

HUMILITY

Our Divine Master taught his Disciples, "Likewise ye, when ye have done all those things which are required of you, say ye are unprofitable servants, we have done that which was our duty to do." He would not have impressed this sentiment upon them had it not been true. And herein is a lesson for us, to be learned for our spiritual benefit. It is not given in the spirit of an unkind master describing his faithful servants as "worthless," "good for nothing," etc. No faithful servant of Christ will ever have cause to repine for lack of appreciation. He is ever ready and longing for occasion to say next of that humble, loving one of old, "They have done what they could." No hint of disappointment enters into that reception of his people, described in almost enthusiastic language, "Well done good and faithful servants." The principle expressed above is designed for our cultivation and improvement. In his gracious treatment of us, he does intend to try it.

and publish sometimes that IAN WORKER, whether or not, over estimate their importance. In the political world men sometimes acquire great influence with their fellowmen, and if we consider the affairs of men as apart from God's control, we may indeed ascribe great honors to some men. But when we realize that we are all in His hand, that He sustains the universe, that all the noble faculties of man are His gifts, that all we have or are is at His disposal, then we may begin to comprehend the weakness of the creature and the grace and loving kindness of the Creator. Whoever or whatever we may be, we need to remember that if our Father has used us in bringing about any part of His holy designs, He could have used other means just as well. He has shown us, in his undescending mercy, the way of blessing, how to live to His glory on our own eternal happiness, and yet He will take to himself His glory and majesty, whether we choose to follow His will or to disobey. In His infinite power and knowledge, He will accomplish his glorious purposes without us, if, to our own ruin, we neglect to seek what He offers, a place and share in the Kingdom of our Lord Jesus Christ. And so Paul, in considering the ministry he had received, does not forget the co-operation of the gracious bestower: "By the grace of God I am what I am," he says, thus denying all occasion to glory in himself. And certainly in this modern time, with all the progress of the race, we have nothing that we have not received.

It is edifying to note the humility of some great men. Their example is worthy of our consideration. Eminent for learning and virtue, famous among the better and nobler classes of humanity, yet ignoring their attainments, and with childlike modesty describing themselves and giving all glory to Him in whom all good originates. There is much spiritual progress in the world. "Oh to be nothing, nothing only to lie at His feet, a broken

and emptied vessel for the Master's use made meet. Helpless in ourselves we may grow strong in the Lord, and in the power of His might, poor and needy we may grow rich in grace from His boundless store. W.J.H. Stayner.

COMPANIONSHIP WITH JESUS.

As Christians we should make Jesus our constant companion everywhere, and on all occasions. He will never leave nor forsake us if we do not forsake him. He is willing to be our companion for he says, "Lo I am with you always." What delightful association is this, so comforting, so helpful, and so sanctifying. Surely "our hearts burn within us by the way," while Jesus walks near us.

How precious the invitation, "Take my yoke upon you." Yes, my yoke, becomes yoked with me, walk side by side with me, go only when you can take me with you and I will dissuade you from sin and protect you in temptation.

The sense of His presence is a constant restraint upon our passions, and improper desires, and a continual incentive to zeal and earnestness in Christian life and work, and when we live in daily companionship and communion with Him. It is a well known law of our nature, that we become assimilated to our associations, they become like us or we like them. How "Can two walk together except they be agreed." Associating with Christ, being much in His presence, sitting oft at His feet, learning His will, and imbibing His spirit, will soon reveal its effects, making it apparent that we "have been with Jesus"—we shall daily become more pure and sanctified, and grow in favor and the knowledge of God, reflecting Christ more clearly, and more perfectly each day in our walk and conversation, until we become "changed into the same image." To be a companion of Jesus we must be in harmony with Him. This requires that we possess the mind of Christ, obey his will, sacrificing self to him, and manifest his spirit and character, not in an intermittent manner, but steadily through all the circle of daily life with its varying trials and its ever-vigilant temptations and difficulties.

The great object and purpose of Christ on the cross was to make men like himself, and so prepare him for the presence of God. The New Testament alone reveals the great plan-work of Christ, and His plan of salvation. The first four books tell us of Him whence he came, who he was, what he did, and where he went. The next book tells what his Apostles preached, what men believed and what they did in order to be saved. Then follow twenty-one letters addressed to Christians, only telling them how to live in continual companionship with Jesus, and at last reach the presence of God. These letters are followed by the closing book speaking of "things which must shortly come to pass," of the New Jerusalem with its streets of gold, of the saints, eter-

nal rest in the golden city of God. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." For this we labor and strive, for this we patiently wait.

"More holiness give me, More joy in the Lord, More faith in His word, More zeal in His service, More useful I'll be, More blessed and holy, More, Saviour like thee." G.J.H.

MOTIVES FOR BIBLE STUDY.

We often hear the lament that we do not know the Bible as our fathers knew it. Two accounts may be given of this view. It usually comes from the latter point of view than it is a second nature to look upon their youth as the golden age in which everything was about perfect. After making due allowance for this, it still remains true that in some respects they did know the Bible better.

Our fathers fought for their existence religiously. Everybody opposed them. They were obliged to study to make a good defence. This necessity led to a better knowledge of the disputed points than those who are not so hard pressed have. There is a principle involved here which is worth noting. Advocates of new measures have better grasp of their positions than those who accept the old views. Men hold to long established views, as a rule, because their fathers held them. Their position is a heritage, not a conquest which has been made through mental conflict. This new acquisition requires a better mental grasp than the old did. On new measures men rest by conviction, not by acquiescence.

On general principles, then, our fathers secured from their opponents and posterity the reputation of superior Scriptural knowledge. They waged intellectual warfare for new ideas and had to thoroughly arm themselves, or suffer defeat. Their knowledge was too often obtained for merely potential purposes. Many of them could put to flight a host on the conditions of garden, who knew little of Scripture study with a view to individual or congregational edification.

We make our boast that we have the best point of view for Bible study. We ought then to lead the world. This we certainly do not do. It flatters the vanity of some of our poorly informed people to be told that the immense interest now shown in Bible study, is owing to the penetrating power of our plot in the religious life of the world. It may be true to crush that idea, but the truth is that this fruitful study of God's word has its origin and inspiration where our existence as a people is hardly known.

Except on points of doctrine which we have made a specialty, and the formulating of a few sound principles of considerable application, we are not in advance of our neighbors in Biblical knowledge. In this there is food for thought.

A few practical reflections grow out of these remarks.

Those who study the Bible for controversial reasons lose the chief motive for study when controversy ends. The world is not a unit yet, and till our neighbors recognize it is practically the Bible way of bringing men into the kingdom we should continue to discuss first principles. But we should study the Bible

for its own sake. It is true that Biblical knowledge is a good thing in itself. Its history, its poetry, its law, its ethics, are all good. A man may know much of these things and but little about baptism, and vice versa.

The highest motive for Scripture study is yet to be named. It is by viewing Biblical knowledge as to a means to an end that we catch the chief point. The Bible claims to teach men how to live on earth that they may enjoy heaven. It shows us how to come into fellowship with the Father and Son. It tells us how to abide in them. We must desire the sincere milk of the word that we may grow up into the stature of the fulness of Christ. Growth in grace and in the knowledge of Jesus is the highest motive for study. If we grasp this thought as a people we shall never retrograde in the knowledge of the scriptures.

H. O. DEWEESE, Henderson, Ky.

DEAR EDITORS:—In the Jan. No. of the Christian Worker, I see a short letter signed by Carrie Angle, requesting information about the Manitoba mission work, and have not seen any response to it, giving the information requested. I wish to say to those who may be able to give the desired information, that I wish to second her call for the information requested.

As the field to be occupied is large and important we think the whole matter should be laid before the entire brotherhood of Canada. The little published in the WORKER seems very unsatisfactory. Mention was made of a circular, but who authorized the circular, what it contained, what congregation approved of it, and who sent a commissioner delegate to transfer the great territory was not published. We wish the following enquiries to be answered.

Is it thought that the brethren of Canada do not have intelligence sufficient to do their own work? Do they lack administrative ability? If the brethren of Ontario supply the money are they unable to judge who is fit to labor in the field? If they have the means and the mind power, why send to another country for help? Is Carrie Angle right in supposing the brethren wish to shirk their duty? If so, let them stand up and confess the truth. In the WORKER for February A. Scott announces that a laborer will be sent to P.L.P. shortly, but forgets to say who is doing the sending. He also calls pressingly for funds, and says that a certain thing must be done. Now would it not be wise to speak moderately and modestly, to the old intelligent and wealthy congregations about their liberality, and first give them the information called for, and also give them a proper chance to direct the results of their liberality, in the field labored in?

In view of the greatness of the work, the writer thinks the matter should be more thoroughly considered than has yet been done. The above is respectfully submitted for the consideration of all who may desire to see the great North West enlightened by the glorious truths of the gospel.

JOHN BITCHAMPTON.

WHAT HE DID WANT.

A gentleman said to a hopeless drunkard, whom he had once known a bright and promising young man: "Why don't you quit this life? Don't you see you are ruining you family; that you have lost your social position

your property, your health and that you are going down to a drunkard's grave." This is the answer that he got. "Do you think you have told me anything new? Do you suppose there is anything in domestic happiness or social position or health even that I have not thought of a hundred times to your honor, or that I do not know the value of as well as you do? I have had these things held up to me and held them up to myself hundreds of times. I have got them by heart. But they ceased to mean anything to me. I know what domestic comfort is, but I don't want it. I don't want social position. I don't want the respect of fellow men. I don't want money. I don't want health. I want run it is the only thing I do want, and when you offer me all those other things you don't tempt me a bit."

We did not learn until last week, that the widow of Benjamin Franklin died at Anderson, Ind., March 9, in a good old age. As the faithful wife of a preacher whose duties took him most of the time from home, and whose devoted mother of a large family of children whose training was largely in her hands, her life was spent in the quiet sphere of home in the discharge of duties that were unceasing, and perhaps often oppressive. Such a life, though unobserved by the world, is rich in permanent good to society. Heaven, we think, will have bright a crown for many humble workers here unknown to fame—especially for the Christian in other who consecrated their lives to the rearing and education of their children, and made their homes nurseries for heaven. We could wish the children who have lived away in the grave a beloved mother to whose patient care and devoted affection they owed so much.

Public office is a trust, not a bounty bestowed upon the holder; no incompetent or dishonest person should intrusted with it.—Gen. Hancock.

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