

CATECHISM ON PERFECTION.

Quest. What is perfection?

Ans. Conformity to a certain rule or standard.

Q. What is the standard of moral perfection?

A. The law of God.

Q. What is the sum and substance of the Divine Law?

A. Thou shalt love the Lord thy God with all thy heart, add with all thy soul, with all thy strength, and with all thy mind. Luke x. 27.

Q. Is it the duty of all men to be perfect?

A. Christ says, "Be perfect, as your Father in heaven is perfect." Matt. v. 48.

Q. Is there any perfect man on earth?

A. "There is not a just man upon earth that doeth good, and sinneth not." Eccl. vii. 20.

Q. Has there ever been a perfect man upon earth.

A. Adam was perfect before the fall.

Q. Has there ever been a perfect man since the fall?

A. No. There has been none except the man Christ Jesus.

Q. Was he man only?

A. He was both God and man in one person.

Q. Are not believers said to be perfect?

A. There is a sense in which they are perfect.

Q. In what respect are they perfect?

A. They are perfect in their justification; free from all condemnation.

Q. How are they perfect in their justification?

A. Because they have the perfect righteousness of Christ imputed.

Q. Are they perfect in any other sense?

A. They are perfect in their Adoption?

Q. Is there any other sense in which they are perfect?

A. They are perfect in regeneration.

Q. Are they perfect in their sanctification?

A. No, they are not perfectly holy in this life.

Q. Will they ever attain to perfection in holiness?

A. Yes. At death their souls are made perfect in holiness.

Q. How does it appear that they are not perfect in holiness?

A. John says, "If we say that we have

no sin, we deceive ourselves and the truth is not in us." 1 John i. 8. Paul says "I am not already perfect." Phil. iii. 12.

Q. Is there any other proof that they are not perfect?

A. The Lord's prayer teaches "Forgive us our sin" Luke xi. 4. And is it possible that the Lord could teach anything but the truth? If there be no sin to be forgiven, why pray for forgiveness. — *Sol.*

NOVEL READING.

The young people who read the greatest quantity of novels know the least, are the dullest in aspect, and the most rapid in conversation. The flavor of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their authors' glasses, they become as commonplace as pawns upon a chess board. "Sir, wo had good talk!" was Sam Johnson's highest praise of those he met. But any talk save the dreariest commonplace and most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this is, in my judgment, because God, by the very laws of mind, must punish those who kill time instead of cultivating it. For time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away. They cannot help paying great nature's penalty, and "mediocre," "failure," or "imbecile" will surely be stamped upon their foreheads. Therefore I would have each generous youth and maiden say to every story spinner, except the few great names that can be counted on the fingers of the hand; I really cannot patronize your wares, and will not furnish you my head for a football, or my fancy for a sieve. By writing these books you get money, and a fleeting, unsubstantial fame; but by reading them I should turn my possibility of success in life to the certainty of failure. My self plus time is the capital stock with which the good heavenly Father has pitted me against the world to see if I can gain some foothold. I cannot afford to be a mere speculator. I am a wrestler for the laurel in life's Olympian games. I can make history, why should I maunder in a hammock, and read the endless repetition of a romance? No, find yourself a cheaper patron. — *Francis E. Willard.*