

THE VIRILITY OF THE BIBLE.

Our Bible was not intended primarily to be intoned in cathedral service or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to "have dominion over the earth and subdue it." It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rose-water. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in good form, forget that their fathers would have never left the worship of Odin and Thor, and the delights of piracy and bloodshed, had it not been for the sledge-hammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood. We had better expurgate some newspaper reports of proceedings in the court room before we attempt to improve the Scripture! — President Faunce, of Brown University, in Van Norden Magazine.

SQUARING THE FAILURE.

When a person has utterly failed, the best way to help him may be to show just as much confidence in him as though he had never failed. God uses this method to help us from our failures a great deal oftener than we of the hierarchy, and the English, and dealt out to us only condemnation, and instant condemnation, every time that we fail in his sight, we should not last long. Yet that is the way we are inclined to treat each other. And that is one reason why we help each other so much less than we might. A man who was failing badly in ways that undermine character was unexpectedly given a halt in his failures, put squarely on his feet, faced right about, and enabled to replace his defeats with victories, by the fact that God sent him, not condemnation, but blessing of a rich and undeserved sort. We have all had that experience at our Heavenly Father's hands. He trusts and encourages us a hundred times for once that he rebukes or condemns. Why should we not help others toward victory in God's own way?

The Old Testament was the Bible of Jesus, and it was infallible for his purposes. He did, to be sure, reinterpret or apply its teachings to the life of his day, in accordance with the demands of the day, but he nowhere cast reproach upon it.

Cumberland Presbyterian:—There is no doubt that Christianity is unique and incomparable among religions; and, because it is that, it is our obligation to preach to the world's millions. And in doing this we follow the best examples and the highest authorities—Christ and His apostles had no intention that the religion of the Gospel should be but one among many. Every other tree was to fall, every other creed was to crumble, every other kingdom was to give place to the conquering Kingdom of Heaven.

N. Y. Christian Intelligence:—Necessary to greater activity and earnestness in soul-saving work, which is designed to be the work of every soul already saved, is an estimate of the infinite value and lost condition of every unredeemed soul, gained from our Saviour's point of view. Then will Christians everywhere be intent as He was upon their salvation, and pray and seek and strive and sacrifice and even suffer as He did that they might be saved. With a conscious burden of souls will be given an ardent passion for souls.

GOD'S MERCY.

By Geo. W. Armstrong.

I will sing of the mercy of God,
So boundless, so rich and so free;
Revealed in the gift of His Son
To ransom a sinner like me.

I will sing of the mercy of God,
So plenteous, abundant and sure;
No limit to height, length or breadth—
No vileness but what it can cure.

I will sing of the mercy of God,
So tender, so true and so great;
So manifold—none need despair,
So infinite—none can relate.

I will sing of the mercy of God,
Confined not to time or to place,
It reaches creation's vast bound,
Secured by God's covenant grace.

I will sing of the mercy of God,
Renewed every morning in love,
Yet constant, abiding and firm—
Dual pledge from my Father above.

I will sing of the mercy of God,
The spring and the crown of my joy,
Sole ground of my hope and my trust,
Of true blessing without an alloy.

I will sing of the mercy of God,
May its power magnified in me be;
From now until life's latest hour,
I'll rejoice till His glory I see.

I will sing of the mercy of God,
Till mercy no more I shall need;
Till the crown takes the place of the cross
And glory to grace shall succeed.
London, Ontario.

FEELING HURT.

"So many of my members have been at outs with one another," said a pastor. "They have had their feelings hurt."

"Wouldn't it be fortunate," remarked I, "if they could be treated as are those who have appendicitis, and cut off their sore feelings?"

"Indeed it would," assented he. "And I'd be willing to pay the cost of operating on some of my members."

"He hurt my feelings. Tut! The idea of a full-grown man saying such a thing. It's like a child. And he ought to be treated like a child, a naughty boy, spanked and put to bed supperless. What's the sense of one's carrying his feelings around with him, when they are so easily hurt? Better leave them at home. A kid with a sore toe has sense enough to keep out of the way."

Church members getting their feelings hurt! Ridiculous! A maiden losing her temper because the wind flips a rose petal in her face! Think of it, a professed follower of the meek Jesus getting angry with a fellow disciple! And usually over a mere trifle.

Pray what does Christianity mean if not a little forbearance? Nine times in ten the offender meant no offense at all. You fancied ill when none was intended. You are just supersensitive. You have lots more feelings than religion.

Even if offense is intended, you ought to have enough of the Christ spirit to take no notice to it. Now, don't get your feelings hurt any more. Be ashamed of yourself and make yourself behave.—Cumberland Presbyterian.

Spirituality is the secret of power for God. But what is spirituality? It is the humble, sincere purpose to do God's will. Christ rebuked any other idea of spirituality when He said, "Why call ye me Lord, Lord, and do not the things which I command you?"

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works, of God.—Topology.

BRINGING OTHERS TO CHRIST.*

By Robert E. Spear.

There is no order of men in the Christian church to whom the work of bringing others to Christ is confined. We have ministers in the church and they have a divinely appointed place to fill and work to do. The first duty of their lives is to be to bring men to Christ. But that duty is not theirs alone. It belongs to every Christian. It is the first duty of the sexton of the church, of the mason who laid its foundation, and the carpenter who made its doors and of every worshiper who meets within its walls. It is the common duty of all Christians.

We cannot delegate our responsibility to others. We cannot hire men to carry it for us. Each one of us must be a worker for Christ, and while our work may be making shoes or keeping house or cooking or farming or serving the city of the nation, this cannot be all our work. Part of it, and the fundamental part, is the duty of bringing others to the Saviour.

If we really love others we will try to bring them to Christ. Even if there were an order of men to whom the work of bringing men to Christ should be committed, they would do only a small part of it. The mothers would do far more, just as they do far more now, than any special body of religious workers can do, and not only mothers would still try to bring others to Christ, but every man who truly loved some one would seek to bring that other person to the best Friend in the world.

If we really love Christ we will try to bring people to Him both for His sake and for theirs—both because of His command and because His love within us will be as a burning fire. As an old writer of the Church of England has said: "The Christian church is a society, a brotherhood, a fellowship. The very character of its incorporation contains a command for its extension. The very end of its existence is the conversion of the whole world to communion with itself. Christianity is the world's heaven; it is a growing light, it is a diffusive love; and every member of the Christian church is called to be a herald and a preacher of its faith. The love of Christ constrains him; that with which he is baptized is as fire, and will burn, and burning it will enlighten and inflame. A man who has felt the blessing of the gospel in his own soul cannot but be anxious to impart it to his brethren. In every Christian heart, be assured, Christianity will find a new missionary, and, if need be, a new martyr."

And every Christian can be a winner of souls. All that is necessary is just that each one should tell a friend of his own love of God as Father and of Christ as Saviour, and of his own experience of the love of God and the grace of Christ. We do not need to argue. It is better far not to be drawn into argument. We do not need to preach. There is a place for preaching, but others can do that better than we can, and conversation with a friend is not the place for it. All that we need to do is simply to talk sincerely about the Father and the Saviour, and of our need of them, and of their help and love given to us. The Spirit of God will do all the rest. He will carry the truth home to the heart and draw the other child to the Father, who loves and desires.

DAILY BIBLE READINGS.

Mon.—The preacher (I. Cor. 9:18-27).
Tues.—The Christian (Acts 8:1-8).
Wed.—The friend (Mark 2:1-12).
Thurs.—By word (Luke 4:16-30).
Fri.—By example (I. Tim. 4:6-16).
Sat.—By the Spirit (John 16:5-11; Acts 2:37).

*Y. P. Topic, Sunday, Jan. 9, 1910: Bringing others to Christ. Who should do it? How is it done? John 1:35-51.