

And then, as the lesson of the value and the work of the single day is being taken to heart, the learner is all unconsciously being led on to get the secret of 'day by day continually' (Ex. xxix. 38). The blessed abiding grasped by faith for each day apart is an unceasing and ever-increasing growth. Each day of faithfulness brings a blessing for the next; makes both the trust and the surrender easier and more blessed. And so the Christian life grows: as we give our whole heart to the work of each day, it becomes all the day, and from that every day. And so each day separately, all the day continually, day by day successively, we abide in Jesus. And the days make up the life: what once appeared too high and too great to attain, is given to the soul that was content to take and use 'every day his portion' (Ezra iii. 4), 'as the duty of every day required.' Even here on earth the voice is heard: 'Well done, good and faithful servant, thou hast been faithful over few, I will make thee ruler over many: enter thou into the joy of the Lord.' Our daily life becomes a wonderful interchange of God's daily grace and our daily praise: 'Daily He loadeth us with His benefits; that I may daily perform my vows.' We learn to understand God's reason for daily giving, as He most certainly gives, only enough, but also fully enough, for each day. And we get into His way, the way of daily asking and expecting only enough, but most certainly fully enough, for the day. We begin to number our days not from the sun's rising over the world, nor by the work we do or the food we eat, but by the daily renewal of the miracle of the manna,—the blessedness of daily fellowship with Him who is the Life and the Light of the world. The heavenly life is as unbroken and continuous as the earthly; the abiding in Christ each day has for that day brought its blessing; we abide in Him every day, and all the day. Lord, make this the portion of each one of us.

#### NOW!

Now! This is a little word which we are always pressing upon those who have not yet accepted the free gift of God's salvation in Christ Jesus. We find that many who are really anxious about their souls, and who know that they can only be saved through the finished work of Christ, yet stumble at the word "now." They hope to be saved some day, but cannot always see their way to believing in a present forgiveness of their sins. In dealing with such, we very earnestly insist upon an immediate acceptance of salvation, at the very moment—*now*.

But believers who have got as far as this, and are trusting fully in the Lord Jesus Christ for acceptance and pardon, very often lose much of their joy and power for service by not insisting upon the same little word *now*, with equal earnestness, as regards their heavenly privileges in Christ.

If we turn to Holy Scripture, we shall find the word connected with much very blessed truth.

We not only read that we are "*now* justified" (Rom. v. 9), and have "*now* received the atonement" (ver. 11), and that there is "*now* no condemnation" (viii. 1), but further blessings are revealed to us as following upon this. We are "*now* made free from sin" (Rom. vi. 22), "*now* delivered from the law" (vii. 6). The life which we "*now* live in the flesh" we may "live by the faith of the Son of God," in the power of "Christ dwelling in us" (Gal. ii. 20). We are "*now* made nigh" to God (Eph. ii. 13), and are "*now* light in the Lord" (v. 8). We are "*now* the people of God," "*now* have obtained mercy" (1 Pet. ii. 10), "are *now* returned into the Shepherd and Bishop of our souls" (ii. 25) and are "*now* the sons of God" (1 John iii. 2).

What a glorious list of precious privileges! And all are linked on to that same word "now." There are *future* privileges in store for us. "When He shall appear, we shall be like Him" (1 John iii. 2); we shall "also appear with Him in glory" (Col. iii. 4); and much more are we told about that glorious time to which our longing hearts look forward. But many are so occupied with *future* blessedness that they almost forget that they are *now*.

The best way of preparing for the future inheritance is not so much by endeavouring to anticipate it by strained efforts of the spiritual consciousness, but just to throw ourselves into what we are *now*. Just as the future man is best developed by the proper exercise of the *present* powers of the growing lad, so the inner life of the believer will be best and more surely matured for the fruition of glory by living upon what he is *now*.

But here is the call for faith. We are so frail, so imperfect, so prone to wander, so conscious of indwelling sin, that we often shrink back from assuming the glorious position which God holds out to our faith. We are so slow to see that all our privileges, whether present or future, depend so entirely upon the merits of the Lord Jesus; that our own demerits have nothing whatever to do with it, and do not detract from them in the very least.

Believing brethren, in estimating the reality of this your present position, as the word of God discribes it, cease from looking at what you are in yourselves, or it will all be dark. Be occupied not so much with yourselves as with the Lord Jesus. Your position before God is owing to what He is, and not to what you are. Let go entirely what you are, except as a motive for deep humiliation and watchfulness, and take your stand boldly upon what He is. And from this standpoint go forward without hesitation. Because that what God says of you is true; and that, whatever you *will* be, you *are now* nothing less than what He declares you to be. So will you be filled with joy, and be renewed in strength both for life and service.

#### THE ONE THING PLAIN.

At a recent conference of gentlemen who had come together to discuss the expediency of taking a certain course of action which might involve momentous results for them, after the talk had taken a wide range, one gentleman summed up the whole matter by saying: "I have seen a good deal of life, and I have heard a good deal about the value of experience, but, so far as I know, experience makes only one thing plain: that a man's only safety is in doing right." It was a great truth familiarly uttered, and it was a truth which went home, because it brought out clearly the fact that where different courses of action are open, the only question is, Which course is right? Policy is man's thought about the wisest thing to do; principle is God's thought about the best thing to do. Half the troubles in life come because men lack courage at the critical point; they believe thoroughly in doing right, but when they come to a place where the moral aspect is not the only aspect of a question, and where very grave results may follow action, they lack the courage to trust themselves entirely to principle, and endeavor to find a course which experience and policy will justify. It is safe to say that whenever troubles come to a man who always does the right thing fearlessly at the right time, he is wholly spared those embarrassments and entanglements which beset the paths of those who try to follow principle with the aid of policy. Men have made footprints through life in every direction, and he who attempts to follow them will find himself

hourly and endlessly perplexed; God has struck a solid highway, more lasting than the old Roman roads, along which every man may travel, not without clouds and storms, but free from the danger of losing his path, and sure to reach the end of his journey in safety.

The whole wisdom of life lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance very imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Bacon, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. In every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes blinded and with the consciousness that you are putting your whole fortune in the scale. You are not casting your destiny into a lottery, full of chance as the future may seem to be, but putting your fate into the hands which sustain the universe.—*Christian Union*.

#### WAITING SERVICE.

It is wonderful what a large part of our life is absorbed even in the little "waitings" which happen every day! We have all heard of the French lawyer who wrote the whole of an important work on jurisprudence during the minutes, rarely numbering more than fifteen at a time, while he waited for his wife to join him for social occasions. The writer has known a busy lady, an active professional woman, and the mother of a household, who kept her family provided with hand-knit stockings, the product of waste "odds and ends of time," when, as she herself put it, "it would have been quite impossible to do anything else."

We question whether the superior richness of some lives is not entirely due to a faculty—largely capable of development—of utilizing fragments of time, which others would allow to slip through their fingers. It is a common saying that busy people have most leisure. The man who receives most letters is the man who generally answers by return of post. When an Indian chief heard somebody excusing the non-performance of a certain duty on the score that "there was no time," he wittily remarked, "I suppose each of us has all there is."

One peculiar trial besets most of the little inevitable daily waitings. They generally seem so unnecessary—nay, are quite unnecessary, so far as those who impose them are concerned. Committees should not wait for the member who is always late. Excursions should start without the loiterer who contrives to miss the appointed train. It is a habit which spreads with deadly rapidity. Busy people, who can be punctual only by pains and management, are apt to relax their efforts when they find they are always wasted by some idler.

It is always well to have some little by-work for waiting seasons—something which we love to do, and which will therefore tend to keep us sweet and smooth, when otherwise we should be only too liable to fret and chafe. But the manner of too many of our waitings forbids our emulation of the example of the French lawyer, or the busy professional woman. We cannot write, or knit, or sew, or sketch, in other people's rooms, in railway stations, or in the street. A book is a more manageable resource. We know a doctor who made himself a splendid German scholar while driving in his carriage from patient to patient. But then his unoccupied intervals could be reckoned on. With most of us it is not so. Generally the

time, place, and infinitely various.

Different kinds on its own merits house there should which is our "waitings there sh question, "What the equally prom once it is arrived a be entered into, w and it is wonderf may be made int give our minds t desultory chat. ( be observed and le and scarcely an c stored away in ou out again some da in a way we cannot

A SERM

The *Century* for the substance of at Sailors' Snug Ha go that stern line "

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"Are you all rea "All ready, sir,"

Then came the c

"Stand by to run head-braces! Ca stand by aft ther Let go! Man the boys—run 'em up over that starboard

"She pays off fi "Hilloa! Hillo

What's fast there? board!" shouts th

Is there anything at that stern-line! head! Heave off t

"It's foul ashore

"Then cut it, c mind the hawser! way."

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So, too, when I s souls to save bound the hawsers of the scene and feel like breast-lines and ha destruction. Fly, Sodom! O, let go

HANDI

Many years ago I there was a large, e sadly frivolous. Th merriment, and note thought and anxiety of the devil to repro ed it; but I said, "I sire is to win them Christ." And so I s to God for wisdom;