

that elevator? By no means. It was just as powerful as before but the law of mechanics operating in that elevator is stronger than the law of gravitation and victory is the result. So with the believer we do not get rid of the law of sin, or the presence of sin, or the principal of sin, but in Christ Jesus we have the victory over it. So with every relation of the Christian life. (2) Is it success in service we long for. Phil. iv. 13, "I can do all things in Him that strengtheneth me." But remember it must be *in Him*. (3) Is it growth in the likeness of Christ. 2 Cor. iii. 18, "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord." We won't become Christlike by looking into our own hearts but by looking away to Christ and seeing in Him all we desire to be. What are the conditions on the part of the believer for the obtainment of this "more abundant life." 1. There must be an absolute surrender to Christ. In the illustration of the elevator, already used, it is essential that the person wishing to be helped by it should commit himself absolutely to it. If you are to know the blessedness of victory in Christ you must commit yourself without reserve to Him. This is a difficult thing to do as there is such a strong natural tendency to keep in reserve at least a little dependence upon self. As some one has said—our greatest struggle is not with trial or with temptations but with the will of God—to lay our wills alongside of His and say from the heart in everything "Nevertheless not as I will but as thou wilt."

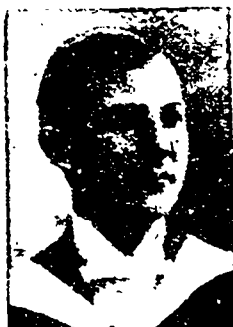
2. Continuous dependence upon Christ—It is very important to recognize that the trust in Christ must be continuous. It is not trusting in the morning for the rest of the day but it is trusting hour by hour and moment by moment. This dependence must begin as an act of the will but by and by the repeated acts of the will become the habit or attitude of the soul toward God. Very many fail here. In the incident in Peter's life when he walked on the water you see this whole truth acted out. At Christ's invitation he surrendered himself utterly to the water and so long as he looked to Christ he walked over the water in triumph. But the very moment he took his eyes off Christ and began to look at his circumstances and saw the wind boisterous he began to sink. No doubt for a moment he fell back on self effort and tried without avail to keep himself above water. Then he looked away again to Christ and cried "Lord save me"—his faith and dependence on Christ were renewed and through the power of Christ victory came again. Most every difficulty and trial—undertake every work to which you are called of God and face every temptation in utter dependence upon that Almighty Christ who will "never fail nor be discouraged."

3. Implicit obedience to Christ—The rule of life will not henceforth be what we *like* but what Christ commands or wishes. We may get to the point where we distrust self . . . but we must also come to the place where we are ready to obey the will of God however difficult the task seems to which He is calling us. Moses tried to bring help to his suffering brethren in Egypt by his own strength—he smote the Egyptian—but it ended in complete failure. Before the Burning Bush Moses had learned his own utter helplessness; but instead of making his own weakness a reason for entire dependence upon God he made it an excuse for disobeying God's call. "Who am I that I should go." He persisted in his excuses and disobedience until he almost missed the great blessing of his life. You may have an entire distrust of yourself and yet you are receiving no blessing simply because you are not willing implicitly to trust God and go forward in unquestioning obedience to His call. Surrender, trust and obey and the life "more abundant" is yours. Not yours by feeling or emotion but yours by faith and you place yourself in that relation to Christ in which the Spirit of Christ takes possession of your life fills and controls it. Will it be so?

#### "CHRISTIAN OPPORTUNITY."

SYNOPSIS OF REV. PROF. G. L. ROBINSON'S ADDRESS.

In his introduction Prof. Robinson gave a few of the details which are contained in the beautiful story of Esther, and after describing the great mission of the queen in daring to appear before the King and request the life of her people, he called attention to the following points:



REV. PROF. GEORGE L. ROBINSON, PH.D.

(1) Esther's opportunity was an opportunity fraught with great possibilities.—The sparing of her nation.

(2) Delay was dangerous.—The lot had been cast, and the massacre was set for the 13th day of the 12th month.

(3) Esther's opportunity was a doubtful opportunity.—The King might not receive her graciously.

(4) Esther's opportunity was in reality no opportunity at all.—She

created it.

From these observations Prof. Robinson drew the following lessons.

(1) Every Christian has a mission.—Crises of greater or lesser moment come to all. You may be called of God to save some one.

(2) Don't hesitate to approach men.—They are often more approachable than you think. Make opportunity as Esther did. Don't wait for visions before you begin. "A wise man will make more opportunities than he finds," says Bacon.

(3) But do as Esther and her friends—pray first. Fasting and prayer are closely related.

(4) Do it at the risk of your reputation, your social standing, your lives.—Be willing to suffer with Christ.

(5) Finally, remember that it is not bodies but souls you can save, through Jesus Christ the King.

#### HOW OUR SOCIETIES BEST REACH THE YOUNG MEN OF OUR CONGREGATIONS?

BY THE REV. J. CAMPBELL TIDB.

This question is one of the most perplexing of the pastoral and one of the deepest importance. To endeavor to suggest a partial solution thereof as the result of a somewhat varied pastorate is all I can attempt to do.



REV. J. CAMPBELL TIDB.

There is no doubt, but that the devil will seize everything we do not claim for God, and he is especially busy ear-marking between the ages of 10 and 25. He may develop his claim afterwards but if he can secure a good title to it between these ages, he allows it to develop itself. If we would be successful therefore, we must contest his pretensions every step of the way and make our title good at as early a date as possible. By so doing we prevent waste of power and concentrate it for the highest purposes of living.

Now he who goes a fishing must know something of the fish he is seeking or he will often come home with an empty basket. So must any spiritual angler know those whom he desires to capture for Christ and the Church, or sociologically speaking those whom he would have impressed with Christ for the good of the world at large, and also for their own highest development and final happiness. Between the ages of 10 and 18 he is rather an unknowable subject to the ordinary city pastor and not too familiar to the town and country one, although the latter has many more opportunities if he cares to exercise and cultivate them. Yet it is at this age when most good can be done.

There is need that the four most interested should be specially fitted to deal with and gain the confidence of the young lad at this age, viz., his Pastor, his District Elder, his Sunday school Superintendent and the Endeavor Lookout Committee or its equivalent. He can furnish them all with work and still have some time on his hands. My paper to-day only deals with the last of these. Now the boy if he has been trained in a good home is not irreligious or badly disposed at this period of his life. Practically I have found them more devout at this age than ten years later. But they are full of animal life and impatience of restraint springing therefrom. At this age we must go with them in their amusements and see that they are properly safeguarded. A boy between 10 and 18 has more interest in a Lacrosse or Football match, in a game of Baseball, a Skating Carnival, a Bicycle or Boat Race than in the best sermon ever preached that did not take some of these in. If we are going to have pure moral and spiritual minded young men we must see to it that their recreations are free from the four taints which largely destroy the enjoyment of them to the honest, upright man, viz., Betting, Gambling, Drinking and Profanity.

That Lookout Committee does not need to be composed of sleepy saints, but they should be thoroughly up to date young men and women whose hearts are firmly stayed on Christ and who are willing and eager to be of service to these young boys. Do not forget that boys have a fair sense of their own dignity and importance which it will not do to unduly wound. We ourselves carry some of the sorest memories of our life from those early days. Cultivate the man within the boy, by trusting him. Give him something to do and let him do it his own way. When he fails do not wound his keen susceptibilities by sharp jests but shutting your eyes to many practical failures give him credit for the intention lying behind them and encourage him to further effort. If this be done the young man of whom I have now to speak will not be such a difficult subject to deal with. There are different varieties of him and I propose to class them under three heads.

I. THE DRIFTER. II. THE SIFTER. III. THE LIFTER. and consider them in the order named.

#### I. THE DRIFTER.

His appearance in his early days is the best of him but finally his appearance and character co-incide. He is found in all classes of society and wherever found merits his name. He has three traits of character by which he may be distinguished. He is essentially lazy. He hates work and keeps as far from it as possible. He believes that the world owes him a living and acts accordingly. He is not only physically lazy but he is mentally