

trade of false blossoms, which by the superficial observer, may not be distinguished from the true. They may for a time appear even more gay and beautiful. As it appears in full bloom, it would be impossible for the keenest eye to discover them. But as soon as the season arrives for the fruit to begin to grow, these fair blossoms are withered and gone, and nothing remains but a dry and wilted stem.

But real children of God shall not only bud and blossom, but they shall "fill the face of the world with fruit." In the Songs of Solomon, the church is compared to an orchard of pomegranates with pleasant fruits. This is a beautiful figure. The pomegranate is a kind of apple. The tree is low, but spreads its branches, so that its breadth is greater than its height. So the true Christian is humble and lowly; while his good works spread all around him.

The blossoms of this tree are large and beautiful, forming a cup like a bell. But when the flowers are double, no fruit follows. So the double-minded hypocrite brings no fruit. The pomegranate apple is exceedingly beautiful and delicious; and so the real fruits of Christianity are full of beauty and loveliness. Again, the followers of Jesus Christ are said to lay up for Him all manner of pleasant fruit, new and old. But, backsliding Israel is called an empty vine, bringing forth fruit unto himself. Here we may distinguish between the apparent good fruits of the hypocrite and those of the real Christian. The latter does everything for Christ. His real desire is the glory of God, and the advancement of Christ's Kingdom; and this is the ruling motive in all his conduct. But the former, though he may do many things good in themselves, yet does them all with selfish motives. His ruling desire is to gratify himself, and to promote his own honor and interest, either in this world, or in that which is to come.

The fruit which his people bring forth is that on which Christ chiefly insists, as a test of Christian character. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." He compareth Himself to a vine, and His followers to branches; and informs them that every branch which beareth not fruit shall be taken away. In the passage quoted from the first psalm, the righteous is said to bring forth fruit in his season. And in the ninety-second psalm and fourteenth verse it is said, "They shall still bring forth fruit in their old age; thus exhibiting a constancy of fruit bearing, and an uninterrupted growth even down to old age.

But, it becomes a matter of serious inquiry to know what is meant by bringing forth fruit in his season. The Apostle Paul says, "The fruit of the spirit is in all goodness, and righteousness, and truth." Hence we conclude, that bringing forth fruit in season must be carrying out the principles of the Gospel into every part of our conduct. In another place, the same Apostle informs us more particularly what are the fruits of the spirit; "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Let us, then, carry out these principles, and see what influence they will have upon the Christian character.

**Love.**—Love is something that can be felt. It is an outgoing of heart toward the object loved, and a feeling of union with it. The Apostle John, whose very breath is love, says: "This is the love of God, that we keep His commandments." How did Christ love us? So strong was His love that He laid down His life for us.

**Joy.**—Another fruit of the spirit is joy. We are commanded to rejoice in the Lord at all times. If we have a proper sense of the holiness of God's moral character; of the majesty and glory of His power it will fill our hearts with "Joy unspeakable and full of glory."

**Peace.**—Another fruit of the Spirit is peace. This is of two kinds; peace with God and peace with man. The impenitent are at war with God; there is therefore no peace for them. But the Christian becomes reconciled to God through Christ. He finds peace in believing on Him.

**Meekness.**—Meekness is a twin-sister of Peace. It is a temper of mind not easily provoked to resentment. The word used in the original signifies easiness of mind. It is an eminent work of the Spirit; and we may judge of our spiritual attainments by the degree of it which we possess.

**Long-suffering and Gentleness.**—Long-suffering and gentleness are twin daughters of meekness. The latter is the disposition of the heart. The former are actions which flow out from that disposition, in our intercourse with others. Long-suffering is God-like. It is an imitation of the forbearance of God towards His rebellious creatures. Gentleness is one of the most lovely of all the graces of the spirit.

**Goodness.**—Goodness is another fruit of the Spirit. It is doing good both to the bodies and souls of others, as we have opportunity. "Be kindly affectioned one to another." This is a distinguishing trait in the Christian character.

**Faith.**—Another fruit of the Spirit is faith. Indeed, it may be called the father of all the rest. The proper definition of faith is a belief of the truth.

**Temperance.**—Temperance is another fruit of the Spirit. This consists in the proper control of all our desires, appetites and passions.

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

### LET US TAKE TIME.

"Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, and rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter, whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly, for us all, when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger, or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity."

### HOW TO GET ON IN THE WORLD.

Most of our successful men began life without a dollar. They have won success by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world:

Be honest. Dishonesty seldom makes one rich, and when it does, riches are as a curse. There is no such thing as dishonest success.

Work. The world is not going to pay for nothing. Ninety per cent. of what men call genius is only a talent for hard work.

Enter into that business or trade you like best, and for which nature seems to have fitted you, provided it is honorable.

Be independent. Do not lean on others to do your thinking or to conquer difficulties.

Be conscientious in the discharge of every duty. Do your work thoroughly. No one can rise who slights his work.

Make all the money you can, honestly; do all the good you can with it while you live; be your own executor.

### WHAT BOYS ARE FOR.

Some time ago a gentleman, in addressing a company of boys, said: "Can any one of you tell me what a boy is good for?" One of them put up his hand and began to snap his fingers. Said the speaker, "What is it?" The boy replied, "A boy is a good thing to make a man out of." "Yes, it is a tremendous good thing," was the response of the man.

This question and its answer have set us to thinking. If a boy is a good thing to make a man out of, the proper question is, What kind of a man? That will depend on the influences which surrounded the boy and the training he has. If influences are bad, then there will be necessary careful training to counteract the bad.

The boy does not understand the dangers with which he is beset. He does not understand the pitfalls that are in his pathway. He must, therefore, be warned of his danger when he is a boy, and be taught to be a man—a royal man. He must have the education thus afforded, and more in the higher Christian schools if possible.

There is danger in the path of every boy. What is it? There is danger in the alluring tobacco habit. Boys, by education and religious training, need to be made to feel there is danger in these habits. They need to be anchored in good habits and sound moral principles.

If boys are to develop into good men they must be wisely trained for nobility and worth in our churches and homes. They must have the right kind of culture—heart, mind and body—to make out of them the right kind of men.