

test! Are not many, if not all, of us like the man in our Savior's parable, who, when his lord forgave his debt of ten thousand talents, put a fellow servant in prison for a debt of a hundred pence?

The petition is intended to call our attention, when we pray, to the importance, nay, the necessity, of trying to be Christ-like if we would hope for salvation through Christ. The spirit of forgiveness, which we should cultivate, is not the ground upon which we ask forgiveness, but the evidence that the heart is prepared to receive the riches of God's grace. Divine love falling upon a cold, hard, uncharitable, revengeful spirit, is like rain and sunshine on a rock. Trench, commenting on this petition, says:

How terrible a prayer this may become! If we pray it, keeping an unforgiving temper, we shall be ourselves blocking up the way by which our prayers should have ascended, not merely failing to extricate ourselves from the bands of our sins, but with our own hands drawing the cords of them more closely than before.

Yes, it is for our good that God wants us to forgive our debtors. We thus prepare the way for receiving and enjoying the forgiveness which he is ready to bestow. Some one has said that the unforgiving break down the bridge over which they themselves must pass. They work, not in harmony with, but in opposition to the great law of love, in which is all their hope and that of a perishing world. If we would abide in Christ, we must be Christ-like.

When Mr. Wesley was on his voyage with General Gleighrope to Georgia, the General threatened revenge upon an offending servant, saying: "I never forgive." "Then I hope, sir," said Mr. Wesley, "you never sin." The General felt the force of the rebuke, and modified his action towards the servant.

Lord Bacon says that the noblest sins are those that are always ready to forgive, and that the unforgiving are, as a rule, the weak, ignorant and degraded.

This story is told of one of the heroes of the middle ages. He had been insulted by a rival baron, and resolved to avenge the insult. When his army was ready to march his chaplain urged him to come into the church and join in a prayer for God's blessing. They knelt down, and the chaplain began to repeat the Lord's Prayer. The Duke repeated it after him. When the chaplain said, "Forgive us our trespasses, as we forgive those who trespass against us," the Duke was silent; and when asked to go on, replied "I can not." Then the chaplain said, "God himself has given us this prayer, therefore you must either give up your revenge, or give up saying the prayer; for to ask God to pardon you as you pardon others is to ask him to take vengeance on you for all your sins. Go now, my Lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," he said, "I will finish my prayer." "My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!" "Amen!" said the chaplain. "Amen!" repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

When henceforth we pray the Lord's Prayer, let us pause at the fifth petition, and ask ourselves if we only want God to deal with us as we deal with our fellow men; or

whether we are willing to put off "all anger, wrath and malice," that our hearts may be filled with the spirit of acceptance and adoption, so that we can cry, "Abba Father."—*Herald and Presbyter.*

Character.

"You cannot make character. God cannot make character. For instance, my character to day is for the most part simply the resultant of all the thoughts I have ever had, all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for 40 or more years I have been doing and been thinking. Character is for the most part simply habit become fixed. You see at once, then, how much that means. Take the instance of a man whom you know to be thoroughly dishonest. Nothing but dishonest practice could have made him such. His dishonesty is the habit of crooked dealing become in him a fixed temper. Character therefore is biographic. It tells the story of what he has been doing in the years gone by. Without knowing anything about where he had lived, what his surroundings have been, and his occupation you can look at his character, and in it you can see the deeds he has done, the tricks he has played and the chicanery he has practiced, just as looking at the piece of coal you can reason back to the carboniferous times which produced it, and stand forth in the midst of the old tropical forests of that era as confidently as though standing beneath the trees in your own garden. Nothing dies. Facts are long lived, and everything trembles on the verge of revelation."—*Rev. Charles H. Parkhurst, D. D.*

Why I Memorize The Bible.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success, except that I began and have kept on. Sometimes I am too tired and dull to learn, and then I wait until the next day and try again.

I find that this memorizing is good discipline. At first, being long unused to such study, it was difficult for me to learn even one verse correctly, but, with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, care, worries, bitter thoughts, vain regrets, trivial duties and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of His to which I can respond, or which

satisfies my own questions and aspirations?

Some time I may be deprived of reading and then what riches I shall have in this store of Bible verses hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then besides all this, I believe that one of the great joys heaven will consist in tracing out God's providences in the light of his Word, and for that reason I can never be too familiar with the Bible.—*Bible Reader.*

The Dog and the New Testament.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch dog had got hold of the book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament.

But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed and said: "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it.

"Oh, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everything and forgave all my enemies, and now the dog, the great big hunting dog, has got the blessed Book in him, and will begin to love the lions and tigers, and let them help themselves to the sheep and the oxen."

What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible.—*At Home and Abroad.*

Home Missions are conservators of good citizenship. The Gospel is the power of a good life, and citizenship is included on its wide sweep. The problems of immigration must be solved by the Bible and the home missionary. The frontier settlements must be moulded into centers of moral and religious life by the home missionary. Good citizenship follows in the track of the home missionary, as civilization follows in the track of the foreign missionary.

Every one has the beginnings of the Christian graces of manliness and courage and loveliness of character. These will grow from their beginnings only as they are used for God and for our fellow men. They are sure to become either less or more. No point of character ever stays still. Use it, and it will grow stronger; do not use it, and it will disappear.

Canon Liddon once said, in a sentence as true as it is alliterative, "Pride is the destruction of the principle of progress." No one can grow without help, any more than the seed can grow without the farmer's hand to put it in the soil; and no one will lay hold upon help unless he is humble enough to recognize his need of them.