

THE HOME CIRCLE.

REST.

Come, heavy laden one,
Where'er thou art;
Lay at the Master's feet
Thy broken heart;
Cast thou on Him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.

Think of His tender love,
Boundless and free;
Think of His precious words
Spoken to thee.
What though thy faith be small?
What though thy tears may fall?
Jesus, who knows them all,
Sweet rest will give.

Long though the weary night,
Joy will be thine;
See through the rifted clouds
Hope brightly shine;
Rest from the tide of woes,
Rest and a calm repose,
Rest that shall never close,
Jesus will give.

—FANNY J. CROSBY.

WORRY.

It was Arthur Helps who first set it down in clear prose that the one outstanding feature of modern life is Worry. He might have added that it is also among the earliest to appear. A lad has hardly entered on business when he feels the grip of this invisible foe. At school, there is still to a large extent a happy unconsciousness; the schoolboy may indeed "creep unwillingly" to his daily tasks, but as a rule he is very soon jumping and running gladly among a host of his companions. Any slight shadow of care quickly vanishes in the playground. A boy may be utterly and inexpressibly miserable for five minutes. But, if he is healthy and sane, within the next five minutes he has forgotten his despair, and is busy with some one of the numberless activities of boy-life.

It is otherwise when the school-door hangs for the last time on the boy's departing form, and he is launched on the restless waves of daily business. The first duties may be simple and few, but along with them comes the grave sense of responsibility. More or less, he is placed in charge of certain things and affairs, and he begins to drag the "lengthening chain" of care. At bottom, worry proceeds from this feeling of responsible charge, from the knowledge that you have something laid upon you to be well or ill done, and to result in proportionate praise or blame. A savage living the free heedless life of nature will not have any word in his vocabulary corresponding to worry; for he lives from hand to mouth, without reflection or repentance. But a civilized man pays for his progress in arts and comforts by the heavy tax of anxiety and habitual care. His educated sensibilities thrill at many points painfully, as he treads the daily path. He is always asking himself, Am I efficient? Have I done what is required? Am I succeeding? Can I do more and better?

Everyone knows the familiar pain, because it comes to all with the first efforts of active life. It is a shallow observation of young men which adjudges them to be light-hearted and less anxious than their elders. A very short acquaintance with business circles tells a different tale. Young shoulders nowadays carry old heads. The pace is so keen, competition so close and even unscrupulous, the supply of ordinary workers so far beyond the demand, that most young fellows in business have an early maturity, and know worry for a daily companion. This is not to say that the worker of extraordinary talents and aptitudes is free from similar care. The anxious faces of distinguished men would contradict that. Still, the worries on the upper range have a dignity and importance lacking in common life. It is commonplace, sordid, petty worry which is hardest to bear. And this is what falls to nine-tenths of the race.

From this point of view, the lives of multitudes of young men call for sympathy. Their lot is one of obscurity; they suffer unnoticed and unpraised; they carry their load without the cheering sense of being engaged in great affairs. It is not theirs to fill the public eye, and gain a renewed strength from the excitements of a distinguished career. Their cares are about pence, not pounds; about

trial and everyday things, not the affairs of a nation, or the destiny of empires. The head that wears a crown does not lie more sleepless than many a poor night-capped mortal, thinking of some bill to meet, some fault committed in the day's task, or some duty to be undertaken on the morrow.

Kind friends may and do say, Don't worry! They might as well say, for many if not most, Don't breathe! Man is borne to it, and cannot alienate the sad birthright. And the shadow lies dark on many young brows. Some, who scan this page, know what it is to rise and go to rest, to work and pause, with an ever-pressing pain at the heart, a dull mysterious aching which hardly ceases during their waking. No doubt, temperament has much to answer for here. But the growing pressure of modern life brings worry even to natures which God made to be bright and cheerful.

How shall we meet it? First, by accepting the situation. To worry is bad enough; but to worry about our worries is a gratuitous doubling of care. Realize your tendency, and you will not aggravate it by rough measures of relief. Then, patience must be learned. A young man must strive "to labor and to wait." Wait, till you see further into the design of it.

"Shun desperate remedies; the darkest day,
Wait till to-morrow, will have passed away."

Lastly, if you would effectually meet this trial, cultivate a habit of constant quiet prayer. Keep near to God, as the child keeps close to its parent in danger. Then, although "careful and troubled about many things," you will still have the One Thing Needful.

THE BIBLE CLASS.

JOHN'S LAST WORDS.

(For Dec. 19th.—Selections from 1 John.)

BY PHILIP A. NORDELL, D.D.*

That the first Epistle of John was written in view of certain errors then springing up in the church cannot be doubted. That its main purpose is polemic may well be questioned. The Apostle by no means confined himself to the refutation of errors that have long ago become obsolete. Had he done this the interest in the Epistle would have disappeared with the extinction of the errors which it combated. Its value lies in the fact that it presents positive and permanent truth in opposition to errors that are constantly reappearing in one form or another, and which, whatever their form, are fatal to the existence of Christianity.

THE CERINTHIAN HERESY.

Irenaeus in his great work "Against Heresies," written between A. D. 182 and 188, speaks of the Apostle John as encountering Cerinthus in a public bath in Ephesus, and as rushing from the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus the enemy of the truth is within." A variety of considerations make it probable that Cerinthus taught in Ephesus during the last decade of the first century. In the same treatise the particular form of error promulgated by him is stated as follows: "Cerinthus, again, a man who was educated in the wisdom of the Egyptians taught that the world was not made by the primary God, but by a certain Power far separated from him, and from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as not having been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then He proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as He was a spiritual being." From this it appears that Cerinthus distinguished between the human Jesus, and the celestial Christ; he held that the latter descended upon the former at His baptism, and continued in union with Him until near the close of His earthly ministry, when He deserted Him, leaving the human Jesus to suffer and die. Such doctrine, it will be seen was entirely subversive of the Gospel. It denied the divinity of our Lord, reduced His mission to one of a mere teacher who came in order to illuminate the minds of the elect few, and whose death as a mere man had no relation whatever to any redemption from the power and guilt of sin. The real Christ could not suffer

*An Exposition of Lesson 51 in The Bible Study Union Sunday School Lessons on "The Three Great Apostles."