

about to lift him and call one of their surgeons; but he begged them to leave him alone.

"I am comfortable now," he said. "I am mortally wounded, and it will very soon be all over; let me die here."

The soldiers complied with his request, and the tramp of their feet as they hastened away was the last sound the dying ensign heard. He had guarded his beloved flag; he closed his eyes, and his face wore an expression of peace.

The battle ended, and the Prussians were masters of the field. While seeking for their own wounded and dead, they removed the young Austrian's body, and under it found the regimental colors which he had concealed with such sacred care. The generous foe-man could not carry that trophy away. They wrapped him in its folds and laid him to his rest.

Honor is the soldier's watchword. The watchword of the Christian is "Christ." All that kindles the heart's best love, and spurs to life's grandest duty, and inspires to faith's last devotion, gathers in that beloved name. As true as the Austrian was to his trust, let every Christian disciple be to Christ—true to Him in spirit, in conduct, in principle, in hope—true to Him, living and dying. After this bearing of the banner comes the wearing of the crown.

"Stand up! Stand up for Jesus!
The strife will not be long.
This day the noise of battle,
The next the victor's song!"

Christians are called to be good soldiers of Jesus Christ, fighting against sin and Satan, until the Captain of their salvation call them to their reward. They must persevere to the end, for the promise is, "Be thou faithful unto death, and I will give thee a crown of life." A ship may be wrecked in sight of port; a battle lost at the last moment; a race run in vain because of a false step near the goal. We must put off our armor only with our mortal life; having done all, we must still stand. We can only do this with Divine help, but this is promised to all who ask, so we have no excuse for failure. Thank God, ours need not be a defeat, though the enemies are many and mighty. Victory is certain, for we can overcome by the blood of the Lamb. May we all endure the struggle, and then we all shall share the glory!

LIFE'S TRIVIAL THINGS.

The things which seem trivial, hardly worth the doing or considering, are oftentimes the most important duties life holds. Indeed, I rather think that the things we think trivial are the most important. In erecting a building, how necessary that every little thing should be true, how absolutely fatal is the least wavering from the absolute level. A little flaw in the foundation will cause the whole structure to be faulty, and bring the direct disaster sooner or later. How much more important is this building which is not made with hands, the building of character which goes on day by day, week by week, month by month, year by year, nay, not so much by the long periods as by those of shorter duration. Minute by minute we build the character that shall stand the storms of life or be swept away with the flood when it comes and finds the weak spot, the place where we failed to do the trivial thing and do it thoroughly.

Even the greatest lives are made up of little things, and no great deed was ever done, that its doing was not preceded by many little and seemingly insignificant things, but these all done faithfully, worked together towards the perfecting and the finishing of the one great deed that the world saw and applauded.

There are many who will never win the applause of the world, but these are the ones may be who are doing just as good work, just as noble, as those who find the great opportunity.

We may not shirk the little duty because it is small, it must be done just as faithfully as though it were a larger one. Remember always that he who is faithful in that which is least is faithful also in much.

New York Observer. ROSE SEELYE-MILLER.

To be manly is to be like Christ, for He is the perfect man. To be godly is to be like Christ, for He is truly God. So to be godly is to be manly. Things that are equal to the same thing are equal to each other. Things that are like the same thing are like each other. The one who becomes like Christ will be both godly and manly. It is hard to tell whether more Christians fall short in godliness or manliness.

THE BIBLE CLASS.

PAUL GLORYING IN THE LORD.

(For July 18th—2 Cor. xi. 21; xii. 13.)

BY PHILIP A. NORDELL, D.D.

The second part of Second Corinthians, beginning with the ninth chapter, differs so widely from the preceding chapters that many critics have concluded that we have here a distinct Epistle which in some way has become attached to the former part. Others, unwilling to go so far as this, have felt compelled to explain this passionate self-vindication as due to news received from Corinth subsequent to Paul's meeting with Timothy, or else that Timothy purposely withheld as long as possible the more disagreeable part of the news he brought.

PAUL'S ENEMIES IN CORINTH.

Certain it is that the tone of these later chapters fairly trembles with ill-suppressed grief and indignation at the unscrupulous opposition of Judaizing reactionists who, having strengthened themselves with letters of recommendation from Jerusalem, stooped to the most outrageous means to undermine Paul's influence. They calumniated his character and misconstrued his motives. His very gentleness and humility, his self-denial and modesty, were turned against him by his boastful and avaricious opponents who openly challenged his authority as an Apostle of Christ. A defense became necessary, not only as a personal vindication, but far more for the sake of the Gospel that Paul preached. But how was this defense to be made? Paul could not send to the original Apostles at Jerusalem for a certificate of his rank and standing. He had not received from them his appointment as an Apostle, but from Christ Himself. Nor had they instructed him in the truths of the Gospel. The message which he preached differed from theirs on some points almost to a revolutionary extent. How, then, could he establish his apostolic authority? Only by a course that was most obnoxious to his sensitive and humble spirit. His credentials must be drawn from the work that he had done, and the marvelous success that came as an indisputable testimony of divine approval. But such a recital might be regarded as boastful, and boasting was unspeakably abhorrent to Paul, as it is to every genuinely and modest soul.

GLORYING IN WEAKNESSES.

If apostolic authority could be proved by apostolic work Paul had no fear of challenging comparison with "the very chiefest" of the false teachers in Corinth. For a moment only he touched upon his Jewish descent and privileges, and showed himself in all these respects equal to, if not superior, to his opponents. But the shaping thought in his argument is suffering for a moral purpose. "If I must needs boast I will boast of the things which concern my weakness." His patience, humility, and gentleness, were taken by the servile Corinthians as indicating lack of authority. Many of them were doubtless slaves, who regarded it as a master's prerogative to treat his bondmen with arrogance and cruelty, to beat them and to deprive them of all their earnings. Such conduct they regarded as proof of authority, and when the false teachers displayed it they foolishly respected them, and despised Paul for the lack of it. They did not ask themselves which was the more Christlike. Paul's boasting, therefore, may have seemed to them to be "folly." But it should be borne in mind that from the first Paul had characterized the whole Gospel as "folly" when measured by the wisdom of this world. It is with this Gospel that he connects himself and his work. His boasting might be construed as folly, but at any rate it should be in perfect harmony with the Gospel which he preached. The latter was not a message of arrogance, selfishness, and greed, but of unselfishness and humility, the preaching of a crucified Christ, a Saviour who had given His life for the redemption of the world. Paul's ministry was simply a following in the footsteps of Christ. From first to last it was a martyrdom for the sake of a message which the world treated in the person of the servant, as it had already treated it in the person of the Master. Was Paul ashamed, then, of his trials and perils, of his scourgings and imprisonments? No. He had learned their divine meaning. They brought him into fellowship with his Lord. They were unanswerable credentials of his apostleship. So far was he from being ashamed of them that he would rather glory in them. Was he compelled to boast? Here then is the ground of his boasting. Every one of the perils he had encountered, every one of the sufferings he had endured, all the burden of care and anxiety that weighed him down, had come to him in connection with the cause of Christ and because of it. Could the false teachers show credentials such as these?

*An Exposition of Lesson 29 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."