives in the dwellings of poverty, our life here—so far as this world goes, would be a blank and surely God does not require this! No, if we are endowed with any gift either for art, science, politics, literature or commerce, let us by all means, cultivate it, let us not neglect to do so in the fear of the Lord and in accordance with His commandments.

Newton with all his vast knowledge of astronomical science had he not been a devout worshipper of the meek and lowly Jesus and respected the moral law of God, would he have ever been prepared to "shine as a star in the firmament for ever and ever." Hugh Miller, in his great researches among the rocks, though he could trace "the footprints of the creator" in every strata of the earth's formation; all would have been in vain, had not his creator's laws been the rule by which his moral being was regulated; had his feet not been firmly planted on The Rock of Ages—the Rock, Christ Jesus.

John Milton, one of England's greatest bards, though he wrote that sublime poem *Paradise Lost*, it the motive spring of his inner life was other than that which flowed from the throne of the Eternal, and had he neglected to exercise faith in Christ he would never have been able to partake of the joys of a "Paradise Regained."

These men reached the highest altitude of fame and received the homage of men because of their superior mental endowments; but what is human applause when viewed in the light of eternity? Plus human greatness, minus the law of God as the actuating principle of human life, and it becomes but as a sounding brass and a tinkling symbol. Men might speak their praise and declare their greatness but God would say: *Thou fool!* But what are these laws of God? An inspired writer says: "the commandments of God are not grievous," and Christ, the author of inspiration, sums them up thus:—"Thou shall love the Lord thy God with all thy mind and with all thy strength, and thy neighbor as thyself."

"God hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy and walk humbly with thy God." London, Ont.

## Doctrinal Calvinism.

In describing Calvinism on the doctrinal side, says the Christian Observer, stress is rightly laid on the sovereignty of a holy and righteous God, of which predestination is one important aspect. But in getting a full view of Calvinism, two other things need to be kept in mind. One is the view of the church it unfolds. Here the headship of Christ alone over his church, the liberty of the individual believer, and the representative form of church polity, all emerge as distinct Calvinistic elements, no matter in what church they appear. The other is the position held in regard to the sacraments, and particularly that of the Lord's supper. Here the fact that Christ and his benefits are spiritually present to the faith of the believer, just as the bread and wine are physically present to the senses, is of the utmost importance, as set forth in the Reformed doctrine. All of these things are fully taught in our Confession of Faith.

It is said that the late Duke of Edinburgh's life was insured for £300,000, and that sum will have to come out of the coffers of the insurance societies.