

any cause except increased knowledge of men, methods, and facts."

This strikes us as the true method of approach to these problems, and the latter part of the Bishop's words are of especial value, that "there are hardly any limits to the improvement of mutual knowledge and the possibility of the revision of opinion." The Bishop finally defies any one to deny that a Church "loses by the absence from its membership of many men and women whose Christian graces and power he is constrained to admire." When an Anglican Bishop takes a line like this, ordinary people may well follow him, and there are those in Canada with whom Bishop Palmer's words, coming from so definite a High Churchman, ought to have the greatest possible weight.

Prayer for Students

The General Committee of the World Student Christian Federation invites all Christian people to unite in the observance of Sunday, February 22, as the Universal Day of Prayer for Students. As a result of the growing volume of intercession the Christian Student Movement has continued to spread until to-day it is recognized as the principal fact in the religious life of the Universities and Colleges of the world. It is pointed out that prayer for students is of transcendent importance, because in many respects the key to the solution of problems related to the evangelization of students, and therefore God in the world is found in a fuller manifestation of the power of God in answer to prayer. There are many Christians in all parts of the world who have not yet realized their privilege and duty to be intercessors, and if only they would take this upon their hearts and pray for our students the results would be immediate and abundant in their own lives and in the lives of those for whom they make intercession. We are glad to call attention to the appeal sent out by the General Committee, and we hope that the day will be observed in our Church as widely as possible. Prayer means power, and prayer for students involves limitless possibilities.

A Lantern Slide Exchange

It has been decided by the Sunday School Commission to start a Lantern Slide Exchange for the benefit of Sunday Schools and young people's organizations. Any clergyman may become a member and have the use of as many sets of slides as there are members, free of all rental charges, on the payment of an annual membership fee of \$2.00. The initial expense is the purchase or donation of a set of slides upon joining, as set forth in the rules. By this new arrangement many Churchmen will be enabled to run a lantern without the expense of continually buying new slides, or paying high rental charges. The Exchange will be located in the Offices of the Sunday School Commission, 137 Confederation Life Building, Toronto, and application should be made to the Rev. R. A. Hiltz for particulars. The coming parcel post will reduce the carriage charges to distant places. The possibilities connected with such an effort are almost endless, and we strongly urge upon our readers the importance of obtaining full information about the proposals together with the provisional rules and regulations. Our columns a few months ago showed clearly what one Church in Toronto, Trinity East, has been able to do under the enthusiastic and wise guidance of Canon Dixon, and now there seems the likelihood of a very much further development of this most valuable opportunity of giving Biblical messages "through the eye to the heart."

SECRETS FOR LIVING

There are certain things which helped to make the Apostle Paul the saint and servant of God that he was. We must not suppose that he had an easy path, any more than some of us. In fact, he had a very hard time of it, and he could say what we could not, at all events with the same fullness of meaning. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. 5:8, 9.) Think for a moment of what those terms suggest—troubled—perplexed—persecuted—cast down. And then, "We which live are always delivered unto death for Jesus sake." (Verse 11.) Now, of course, we cannot say that. The Apostle Paul's path was indeed a great deal rougher than ours. The storms of persecution for Christ's sake continually howled around him, and he tells us that he and his fellow-Christians were looked upon as so many sheep for the slaughter. So the Apostle had much to endure, but he found in his pathway that Christ was all-sufficient. Now, in speaking particularly to those who, through grace, have made a start in the Christian life, the first thing, of course, is to know the Lord Jesus as our own personal Saviour. No one can lead a Christian life until he is a Christian. We must know Christ as our Saviour, and receive at His gracious hands the forgiveness of our sins and the salvation of our soul, and when we can say that Christ is ours, then in reality we begin to live the Christian life. The things that made Paul the saint and servant that he was are four in number. The first is in 2 Cor. 4:16, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." The outward man, as we well know, needs daily renewal. Therefore we go to bed and sleep, and sit down to our meals in the course of the day. Now, if the outward man needs to be renewed thus, so does the inward man. Somebody may say, "But how does the renewing take place? What contributes to it?" First of all, prayer, which is the very breath of the Christian. If we neglect the throne of grace—if we seldom bow our knees in prayer to our God and Father in heaven, we shall suffer great loss. But there is more. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." There is, then, a renewal that comes from waiting on the Lord. Now, "waiting on the Lord" means more than simply bowing our knees in prayer to God in the morning, and again at night. We must also wait upon Him with His Word before us, to hear from Him, to receive through the pages of His blessed Book some communication from Him whose words are spirit and life. We have but to read the first Psalm to see that the one who meditates upon God's truth is likened unto a tree planted by the rivers of water, whose leaf never withers, and who brings forth fruit in his season. Let us, then, remember that the inward man should be renewed day by day. When God's redeemed people were journeying from Egypt to Canaan the manna fell every day, and every day they gathered it up. So must it be with us. We can do so, not only in our own bedrooms, but when we walk along the busy street, or when serving in the warehouse or office where we are employed. All the day long, though our minds be engaged with business, we can be in the spirit, if not in the attitude, of prayer, and God's Word may be treasured up richly in our hearts and memory.

The second point will be found in 2 Cor. 4:18, "While we look not at the things which

are seen, but at the things which are not seen." There is a contrast between things seen and not seen. The things which are seen are temporal, they perish and pass away; it is the unseen things that are eternal. And the Holy Spirit is given to us in order that we may enter into them. Now, these were the things at which the Apostle looked. His eye was on the invisible. Men of the world would not understand this. They might say, "How can anyone look at things that are not seen?" It is a mystery which they cannot explain. But it is simple enough to the Christian. We are called upon, then, to have the eyes of the heart fixed upon the unseen—upon the things that God has prepared for them that love Him, things which eye hath not seen, nor ear heard, neither have entered into the heart of man. They are all revealed in the Holy Scriptures, and the Holy Spirit is given to us that we may know them. Of course, we have to do our daily business and do it well. A Christian servant should be the best of all servants, and a Christian master should be the best of all masters. There is no doubt about that, and thus in our daily calling, we should glorify the Name of our Lord Jesus. But this does not militate at all against what has been said.

The third thing that had a powerful influence on the Apostle is found in 2 Cor. 5:10. He had just been saying that he laboured, earnestly endeavoured, strove, made it his chief business that, whether present or absent he might be well pleasing to his Lord and Master. "For," adds he, "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Now, the Apostle was not only a saved man, but he was also a servant of Christ. And so he said in substance, "I may not find that everybody will pat me on the back, and say, 'Well done,' and I do not make it my aim to win the esteem of men; my one ambition is to be acceptable to my Lord and Master in that day when I shall be manifested at His tribunal." So should it be with us, for we must all appear there, and our life pass under the scrutiny of our gracious Lord and Master. If anyone should say, "But how does that agree with St. John 5:24, where we are told that we shall never come into judgment, the answer is that while Christians will never come into judgment on account of our sins since it was for these that Christ died, yet our life will come under our Master's judgment and review. The Apostle did not lose sight of that. He was anxious that his life should receive his Master's approbation.

One other thing which is recorded in 2 Cor. 5:14 is, "The love of Christ constraineth us." It is blessed to have the heart under the powerful influence of the love of Christ. Of all the mighty factors in the life of the Apostle, that was the mightiest. He says elsewhere, "The Son of God, who loved me, and gave Himself for me." And so he judged that if the Lord Jesus Christ had died for him, and he was, by God's grace, among them that lived, it became him not to live unto himself, but unto Him Who died and rose again. It ought to be so with us. True, we do not move in the same circle as the Apostle; we have neither received his great gifts nor his call to service; but if our lot is cast in the humblest sphere, we can and should live and move in it, to the glory of Him who died for us and rose again. It is needful to remember that the Name of the Lord Jesus is written upon us, and that at home, in business, in the Church, or in whatsoever circle we have to be, we are to carry ourselves so as to please our gracious Lord and Master. And His grace is sufficient for these things, enabling us to be and do all that He desires and wills.