

have fulfilled in his own heart and life all that this double promise expresses?

The following papers will take up these promises in detail.

"The New Covenant—A Lost Secret."

The little book—"The New Covenant, a Lost Secret"—out of which these extracts are taken, will be ready in a few weeks. Any one wishing to order a copy can do so through the "Dominion Presbyterian." Price \$1.00, to be paid when the book is received.

Summer Religion.

Perhaps we had better call it summer irreligion. Or, if that term sounds too harsh, then summer carelessness or neglect. At all events, it is a reality, a thing which seems to be in the air, and against which every Christian should be earnestly and prayerfully on his guard.

When home is left behind, and vacation begins, whether at the seashore, in the mountains or in the country, there seems to be a relaxation, not only of the feeling of duty in the matter of church attendance, but of responsibility in the matter of example, while too often the bars are let down to permit Sunday pleasures and indulgences which would not be dreamed of at home. Unfortunately, even clergymen are not always without fault in this respect.

What does it mean?—that the principles which we advocate and urge at home are merely matters of expediency; that we are professing and living what we do not actually believe? Or does it mean that in some indefinite way we conceive the Lord really to relax his laws a little, in favor of the tourist and the man or woman off on vacation? The only alternative is that we deliberately violate conscience. It is carelessness rather than deliberate sin, but a carelessness which is thoroughly culpable and dangerous. As Christians, and particularly when it is known that we occupy official or prominent positions in church or Sunday-school, our actions are watched both by those who are anxious for an excuse for laxness on their own part, and by irreligious persons who are not slow in making capital of any inconsistencies, and our faithfulness or our carelessness may prove the deciding influence in the life of an immortal soul.

There is but one law of right, whether at home or abroad, and nothing which would not justify an action at home will justify it when away. We need to think of these things, and to remember that we are responsible for the influence which we wield, as well as for the deeds which we commit.—Lutheran Observer.

The Church of Christ is the whole body of those who have heard his voice of love and yielded to it.—Mark Guy Pearse.

Never was there a truer saying than this, that "the way to be nothing is to do nothing."

More regret is not repentance; neither is mere outward reformation.—W. S. Plummer.

The religion of the gospel is one that harmonizes in all its parts with the dictates and conclusions of human reason. There is nothing unreasonable, or that opposes itself to reason, in either its requirements or its conclusions. Its appeal is always to reason, sure there to find concurrence and acquiescence. "Come, let us reason together," is its reply to the unreasonableness of its opponent, as he urges his prejudices and irrational conclusions against it. To refuse to do so is in the highest degree unreasonable, and unworthy of rational beings.—Christian Work.

Our Young People

General Topic—Gaining by Losing—

Mark 10: 28-30.

BY REV. W. A. STEWART, M. A.

In Henry Drummond's Natural Law in the Spiritual World an attempt is made to establish the position that many of the great laws with which we are so familiar on earth pass on unchanged and may be identified in the unseen and spiritual world. In this we may not be prepared to agree with the learned professor. It may be true that

Earth is but a shadow of heaven and things therein
Each to the other like

without our being warranted in believing in the actual identity of laws appearing in both. What the facts do warrant us in believing, however, is the *similarity* of the laws existing in both worlds—a similarity that is not accidental or fanciful but intentional and substantial and exists simply because the great laws of the natural world were made by their Creator as they are in order to reveal and illustrate the laws of the spiritual world. How hard it would be for us to comprehend the nature of spiritual life, and death, if we had not similar phenomena in the natural world to help us.

Gaining by losing is one of the spiritual laws that finds ample illustration among the laws of earth. It is well that it does for otherwise it would be hard to convince us of the truth of such a paradoxical principle. The farmer loses his seed. He casts it abroad and at the end of the year he is just so much short. But in losing his seed he gains his harvest. If he sows in tears he reaps in joy. In the fall he finds his capacious bins filled up to the brim with golden grain and his heart is made glad.

In the intellectual world the same principle obtains. The student is the loser. He gives up his capital in buying books and his time in reading them, he gives up his pleasures and his long midnight hours. But on the other hand he gains the knowledge, the extended usefulness and the competency of the scholar. His loss is great gain.

Without further illustration of this great law the proper observance of which is attended with such happy results in the natural world, it requires but a moments consideration to see not only the presence but the supreme importance of this same principle in the spiritual world. Both the spiritual law and its mundane illustration are coupled together by Christ in St. John 12: 24-25. Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Sacrifice is the law of life—a hard lesson to learn, but one in entire harmony with the conditions of human life. In order to gain an interest in the redemption purchased by Christ Adam had to leave Paradise—a place that seemed to him at the time as a garden of delights—and so in order to achieve the highest possibilities of our existence we must be prepared to forgo many pleasures and liberties; or to express the same thing in the terms of the topic, in order to gain we must be prepared to lose.

And yet in this losing—are we happy in our use of this world. Is capital lost that is

well invested? Is seed lost that is sown in good ground? Are talents and opportunities lost that are being used to the best advantage? Surely not. "Our wills are ours to make them Thine," sings the poet. So are our hearts and our lives, for we are Christ's and Christ is God's. Losing is gaining, but only when we know how to lose aright. L'Amable.

Prayer.

Our Heavenly Father, we come to Thy house to complete our own home. The house is not a home until we connect it with Thy sanctuary; then the fire burns well, then is the bed the place of sweet sleep and rest; and the bread then is sacramental, and the whole office of love a bounteous ministry. The tabernacle of God is with men, sanctifying all their dwellings and making their houses homes. Lord Jesus, abide with us; keep our houses, our lives, all our interests. Find in us the image of God, and restore it in all its beauty and grandeur; lead us away from all that is dishonorable and mean, and lift us up to the gate of heaven. Pity us in our littleness and vanity; urge not against us Thy great power, but may Thy gentleness make us great. Lord, hear us in these things, and surprise us with great repites. And this we ask in Jesus' name. Amen.—Selected.

Christ for the World.

"Christ for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use in the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, reveal the presence of the higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer's work, in the spiritual and social regeneration of mankind. To us pre-eminently is given the establishment of Christian states and empires round the globe."—Rev. N. G. Clark, D.D.

If all the members of the church who could do so would come to the prayer-meeting, and come in the true spirit, and come to honor and obey God, what blessed meetings would we have? And it with such prayer-meeting attendance, household worship was general, how abundantly would peace and spiritual prosperity prevail throughout the Church.

Each one of us is bound to make the little circle in which we live better and happier. Each one of us is bound to see that out of that small circle the widest good may flow. Each one of us may have fixed in his mind the thought that out of a single household may flow the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.