

**Confidence.** "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 14. We begin the Christian life with tender trembling confidence, then we grow, for where there is life there is growth. Let that growth be steady.

"If we would overcome at last,  
We must triumph as we go."

Prize your confidence, for it hath great recompense of reward.

"While Christ is rich, can I be poor?  
What can I want beside?"

H. T. MILLER.  
Beamsville, Ont.

#### LABOUR AND REST.

It is no part of true Christianity to discourage industry, and to encourage idleness. On the contrary, among the many reforms effected by the introduction into the world of the Christian religion, one of the most noted is the upholding and investing with dignity of all honest labour and manly toil.

Among those people who proudly called themselves Romans prior to and at the time of the Christian era, all manual labour had sunk to such a level in the eyes of the people that it was entrusted to and carried on only by slaves, even the work of education. All schoolmasters were chosen from this class. Their armies, instead of being composed of the noblest and best of Romans, such as had in former days fought for their country and home, were now composed of mercenaries who were hired for the purpose, and cared nothing for the result beyond their own payment and other advantages.

So disastrous was the result of all this that one of the chief causes for the downfall of Rome was this same failure to honour and engage in honest work.

Christianity, on the other hand, from its very inception, has encouraged faithful labour. Christ himself, both by example and teaching, made industry a cardinal point. He did not belong to the class of the rich and mighty in this world, but was one of the working class—a carpenter. St. Paul proudly de-

clares, "I have counted no man's silver, gold, nor apparel: yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me." He exhorts the Corinthians (1 Cor. iv. : 12) to "Labour, working with their hands."

There can be no doubt that these expressions, and many more like them in God's Word, in their primary application, have reference to physical labour, and such being the case they show the distinct relationship—for there is a distinct relationship—of Christ, the Bible, and the Church, to the great questions of capital and labour at present agitating the public mind. We may clearly infer that the Church of God has a work to do in lessening the yawning gulf at present existing between the employer and the employed.

We are living in an age of vast commercial activity. Everything about us tells of the amount of toil and industry in our land.

Now, if we look for a moment at the result of all this, this vast amount of work, we shall find that it is this, the absolute necessity for rest, rest. From every side of us, from the crash and rattle of this city street, the deafening confusion of the factory, from the trains rushing through our country, often Sunday as well as week day, there is going up one universal cry, it is the cry for rest.

Where can this be obtained?

It certainly cannot be obtained by spending a few weeks at the seaside, or at some fashionable summer resort, for such is not an abiding or enduring rest. It is one that will fail when work is begun again. There is a more excellent way, a more continuous and lasting way, a way of "casting all your care upon Him who careth for you"; and who will in the place of such care give you absolute rest and peace; peace that all the world cannot give.

Where else can such rest be obtained? "God hath spoken in His holiness, surely He giveth His beloved sleep," such sleep as is rest both for weary body and weary soul.

For, indeed, there is a need for rest greater than that of the body.

There are those who are labouring for rest of conscience and of soul. Labouring like the apostles on the stormy sea of Galilee, in their own strength, while Jesus was asleep in the boat. Oh! let us appeal to the Saviour, for He alone can save and thereby give us rest! Others there are who are "ignorant of God's righteousness and going about to establish their own righteousness."

Brethren, let us cease from all such labours and striving after self-righteousness. It is all in vain; and the words of that grand old hymn are perfectly true:

"Could my tears for ever flow,  
Could my zeal no respite know,  
All for sin could not atone,  
Thou must save and Thou alone."

St. Augustine has well said: "Lord, Thou madest us for Thyself, and we can find no rest until we find rest in Thee."

In Newport Church, in the Isle of Wight, lies buried the Princess Elizabeth, daughter of Charles the First. A marble monument erected by our Queen Victoria records in a touching way the manner of her death. She languished in Carisbrook Castle during the wars of the Commonwealth, a prisoner, alone and separated from all the companions of her youth, till death set her free. She was found that day with her head leaning upon her Bible and the book was open at the words: "Come unto me all ye that labour and are heavy laden and I will give you rest."

The monument in Newport Church records this fact. It consists of a figure reclining her head on a marble book with these words of comfort and rest engraven on its page. What a sermon is preached by that monument, what a lesson it affords of the utter inability of rank or high birth to confer happiness! It teaches the mighty truth that there is no true rest for any one except in Christ.

R.M.—Ontario.

Nothing is more degrading than a man who has lost his ideals, unless it be a nation which has lost its ideals.