

give you a hold on a sinner's heart and draw him to the Saviour; any way so that he "who heareth says, come!"

But there are other methods of saying "Come," beside the voice of the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips, it is well; if we say "Come" with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips, yet every Christian may rise to the eloquence of a winsome example. If you cannot utter a truth from the desk or the platform, you can live out the truth; that is the best preaching, after all. No infidel can answer that. It draws silently but surely. It says Come by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An ardent skeptic once spent a day or two with Fénelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingston he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night, for weeks and months, the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick room, that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep tranquil joys beside the well of salvation are a constant voice speaking to them, "Come ye to this fountain."

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the Fourth Commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive; and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and soul." The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Caesar never said to his troops "Ite!" He took the lead and cried out "Venite!" Paul acknowledged the power of example when he said, "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of his sublime and sinless life and the power of his self-sacrificing death. Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their divine head means anything, it means that Christ Jesus pours himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." "It is not I that live," exclaimed the hero-apostle, "but it is Christ that liveth in me."—Ex.

Spiritual Equipment.

Our equipment for spiritual warfare, like our provision for the spiritual life, is furnished by the day—not once for all. Our Lord teaches us to pray not only for daily provisions and daily pardon, but also for daily protection. These petitions are inseparably linked together: "Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil." We need daily protection and deliverance as surely as we need daily provision and pardon.

David realized this, and many a prayer did he send up to the God of his life for protection from the enemies to which he might be exposed. In the psalm in which he prayed "Cause me to hear thy loving kindness in the morning, cause me to know the way wherein I should walk," he prayed also, "Deliver me, O Lord, from mine enemies; I flee unto thee to hide me" (Psalm 145: 8, 9). I wonder if he did not offer such a prayer that morning when he started forth from his father's house in Bethlehem to visit his brothers in the camp in the valley of Elah. He did not know that he would encounter a great adversary and win a great victory before the day should close. But taking psalms as the index of his prevailing habit of mind and heart, we may be certain that he did not go forth to that day's experiences without seeking direction and protection from his father's God. Little did David realize that morning what momentous interests hung upon the issue of that day's experiences; both to him-

self and to the whole house of Israel. The question of the liberty or the bondage of the chosen nation would depend upon the issue of the conflict between himself and the giant of Gath, whom he was that day to meet in deadly combat.

And your relation to the kingdom of Christ and your eternal destiny may hinge upon the manner in which you meet the temptations which may this day assail you. You may be tempted from within or you may be tempted from without. The enemy may attack you from such close quarters or may come upon you so unawares that you will have little opportunity to resist. And you will need the help of God, who gave victory over Goliath, to keep you from falling and to preserve you blameless.

God has provided armor for every day of the Christian conflict, both defensive and offensive. He has pledged himself as a shield to defend us. "Salvation will God appoint for walls and bulwarks." "Both without and in thy door, He will keep thee evermore." There is not a moment of time, and not a step of the way for which he has not made abundant and gracious provision. But we must keep within the means of protection he has provided if we would be safe. "He shall give his angels charge over thee to keep thee in all thy ways." But when we stray from the way in which our feet should go, we expose ourselves to the assaults of the adversary.

He has provided an offensive armor. He expects us to be aggressive soldiers, and he has placed within our reach the missiles which, however simple, like David's pebbles from the brook, may become mighty to the pulling down of the strong-holds of sin. For this reason we should make ourselves the actual possessors of much of the truths of the Bible. We should learn how to handle the facts and doctrines of the Bible, as David learned to use the sling and stone during his experiences as a shepherd lad—by daily practice. It is for this purpose especially that God has given us the privileges of the young people's society, that we may learn to use the truths which we learn in the home and the Sabbath school. We shall have our giant enemies to encounter. We may win victories that will bring both ourselves and others greater liberty and peace and joy. Prepare for the conflict. Quit you like men. Be strong.—Christian Union Herald

Having the Form, not the Substance.

Not long since we saw a beautiful little babe, dressed in white and with golden ringlets clustering about its sweet and placid face. It was a most lovely face, fair and delicate of feature, its eyes closed as in sleep. The face and form of the babe were ideal in their beauty, but the one fatal defect was that the little one was dead, and we saw only the form without the supreme power and grace of life. And so there are those in this world who, with many charms and excellencies and attainments, lack the essential indwelling of Christian grace, and, so far as spiritual life is concerned, are as dead as that little child in its coffin.

Some persons who make profession of their faith in Christ, and who are members of his visible church, occasionally give sad and unmistakable evidence that they are not converted people at all. It is not simply that they fall into sin, for David and Peter thus fell, and repented and were restored and re-established. But they seem not to understand or appreciate the real meaning of Christian life at all, and so conduct themselves that it might be said to them as the apostle said to a professed follower of Christ: "I perceive that thou art in the gall of bitterness and the bonds of iniquity." Any such case is a grief, but there have been such cases to all lands and in all ages.

Many persons who have the form without the power of godliness, the profession without the possession of Christian life, are not intentionally hypocritical, but are oft-times simply self-deceived. They have not been really converted. They have not been the subjects of divine grace. The root of the matter is not in them. They do not perceive spiritual truth, for it is spiritually discerned, and they are not spiritual. The thorn bush cannot bear grapes, nor can the thistle produce figs. The thistle may profess its entire readiness to be a fig tree and may believe itself to be one but without radical change of nature it will not bear a fig. This impresses upon us the fact that we are to have no dependence upon our own resolutions, but are to seek most earnestly in faith and prayer for God's work in our hearts, lest we be found at last among those to whom Christ must say: "I never knew you."

Of course there are also some who seem to make the church and a profession of piety a mere cloak for their evil lives, as wolves in sheep's clothing, who find admittance into the fold in order to read and destroy. There are some who dissemble intentionally. They do not believe the truth, and yet they profess to believe it for purposes of gain. They do not love the pious life, and yet they claim to live it, and sometimes for quite a while succeed in a double life. But at last their sins find them out. It is not possible, indefinitely, to go even through the form of serving both God and the mammon. Whether they are detected in this world or not, it is sure that they will not be accepted of God. A counterfeit piece of money may circulate among the inexperienced and may deceive a number of them, but it will fall into the hands of some one at last who will detect the attempted fraud. So with the soul of the hypocrite and God.—Herald and Presbyter.

The Bumblebee.

Listen I eagerly, eagerly,
Into the roses bloom
The busy bumblebee
Is working, 'mid perfume.
He cometh with the May,
And ever is astir,
To all the flowers gay
A welcome visitor.
The clover bends and sways,
The daisies too are bobbing,
All through the summer days
Awhile the vagrant's robbing.
Ah, when the apple trees
Are blooming, it is sweet
To hear, upon the breeze,
His coming and retreat.
O ever wandering,
O yellow-coated bee,
Thy dreamy murmuring
And buzzing pleaseth me.
—Arthur D. Wilmot.

The Test of Strength.

"I am bewildered and puzzled by the problems of my life just now," said a man who was going through a season of temptation and trial, to a Christian friend. "I have prayed for strength to conquer, but it does not seem to come. I am fighting on the best I can, but the strength which you say God promises to those who fight for him is not given to me. Why is it?"

"Are you sure that strength is not being given to you?" asked the other. "Not strength enough to conquer just yet perhaps, but strength enough to keep fighting. That is the true test of strength. Many a saint of God has fought sin all his life, and been staggered by the problems of existence, and never solved them, and never fully conquered—but has fought on nevertheless to the very end. No man is beaten till he stops fighting and yields. To maintain a conflict, no matter how unequally, means strength. Victory is not always in God's plan for every soul, here in this mortal life—but a brave fight is, and the strength for that will always be given. God's strength is made perfect in our weakness, when in our weakness we still go on striving, resisting, facing the enemy, refusing to give up, no matter what the odds are against us. That's strength not weakness. That's what makes the difference between the hero and coward—the fixed determination never to yield, always to fight on."

"I see," said the questioner. "If I will fight as long as I can, God will strengthen me so that I can fight as long as I will. Strength is sure whether I conquer here or not. It clears up the puzzle of things a good deal to know that; God helping me I will fight on, whether I fight through or not," and he squared his shoulders with a new determination at the thought, and went forward bravely to meet his battle afresh.—Sel.

Two Foes of Happiness.

Discontent is one enemy of happiness. Discontent is thirst. Men thirst for physical gratification, for social enjoyment and position, for worldly possessions and for intellectual improvement. They feel their lack, their emptiness, and feel it most keenly. If they should possess all these things they would not be satisfied. The soul of man has a place for God, and so long as he is kept out of that place the soul is empty and barren. It is only when God fills the thoughts, the affections, the will, the conscience and the aspirations that true contentment is found.

Fear is another foe to happiness. No soul can be happy so long as it is racked with fear. Fear of want, fear of evil report, fear of what men may think or say or do, fear of loss, fear of sickness or death, and many other fears keep men and women on the rack all the days of their lives. Many schemes have been resorted to for the purpose of overcoming fear and some have succeeded. But fear may be overcome in such a way as to leave the soul quite as desolate as it was before. One may overcome the pain of fear without touching the cause of fear. Why are we so fearful? Is it not because we have given to God such a mean and narrow place in our hearts? Perfect love casteth out fear, and God is love. Lift up your heads, O ye gates, and let the King of glory come in, and fear shall fly away.—N. Y. Advo.

Oh, do not, do not keep this sacred thought of Christ's companionship in sorrow for the larger trials of life. If the mote in the eye be large enough to bring out his sympathy; and if the grief be too small for him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought, "Christ shares this grief with me," to those petty molehills that you magnify into mountains sometimes, think to yourselves that then it is a shame for you to be stumbling over them. But, on the other hand, never fear to be irreverent or to familiar in the thought that Christ is willing to bear, and help you to bear, the pettiest, the minutest, the most insignificant of the daily annoyances that may come to ruffle you. He will do more, for he will bear it with you, for if so be that we suffer with him he suffers with us.—Sel.