

## THE WHOLE DUTY OF MAN.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." How simple the one command, Abide in Me! How precious the promises: "He that abideth in Me, and I in him, the same beareth much fruit"; and "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." How awful the alternative: "Apart from Me ye can do nothing!" Much fruit, or no fruit!

It is only by the Holy Spirit that we can abide in Christ, and He in us. Therefore: immediate connection with the command, "Abide in Me," our Lord repeats the promise of the Comforter five times. Note the order of the promises: (1) "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth—He abideth with you, and He shall be in you" (St. John xiv., 16, 17). (2) "But the Comforter, even the Holy Spirit, whom the Father shall send in My name, He shall teach you all things" (ver. 26). (3) "But when the Comforter is come, whom I will send unto you from the Father—He shall bear witness of Me, and ye also shall bear witness of Me." (id., xv. 26, 27). (4) "And He, when He is come, will convict the world in respect of sin, etc." (id. xvi. 8). (5) "When He, the Spirit of truth, is come, He shall guide you into all the truth—He shall glorify Me, for He shall take of Mine, and shall declare it unto you" (id., xvi. 13, 14).

Where the Spirit abideth, both the Father and the Son abide. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. And My Father will love him, and we will come unto him, and make our abode with him" (id. xiv. 21, 23).

How glorious are the possibilities of the life of the Christian, who with simple child-like faith accepts the gift of the Spirit! How vain the effort to serve God without Him, for "If any man have not the Spirit of Christ, he is none of His." "These things have I said unto you, that My joy may be in you, and that your joy may be fulfilled" (id., xv. 11).

Great is the mystery of the Christ-life. (1 Tim. iii. 16), God manifest in flesh. Great is the contrast of the seven-fold "mystery of iniquity": the human priest, unconverted and unholy, (1) endowed with the wonder working power of the Holy Spirit by the laying on of hands; (2) regenerating the sinner by the opus operatum of Baptism; (3) conferring the Spirit on the unconverted by the chrism of Confirmation; (4) Transforming a water into God; (4) Absolving the sinner by the Sacrament of Penance; (5) Appropriating to himself the power of God in Holy Matrimony; (6) Opening the door of heaven (purgatory) by the Sacrament of Extreme Unction!—Robert Bruce, D.D.

## A RESOLUTION AND PRAYER FOR EVERY DAY OF 1908.

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit.—Bishop Vincent.

People talk of "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.—Drummond.

## GOD AND MAN.

It is not sacrilegious to name them together. The burden of the Bible is to bring them into fellowship. The sweetness of the message is that the door of the Father's house is always open for the return of His wandering ones. What we are told about God is for the purpose of showing His interest in us, and to center our thoughtful affections on Him. It may be going too far to say that He suffers the loss of that fellowship, but it is within the teachings of His Word that there is rejoicing in heaven over the return of one sinner. But what impresses us profoundly is that He courts the companionship and close communion of His children. We are asked to walk with God, to commune with Him, to lay our cares at His feet, to talk to Him, to abide in Him, to delight ourselves in Him and to look forward to the time when we shall dwell in His presence. By a thousand figures this duty or privilege is kept before us. This is the chief thought of religion.

Our engagements with the world are necessary though only temporal; our association with our fellowmen is exceedingly important, but the idea of brotherhood never reaches its full growth until it reaches a recognition of a common Fatherhood. No other religion provides for such an intimate fellowship between the Creator and the creature. Every path possible is open from us to Him. We may think of Him, we may study His truth, we may love Him, we may train every affection to lay hold upon Him, we are to remember His goodness to us, we are to believe in His providential care and we are to have vivid hopes of what he is yet going to do for us. In all these ways we are to come close to Him and in all these ways we are to give ourselves to Him. There comes back to us a consciousness of peace with Him, assurances of His favor and the testimony of His indwelling Spirit. This inner spiritual life of communion with Him is everywhere spoken of in the Scriptures as a possible experience to the humblest of His children.

## "GOOD NIGHT."

The tiny boy, a little white robed figure, was repeating his evening prayer, and after the "Amen," still kneeling, he added, "Good night."

The mother gently reproved. "You should wait until you are quite through your prayer, dear, until you rise to your feet, before you say good night," she said.

"Why, I was saying 'Good night' to Jesus—I always do. Doesn't he want me to say 'Good night' to him?" The clear eyes clouded with troubled questioning. "Most always I say 'Good morning,' to, when I 'member—same as I do to you—but I always say, 'Good night.' I should 'pose he'd want me to."

"Yes, dear; it is all right. Mother only didn't understand," the wise mentor hastened to amend, for the child's simple faith was nearer the truth than our later-acquired ideas of reverence. We hold back as secular too many things that the Lord would gladly share with us, and try to banish as "worldly thoughts"—are often enjoined to do so, indeed—many interests in which, all day, the Master has had interest and partnership. He has been with us in our work and our planning, has had part in the happy surprise and the keen disappointment. He has given us whatever ability and patience we have shown, and has helped us through all the hours. It is a shorn and weakened religion that does not include God in the busy morning and the pleasant, restful evenings. He sends the good morning and the good night, and our salutations are, or should be, praise.—Ex.

## DAILY READINGS.

## Some Bible Hints.

Christ's garments taken from Him on Calvary are restored to Him when we clothe the poor (v. 36).

If Christ were in prison, how priceless an opportunity would be each visitor's day! And He is (v. 36).

"When saw we Thee?" we cry. There is no blindness like the inability to see a Christian opportunity (v. 37).

We have eternal life or eternal death in the doing or the refusing of Christ-like deeds (v. 46).

## Suggestive Thoughts.

Successful Christian Endeavor societies exist in about twenty State prisons. Why not in all?

If there is no penitentiary near you, where you may start a society, there is a jail, where you may talk with the inmates, and help them to an upright life when they leave.

Each Christian, as a part of his Christian duty and privilege, should know well some poor family.

What is your attitude toward the poor? That is your attitude toward Christ.

## A Few Illustrations.

Christian Endeavor may change the iron of imprisonment into the gold of a Christian faith. There is no transmutation like that.

A man who was freezing in the snow found another lost traveller, and in saving him, warmed and saved himself.

The extra luxuries that make us sick would keep all the poor well.

Look upon the next poor man you meet, and say, "When Christ was on earth, it was in such a lot as this."

## To Think About.

How am I obeying these four commands of my Master?

From what prison did I myself need deliverance?

Am I looking for Christ among men?

## A Cluster of Quotations.

There is no beggar so destitute as he who can afford nothing to his neighbor.—Simms.

We are rich only through what we give, and poor only through what we refuse.—Madame Swetchine.

A prison is . . . a touchstone near to try a friend.—Inscription on the old prison of Edinburgh.

## Pastoral Counsellors.

The United Society of Christian Endeavor is seeking to have all the unions appoint pastoral counsellors—one pastor in each union who will serve as counsellor for three years and then be ineligible for immediate re-election.

The duty of this counsellor will be two-fold: to represent the pastors of the town in the executive committee meetings of the union, and to keep the United Society in touch with pastoral opinion regarding the societies and their working.

The advantages of the plan are two-fold: the unions will be kept from taking false steps that the pastors' wisdom would have prevented, and at the same time will gain the pastors' sympathy for the steps they do take, while the national organization will gain an immensely clearer idea of the real state of religious work among the young, and will be in actual touch with the desires of ministers, which the United Society always wishes above all things to carry out.

It is hoped, therefore, that the unions everywhere will appoint these counsellors, sending their names, addresses, and statement of their denominations to Secretary Shaw.

\*Y. P. Topics, Sunday, Feb. 16. Ministering to prisoners and the poor. Matt. 25:31-40.