

THE KINGDOM AND THE SOUL.

The kingdom of God is not founded on rules of conduct enforced upon the individual; its constitution is written first in heaven and then on the hearts of men. Because it comes from God it is akin to the kingdom of nature. The laws that govern physical things are divine, written by the finger of God. The tables on which they are engraved are the atoms, the ultimate particles of matter. Science has never yet succeeded in reading more than a very small part of the writing. The Daniel that succeeds in reading and interpreting it will discover the key that unlocks the world's secrets, for the fundamental law of the universe is written on every atom.

In God's spiritual kingdom the soul is the atom. No man enters the kingdom except as he is called and led, "except the Father draw him." The kingdom of heaven belongs, in a sense, to this world. It can be studied and analyzed and estimated as a factor in human society. It is a state within the state, a kingdom that penetrates all kingdoms; but no man can enter it except as it enters him. Its first law is allegiance. In the secret place, the sanctuary in which only God can see, the subject meets with his king. Mary's confession of faith is still the confession and the oath of fealty to every one that enters the kingdom. It can be expressed in one word: *Rabboni*.

But all this is mysticism. Perhaps it is, but it deals only with such mysteries as are common in life. The simplest of social relations is supposed to begin in the heart. The bond sealed at the marriage altar only confirms the bond that has been woven by the affections. The alien that swears fealty to the nation of which he asks to be made a citizen is supposed to have become a citizen already in his heart. An ideal State would consist altogether of loyal and law-abiding citizens. There is only one such State—the kingdom of heaven. There is not a traitor in the kingdom. If a citizen turns traitor, he expels himself; or if he attempts to obtain the benefits of the kingdom in spite of his disloyalty, he cannot deceive his king.

NANSEN AND HIS DOGS.

We read of the North and South Pole expeditions extolling the courage and ambition of the brave explorers, but few of us bear in grateful remembrance the extreme sufferings endured by the four-footed participants in those fierce journeys without whom attempted discoveries would be impossible. The tribute which Nansen pays to his dumb companions as well as the sympathetic description which in his famous book, "Farthest North," he accords them will touch the heart of all dog lovers:

"It was," he says, "undeniable cruelty to the poor animals from first to last, and one must often look back upon it with horror. It makes me shudder even now when I think of how we beat them mercilessly with thick ash sticks, when hardly able to move they stopped from sheer exhaustion. "It made one's heart bleed to see them, but we turned our eyes away and hardened ourselves.

"It was necessary, forward we must go and to this end everything else must give place. It is the sad part of expeditions of this kind that one systematically kills all better feelings until only hard-hearted egoism remains.

"When I think of all those splendid animals, toiling for us without a murmur as long as they could move a muscle, never getting any thanks or even so much as a kind word, daily writhing under the lash until the time came that they could do no more and death freed them from their pangs; when I think of how they were left behind, one by one, up there on those desolate ice-fields which had been witness to their faithfulness and devotion—I have moments of bitter self-reproach."

"LET GOD BE TRUE."

By Ruth Graham Robinson.

"Although he slay me yet in him I trust!"
So cried the patriarch out of heavy woes;
And thus would I, until the welcome close
Of my sojourning in this house of dust.
My heart hath purposed aye to hold him just,
E'en when He seemeth deaf and cold as those
Vain gods to whom dark nations cry.
Doubt throws
Its long, deep shadow; yet believe I must!
O Lord, if I surrender faith, I die—
A living death! But I will rather be
The dull, the blind, the fool that could not see
Thy meaning clear, than think that thou couldst lie.
For if thou fail, all things are naught to me;
If thou abide, then all are mine in thee.
—S.S. Times.

GIVING ONE'S SELF.

We honor the soldier because he gives himself. It is not the money he contributes to the treasury of his country; nor the genius with which he serves his generation; but he gives himself. Jesus gave Himself. There is one man whose name is often mentioned now among Christian workers, although he is not a Bishop, nor a millionaire, nor does he hold any office in church or state. But whenever his name is mentioned it is with the highest respect. He is a cultured, intelligent physician, who has gone away to Labrador, to bury himself among the ice and snows of that inhospitable coast, for the sake of the Eskimos and fishermen of that barren region. Why should an educated, cultivated, capable man throw away his life for such an ignorant people? What can he hope to gain? He is not after gain, but seeking a profitable investment of his life. He gave himself.

So also David Livingstone went to Africa and buried himself in that dark wilderness, and for many months he was lost to civilization. He was living, toiling, praying, serving there among ignorant and benighted barbarians. Why should such a man throw away his life upon a people so far beneath him, a people who could not understand the meaning of his sacrifice? What could he hope to gain there? He was not seeking gain, but an opportunity to invest his life. It was a profitable investment, far more profitable than that made by the self-centered man who seeks the best chance to make millions or to become famous. He gave himself.

Do we understand what we say when we sing, "Here, Lord, I give myself away?"—Selected.

WITHOUT FEAR.

He who trusts God does not live in fear. God undergirds and steadies the soul that trusts Him. That soul is unshaken. If we worry, we may know that we are not trusting God. The unfolding of His plans for us ought to have taught us by this time that His plans open out into larger places than our deepest heart-desires have longed for. In a diary at the close of the year were written these words: "Memoranda: that very little of importance in this record was definitely foreseen; that many expected events dreaded or longed for never came to pass; that many things not understood at the beginning of the year are clear as it ends. And because all this is God's way with His children, we may trust the next record to Him without fear." What He has been in the yesterdays of our lives He will be in the to-morrows to the end of days. *Sunday School Times*.

"Time is the chrysalis of eternity." — Richter.

If God did no more for us than we do for him we would be done for.

A LIFE LIVED WITH CHRIST.*

By Robert E. Speer.

If we wish to know what is involved in a life lived with Christ, we can learn it best from the study of some life actually lived for Christ and with Christ.

The life of Warren Seabury was such a life. He was born at Lowell, Massachusetts, on September 17, 1877. When he was a child, an intelligent and attractive Chinese who was accustomed to call at his home said to him one day, "Warren, some day you will go to China and teach my countrymen about Jesus Christ." The prediction was fulfilled. He was a child of good balance and of average powers and promise, serious but joyful, a clean and faithful boy. He drew a design to express his loyalty to his mother, "on the right a sword, on the left bow and arrows, in the center a cross, heavily penciled, against which stood out the words he wished her especially to mark, "Obedience, Honor, Chivalry, Love."

After preliminary studies he entered Yale in the class which was graduated in 1900. In college he lived the Christian life, walking with Christ. He wrote of his joyful acceptance of Dr. Alexander Mackenzie's definition of a Christian, "A Christian is one who does for Christ's sake what he would not do otherwise." He worked in the East Street Mission and among his fellows. At Northfield, one summer vacation, he decided to be a foreign missionary, and the next year, on March 1, 1900, he wrote that he had signed the card of the Student Volunteer Movement the preceding day, declaring his purpose to become a foreign missionary.

After college he went to Hartford Theological Seminary. There, and in his vacations, he was busy in work for others, especially for boys. One whom he led into the church during a vacation in Vermont, wrote, "Since his death I have reconsecrated my life to the Master's service. I am trying to be worthy of the hope he had in me. I want others to know that one life is richer because he lived." After the Theological Seminary he returned to Yale for a post-graduate year, and then saw the plans which he had been among the foremost in conceiving consummated in the establishment of the Yale Mission to China, in connection with which he left home for China on September 15, 1904.

"All's well and I am happy! Too beautiful to be sad," he wrote home two days later.

On July 29, 1907, he finished his brief, but glorious work. He had helped to lay the foundations of the Yale Mission at Chang Sha. He had won the friendship of the Chinese. He had worked faithfully on the language, and he had walked with Christ. Then suddenly he and Arthur Mann, who plunged in to save him, lost their lives in a swollen mountain torrent into which he had slipped from a wet rock, and he woke to live in the eternal country with the Saviour with whom he walked on earth.

DAILY BIBLE READINGS.

MON.—With Christ in storm (John 6:16-21).

TUES.—With Christ in joy (John 2:1-11).

WED.—With Christ in loss (Phil. 3:7-14).

THURS.—With Christ, strong (2 Tim. 4:16-18).

FRI.—With Christ in service (2 Cor. 4:1-5).

SAT.—With Christ in glory (Eph. 1:3-10).

*Y. P. Topic, Sunday, July 24, 1910. A life lived with Christ. (Gal. 2:20; 1 John 5:1-12.)

Every trait that was found in Christ is worth cultivating in ourselves.

The soul that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ.