

THE DOMINION PRESBYTERIAN.

GUIDANCE IN THE FUTURE.

In almost every life there are times when we must cast ourselves wholly on God's promise and go out into some unknown future. To all of us there is in life an element of uncertainty. We cannot tell what shall be on the morrow. The curtain that hangs there no man may push aside. God's hand must draw it when and how he will, and what is beyond it we shall see only as we go forward. But to win or lose what lies out there we must risk what seems to us the uncertainty. Abraham must give up his country and his kindred, and resting on the promise face the unknown. He is giving up a certainty and going out "not knowing whither." Moses and his future indicated, but it was one for which he felt himself wholly unfitted, and one which must unfold wholly under a divine mind. To reach God's purpose we must submit to his generalship. That which is intangible and shadowy will resolve itself into definiteness and light. David cannot have the throne till he leaves his sheep. Elisha cannot have the mantle of the prophet of God until he bids good-bye to the oxen. There is indeed a blessing in the lowliest of toil, if that is where the Lord has laid our future. The shepherds of Bethlehem found this to their unspeakable joy. And the fishermen found it true at the Lake of Galilee. But the fishermen must leave their vocation while the shepherds must abide in theirs. In one case the blessing comes by leaving, in the other the blessing by remaining. It may have been as hard for the shepherds to go back to their trade as it was for the fishermen to leave theirs. In both cases comes the question of the divine guidance in reference to our future. It would never have done for Moses to have stayed right with his sheep and spent his days there at the backside of the desert. It would have been an unspeakable loss to the world.

"Had Moshe failed to go, had God granted his prayer, there would have been

For him no leadership to win;
No pillared fire; no magic rod;
No wonders in the land of Zin;
No smiting of the sea; no tears
Ecstatic shed on Sinai steep;
No Nabo, with a God to keep
His burial; only forty years
Of desert, watching with his sheep."

PRAYER.

We have come to the living water. Lord, evermore give us this water, for it alone can quench the thirst of the soul. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. The river of God is full of water. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. We have hewn out unto ourselves cisterns, broken cisterns, that can hold no water. We ourselves condemn them; we know we ought not to have done this, and having done it we have but shown our own folly. Now we come to the living well. Every preacher Thou hast sent into the world has returned again to Thyself, saying of earth and time, "Vanity of vanities; all is vanity." Knowing this, we come to our Father's house, where there is bread enough and to spare; and we would eat at His bidding, and be satisfied with His bounty. O that we were always wise! then we should have no care, no burning, fretful anxiety consuming the life and making us writhe in pain; we should now be in heaven; we should now be reaping the deeper things of the revelation of God; we should now be lifted up into that holy unconsciousness that cannot tell whether it is in the body or out of the body, for the whole creation glows like heaven. But we are still upon the earth, and in the earth, building upon the earth, struggling upon the earth. Truly Thou didst make man out of the dust of the ground.

A STRIKING COMPARISON.

(By C. H. Wetherbe)

I am sure that the most Christians in our day do not often consider the very great difference between the general condition of civil government and general society in the first days of Christianity, and the state of things in our own land and day. Christianity began under conditions and difficulties which cannot be adequately described by us. One feature of the situation is stated by Rev. James M. Gray, of Boston, as follows: "Take the case of the treatment of slaves prior to the incoming of the gospel. Among the Romans it was the custom to put their aged and useless slaves to perish on an island in the Tiber, drown them as food for their fish-ponds, or pit them against wild beasts in the amphitheatre. And these slaves, moreover, were not even of a darker color or inferior race than themselves, but prisoners of war who were their physical and intellectual equals." And women and children were treated more like beasts than human beings should have been treated. But a great change has been produced by the power of Christianity. It has not been moral philosophy, nor a mere humanitarian gospel, but the purest Christianity that has effected a widespread transformation.

Dr. Gray says: "To-day, slavery is dead, or dying, the world over. When parental affection in individual cases fails to protect and educate children, the law of the land steps in to do so. Women are emancipated legally, morally and intellectually. The individual man is more and more regarded as superior to rank, learning, or wealth, and respect is paid to him as man wherever found. There are, of course, exceptions to this rule, but they prove the rule." Many people talk of the propriety of going back to New Testament times, and they speak of them as days which ought to be reproduced in our time; but we are seeing a vast advancement beyond the apostolic period.

LIVE IN THE SUNSHINE.

Margaret E. Sangster.

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illumine.
Live in the brightness, and take this to heart,
The world will be gay if you'll do your part.
Live on the housetop, not down in the cell;
Open-air Christians live noly and well.
Live where the joys are, and, scornful of defeat,
Have a good morrow for all whom you meet.
Live as the victor, and triumphing go
Through this queer world, beating down every foe.
Live in the sunshine, God meant it for you!
Live as the robins and sing the day through.

DAILY READINGS.

M., Mar. 12. Conduct towards brothers, 1 John 3: 14-17.
T., Mar. 13. Towards our enemies, Rom. 12: 14-21.
W., Mar. 14. Towards the poor, Dent. 15: 7-11.
T., Mar. 15. In prayer, Luke 18: 9-14.
F., Mar. 16. In business, Rom. 12: 3-13.
S., Mar. 17. In doing things, Jas. 1: 22-27.
S., Mar. 18. Topic—Christ's Life, III. His summary of conduct; the Sermon on the Mount, Matt., Chapters 5, 6 and 7.

The Scotch Presbyterian Missions in India, reports revivals in Simkot, Gujarat, and several other places. The annual fair conventions have been attended by great numbers and resulted in Pentecostal blessing.

CHRISTIAN CONDUCT

Some Bible Hints.

The sermon on the Mount is the proclamation of the Kingdom (Matt. 5:3, 10, 19, 20, etc.). Have we yet really heard the proclamation and heeded it?

This sermon is an appeal to the heart out of which alone are the issues of life (Matt. 5: 3, 8, 22, etc.). It cannot be understood by the head alone.

The sermon calls for inner religion, and scorns the mere externals (Matt. 6: 1, 5, 7, 16, etc.). No amount of mere bus would meet one of its requirements.

The sermon not only requires results, it furnishes power (Matt. 7: 7, etc.). Were it not for that, it would be the most discouraging piece of writing in the world, instead of the most encouraging.

Suggestive Thoughts.

"But I say unto you"—that is Christ's word; and whatever men, or passion, or self-interest say must be forgotten.

This life is given us to lay up treasure in heaven; our hearts will always follow what they really treasure.

The habit of judging others harshly is one of the most dangerous of habits because we are so sure to pride ourselves upon it.

We are to do to men, not what we would foolishly like to have them do to us, but what we should be wise in desiring for ourselves.

A Few Illustrations.

Hearing Christ's savings and doing them as are inseparable as a voice and an echo.

The Sermon on the Mount is the business manual of "our Father's business."

The Beatitudes are a list of the world's richest gold mines.

The precepts of this sermon are like the seven primary colors, capable of painting all beautiful lives that can be lived.

To Think About.

Am I trying to follow the pattern set me in the Mount?

How often do I read the Sermon on me in the Mount?

Would it not be a great advantage to commit the sermon to memory?

A Cluster of Quotations.

Still through our paltry stir and strife
Glow down the wished ideal,
And longing molds in clay what life
Carves in the marble real.

J. R. Lowell.
Christ's first call was, Get yourselves changed, and all the things that stand around you will be changed.—W. B. Wright.

It is the fashion to talk about "muscular Christianity." I will declare what requires Christian muscle—it is the living up to the Beatitudes—George D. Boardman.

Christians are the Light lighted; Christ is the Light lighting.—Augustine.

Join the Church.

Many thousands have been led by the Christian Endeavor pledge to join the church, as part of the "whatever He would like to have them do."

When it comes to the question, "Do you not think Christ would be glad if you joined a church?" no one can honestly say No.

Do you say you are not good enough. The church is for these sinners that need Christ's help.

Do not say you have doubts on Christian teachings. Do you doubt in regard to essentials, or non-essentials? Have you ever really tried to have those doubts removed?

You want Christ to confess you in heaven. He will not unless you confess Him on earth. Do you know a better way than by joining His Church? Do you really know any other way?